

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

February 1941

Vol. XVI, No. 2

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.

ANNIE BESANT

The Crow's Nest

C. W. LEADBEATER

THIS month of February is to me a very important month, for on the 17th of February was born a great leader and friend—C. W. Leadbeater. Perhaps not enough has been said about him and not enough people understand or appreciate him as he should be understood and appreciated. I happen to be one of the fortunate people who knew him and of the many young people who were around him.

C. W. Leadbeater never cared for public opinion or fame, for he was the very embodiment of impersonality. His work was quiet and not of a kind that would normally be understood or appreciated by the crowd. But his contribution to Theosophy and to Theosophical knowledge is one of the greatest. Everyone who thinks of Dr. Besant or who

appreciates her must automatically think of him and appreciate him also, for they were lifelong comrades and friends and she herself has said more than once how much she owed to him.

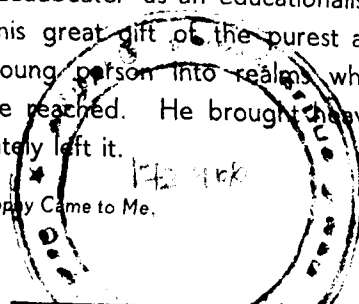
In all his books one very curious fact that perhaps many may not have noticed is that he describes many incidents and experiences in the lives of others, and that he writes very magnificent things about his friends, but now one begins to realize that one does not really know anything of him at all nor of his real life, for with the exception of one small book of autobiography¹, he has hardly ever written about himself. In ordinary conversation if at all he became its topic, he always changed the subject.

He was as indifferent to praise as he was to slander. I remember how in Sydney when some of the papers wrote many things criticizing him, one of his pupils came to him very furious and told him what had happened. He smiled and straightaway went on with what he was doing. It seemed to make little impression on him.

He was a person who knew how to give and never wanted anything for himself. We might very easily give the title "The Perfect Giver" to C. W. Leadbeater. The affection which he gave to his young people was that of an ideal elder brother or of an ideal father. It never occurred to him to criticize any one of his young people if they lacked understanding of any of his teachings. The only thing that occurred to him was that he himself did not explain properly. How very different from the ordinary teacher who usually blames the children when they are a little bit slow in learning.

C. W. Leadbeater as an educationalist was almost a magician, for because of this great gift of the purest and most selfless affection he lifted each young person into realms which he or she could never ordinarily have reached. He brought heaven close again to those who had only so lately left it.

¹ How Theosophy Came to Me.



His most beautiful living and remarkable radiance are things that I can never forget. Nor will I ever be able to thank him enough for the help he gave me. Dr. Besant was my Guru and my Mother, but it is very difficult to compare the inspiration which was given by him and by her, because each one was so unique.

So let all who are young remember the friend and elder brother of the young!

Rukmini Devi.



OUR EDITOR'S BIRTHDAY

The Editorial Board offers affectionate felicitations, loving greetings, and loyal homage to our Editor, Shrimati Rukmini Devi, on the occasion of her ensuing birthday. We are sure the readers will join with us. According to Occidental reckoning her birthday falls on the 29th February. If it is not leap year there is a difference of opinion as to whether it should be celebrated on the 28th February or on the 1st March. But Indians compute birthdays on the basis of the 'presiding star' at the time of the birth—which in this case is Auliyam in the month of Masi (February-March); and this year the birthday falls on the 11th March.

To the Indian youth, Rukmini Devi is an inspiring leader. The popularity and esteem in which she is held by the youth is evident from the triumph of her recent tour of North India. India—and the World—should ever be grateful to her for her pioneer work in the field of cultural renaissance. How well she is fitted for this task is testified by her great friends. Dr. Besant wrote: "Rukmini is very pure and good"; Dr. Arundale writes in his *A Fragment of Autobiography*: "Words quite fail me to describe my joy in the beauty of her character no less than in the beauty of her physical form."

Some of us young people, who are working under, and for her, can imagine the great part she will play in the future and we pledge ourselves to stand by her. The Indian youth should rally round this pure Indian and great personality so that "she may in modern times bring back that marvellous culture which belongs to India and give it to the whole world."

"Brother" in Taormina



By DR. GEORGE S. ARUNDALE

ONE of Bishop Leadbeater's¹ most interesting and important activities was in 1912 when he was commissioned by our two Masters² to find a suitable place in Europe where certain occult work could be done which should have been done in India, but unfortunately the conditions in India were not such as to enable any occult activity to take place of the nature involved. Bishop Leadbeater immedi-

¹ He liked to be called "Brother" by his pupils and young friends.

² The Master M. and the Master K.H., the Real and Inner Founders of The Theosophical Society. Vide *The Masters and The Path* by C. W. Leadbeater.

ately left for Europe and finally found himself in Sicily, whither, no doubt, he had been directed. After some wandering in that beautiful island, he finally chose, or was directed to choose, the beautiful town of Taormina, situated not far from Mount Etna. He selected for the residence of those concerned not the principal hotel in the town but a more simple hostelry called "Naumachie," the top floor of which was exclusively rented for the residence of the selected workers, which included, in addition to Dr. Besant, Bishop Leadbeater, Mr. C. Jinarajadasa, Mr. J. Krishnamurti, Mr. J. Nityananda, and myself. One or two other friends came from time to time, but the above party was the permanent feature of the establishment.

It was most interesting that quite close to the hotel was the Greek theatre from which the Master K. H. as Pythagoras addressed the citizens of Naxos, a nearby town, on the spirit of citizenship. The actual tessellated pavement on which the Master stood is still visible, and Dr. Besant stood on it and

dictated to one of her students the well-known passage which concluded one of the Master's addresses, as follows:

PYTHAGORAS ON THE STATE

"Listen, my children, to what the State should be to the good citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the father and mother of all, is the wife of the husband and the husband of the wife. The family is good, and good is the joy of the man in wife and son; yet greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the honour of the woman who bore him, dear the honour of the wife, whose children cling to his knees: but dearer should be the honour of the State that keeps safe the wife and the child. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the savage and the man. If the brave man dies gladly for the hearthstone, far more gladly should he die for the State."

During the course of the stay of the party in Taormina Bishop Leadbeater worked very hard at the *Lives of Alcione* and practically completed them there. He would gather two or three of the workers around a table and would himself sit in a big armchair, and would then take up life after life in the most interesting way. He would be both in the life he was investigating and in the

room in which he was living at the same time, and would in his waking consciousness pass a running commentary on the events he was seeing otherwise. While he was doing this, the workers would make notes of what he said. He was never confused between the two times, for he had the extraordinary faculty of being simultaneously thousands of years back, perhaps, and in Taormina in 1912. He always calculated the actual date of the life from the constellations in the sky, though how he did that we did not know.

But this was not his only activity. He would also take out his young people to play lawn tennis. Though he did not often play with them, he was always there to pass another running commentary, this time on their prowess at the game or at their lack of it. He was always very much annoyed when any ball was played far outside of the court, so that it had to be retrieved generally from down the hill with great difficulty. One of the players has a memory of standing so that Mr. J. Krishnamurti might get on his back and Mr. J. Nityananda might get on his back, so as to circumvent the big wire-netting which was around the court and so as to jump down easily to the other side to retrieve the ball. At this distance of time it would seem that the quickest way of doing so would have been to go through the door, but there may have been occult reasons against this for aught we can tell twenty-nine years afterwards.

There were also long walks in which Bishop Leadbeater revelled far more than any other member of the party; and he would tramp long distances over very uneven and rocky ground and feel

at the same time immensely exhilarated, happily dragging his unfortunate victims after him. On one occasion he inveigled Dr. Besant herself to take one of these Gargantuan walks with him. It was a walk towards Mount Etna. He went jauntily and merrily along, but the President-Mother's footsteps sagged more and more as the time passed, until she finally declined to go any further, and leaving Bishop Leadbeater and some of his flock to continue their walk, with an attendant she returned to the hotel.

Bishop Leadbeater was extremely particular about two things—the cleanliness of the flat which was occupied and the increasing sizes of the auras of his pupils as they underwent the indicated training. The auras were generally measured against the wall and a little mark made with the date to show either progress or retrogression, which was fortunately a rare occurrence. When an aura did not make the necessary progress he became quite fussed for some days, as he also became fussed when by mistake some traveller happened to come to the top flat smoking vigorously a black cigar. The purification for a black cigar consisted in burning charcoal besprinkled by sulphur, which, in some ways, seemed almost worse than the original sin, but the

ritual of the burning charcoal on a fire place shovel was always observed when occasion demanded.

Bishop Leadbeater allowed no laxity during the period of stay at Taormina. Every moment must be filled in some way, and he would often find some reason—the word “excuse” would, of course, be blasphemy—for requiring one of the workers to tramp down the seventy steps leading from the top to the bottom of the hotel after perhaps a long and very tiring walk. It is doubtful whether Bishop Leadbeater, at that time at least, knew what it was to be tired. He certainly did not know what it was for others to feel tired. They had no business to feel tired, and if they did, they had to be radically purged of the feeling.

The two great figures of Bishop Leadbeater and Dr. Besant were the wonder and admiration of the townsfolk of Taormina, the more so as Bishop Leadbeater himself was extremely reverent to the Roman Catholic celebrations that took place in the Roman Catholic Church. When the Host was carried in procession through the town, he always would kneel down and bow his head to the ground, and this must naturally have deeply impressed the people generally.

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his personality entirely in the work which is given to him to do and co-operate harmoniously with his fellow-workers—such a man has no place in the army of the Manu, however transcendent his other qualifications may be.

All this lies before us to be done, and it will be done, whether we take our

share in it or not, but since the opportunity is offered to us surely we shall be criminally foolish if we neglect it. Even already the preparatory work is beginning; the harvest truly is plenteous, but as yet the labourers are all too few. The Lord of the Harvest calls for willing helpers; who is there among us who is ready to respond?

Our Opportunity¹

By C. W. LEADBEATER

It is certainly not without definite design that just at this time in the history of our (Theosophical) Society permission has been given thus to publish this, the first definite and detailed forecast of the great work that has to be done. There can be little doubt that at least one of the objects of the great Ones in allowing this is not only to encourage and stimulate our faithful members, but to show them along what lines they must specially develop themselves, if they desire the inestimable privilege of being permitted to share in this glorious future, and also what (if anything) they can do to pave the way for the changes that are to come. One thing that can be done here and now to prepare for this glorious development is the earnest promotion of our first object², of a better understanding between the different nations and castes and creeds.

APPRECIATION

In that every one of us can help, limited though our powers may be, for every one of us can try to understand and appreciate the qualities of nations other than our own; every one of us, when he hears some foolish or prejudiced remark made against men of another nation, can take the opportunity of

putting forward the other side of the question—of recommending to notice their good qualities rather than their failings. Every one of us can take the opportunity of acting in an especially kindly manner toward any foreigner with whom we happen to come into contact, and feeling the great truth that when a stranger visits our country all of us stand temporarily to him in the position of hosts. If it comes in our way to go abroad—and none to whom such an opportunity is possible should neglect it—we must remember that we are for the moment representatives of our country to those whom we happen to meet, and that we owe it to that country to endeavour to give the best possible impression of kindness and readiness to appreciate all the manifold beauties that will open before us, while at the same time we pass over or make the best of any points which strike us as deficiencies.

DEVOTION TO BEAUTY

Another way in which we can help to prepare is by the endeavour to promote beauty in all its aspects, even in the commonest things around us. One of the most prominent characteristics of the community of the future is its intense devotion to beauty, so that even the commonest utensil is in its simple way an object of art. We should see to it, that, at least within the sphere of our influence, all this is so with us at the present day; and this does not

¹ From *The Beginnings of the Sixth Root Race*.

² Of The Theosophical Society, viz., to form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

mean that we should surround ourselves with costly treasures, but rather that, in the selection of the simple necessities of every-day life, we should consider always the question of harmony, suitability and grace. In that sense and to that extent we must all strive to become artistic; we must develop within ourselves that power of appreciation and comprehension which is the grandest feature of the artist's character.

EQUIPOISE

Yet on the other hand, while thus making an effort to evolve its good side, we must carefully avoid the less desirable qualities which it sometimes brings with it. The artistic man may be elevated clear out of his ordinary every-day self by his devotion to his art. By the very intensity of that, he has not only marvellously uplifted himself, but he also uplifts such others as are capable of responding to such a stimulus. But unless he is an abnormally well-balanced man, this wonderful exaltation is almost invariably followed by its reaction, a correspondingly great depression. Not only does this stage usually last far longer than the first, but the waves of thought and feeling which it pours forth affect nearly everybody within a considerable area, while only a few (in all probability) have been able to respond to the elevating influence of the art. It is indeed a question whether many men of artistic temperament are not, on the whole, thus doing far more harm than good; but the artist of the future will learn the necessity and the value of perfect equipoise, and so will produce the good without the harm; and it is at this that we must aim.

SELF-LESSNESS

It is obvious that helpers are needed for the work of the Manu and the Chief Priest, and that in such work there is room for all conceivable diversities of talent and of disposition. None need despair of being useful because he thinks himself lacking in intellect or ecstatic emotion; there is room for all, and qualities which are lacking now may be speedily developed under the special conditions which the future community will provide. Good-will and docility are needed, and perfect confidence in the wisdom and capability of the Manu; and above all the resolve to forget self utterly and to live only for the work that has to be done in the interests of humanity. Without this last all other qualifications "water but the desert."

SPIRIT OF THE SOLDIER

Those who offer themselves to help must have in some sort the spirit of an army—a spirit of perfect self-sacrifice, of devotion to the Leader and of confidence in Him. They must above all things be loyal, obedient, painstaking, unselfish. They may have many other great qualities as well, and the more they have the better; but these at least they must have. There will be scope for the keenest intelligence, the greatest ingenuity and ability in every direction; but all these will be useless without the capacity of instant obedience and utter trust in the Masters. Self-conceit is an absolute barrier to usefulness. The man who can never obey an order because he always thinks that he knows better than the authorities, the man who cannot sink

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The Scientific Temperament in C. W. Leadbeater

By C. JINARAJADASA

ONE of the very pronounced traits in C. W. Leadbeater's character was his natural scientific temperament. Of chemistry, physics, botany and zoology he possessed only such knowledge as the average educated man has. But he was very well informed in one department of science, and this was astronomy. In his days as a curate he had a four-inch telescope (which he brought to Adyar in 1884), and he was well read in the general non-mathematical literature of astronomy.

The scientific temperament means a careful training of the mind to observe facts "as they are", again and again and again, before constructing any theories about them. But to observe facts rightly requires a preliminary training of the senses to report correctly; and this is for some a difficult process, though others can acquire it, especially if they happen to be influenced by a really scientific observer and inspiring exponent. Bishop Leadbeater made a special point of trying to "see" a fact as accurately and dispassionately as possible; he had an innate reverence for a fact, that is, for the "thing-as-it-is", which characterises the scientist.

Of this I had proofs innumerable in the course of the forty-five years when I watched his methods of work closely. In his ordinary writing, he was not a "loose" writer; he would take an infinity of trouble to be as accurate as he could in any statement. In his library

he had as a "working apparatus" the *Encyclopædia Britannica* (earlier it was *Chambers*), then Nelson's loose-leaf *Encyclopædia*, and then Dent's; in addition, all sorts of reference works on dates, personalities, etc.; and maps, ancient and modern; and a large number of dictionaries. His library is full of works on the histories and customs of peoples.

This cautious scientific temperament was carried on into his work when he developed powers of clairvoyance. Again and again, when he was clairvoyantly observing something, and describing what he saw, as, for instance, in *Occult Chemistry*, I, the listener, would quickly come to some conclusion and say, "Well, that means so-and-so." His invariable reply was to the effect: "Hold on; we can't say that yet; we haven't examined enough instances." I will not enlarge on this theme of his scientific temperament of being loyal to the "thing-as-it-is", and desiring to let it reveal itself, before he gave his judgment upon it; and then only cautiously. He avoided being dogmatic, and nearly always would say or write: "on the whole", "for the most part", "in the instances so far observed", and so on.

He guarded himself from coming to swift conclusions. In this he was the opposite of Dr. Besant who, with her swift intuitions, would grasp at a truth far ahead of him. But she might often

find it difficult to justify her conclusion, not having arrived at the truth from all the facts necessary; while when Bishop Leadbeater stated a truth, he could "back it up" by the relevant facts. These two workers illustrated two methods of technique.

It is because Bishop Leadbeater was such a careful observer and such a cautious judge that his works on clairvoyance have a remarkable lucidity in exposition. He certainly is not vague as he writes of the invisible worlds. It is this scientific temperament of his which is refreshing in his vast volume of literature on the occult. Whether

we care to believe him or not, at least he is clear in his exposition, and he seems to be describing things which are objective to him, so to say "before him", and not like many clairvoyants who merely describe what they see "inside their heads", which they feel they "see", because of mental subjective pictures.

The scientific processes of observation, judgment and statement are certainly not to be discarded when one enters the realms of Occultism. This truth was forcefully exemplified by Bishop Leadbeater in his long life of devoted labour for Theosophy.

C. W. Leadbeater: Nation Builder

By J. L. DAVIDGE

BISHOP LEADBEATER'S work in Australia¹, lasting fifteen years, the only period of his life during which I knew him, in my mind falls into three phases. I remember him as a fashioner of individuals, a master of mechanism, and a nation builder.

From the moment he settled down in Sydney, he was the inspiring force behind the Theosophical Movement in Australia. In the first few years of his residence he gave frequent public lec-

tures, but later only seldom, and occasionally on the radio. His majestic appearance and aristocratic manner marked him out as a man of unusual attainment, and when he appeared on the platform of the Melbourne Auditorium during the Convention of 1915 in full evening dress, I thought I had never seen a more magnificent figure. Everyone knows how incessantly he worked, at times with seemingly super-human energy. Almost up to the time of his death his intellectual vigour remained undiminished, and was mellowed by a deep spirituality, which shone like a light through the very skin of his face and which touched to finer purposes anyone who was sensitive to his influence.

There are people almost in every country, workers in The Theosophical

¹ After three years' stay at Adyar C. W. Leadbeater left on the 31st January 1934 for a three months' visit to Australia, only to pass away in a Perth hospital on the 1st March. His body was embalmed and taken to Sydney for cremation. How fitting that he should have returned his body to Australia, the Land of the Larger Hope, upon which he played such mighty influences.

Society, who, trained under Bishop Leadbeater, had some immediate touch with him; they came mostly from Europe, America, Java, forming an international community in his own household and the near neighbourhood which became a great power not only in the spiritual life of Sydney, but throughout the Commonwealth.

Bishop Leadbeater was concerned with few individuals, and appeared to take little interest in worldly affairs, politics and economics, yet he surely has a place in the pantheon of nation builders. It was he who built up the Sydney Theosophical Lodge until it had 700 members, which means that at that time one in every thousand of the Sydney population was a member of the Lodge; it was he who built up the Australian Section to be one of the most virile in the world; he literally adopted Australia, declared it was a "glorious country, a country in certain ways probably unequalled," and urged not only his pupils but all who belonged to the country to show themselves worthy of it by rising to their responsibilities and seeing to it that their Motherland fulfilled her "magnificent destiny."

What that magnificent destiny is he described in a course of lectures delivered in 1915 on "Australia and New

Zealand as the Home of a New Sub-race," in which he revealed the plan of the future for Australia, and set up ideals for the coming civilization, of which the central virtue is unselfish love. That was the keynote of his patriotism, the note he sounded among his friends also, that they should serve Australia with all their hearts and with all selflessness.

So thoroughly had his influence permeated the nation that when some of our finest workers visited Australia, they found the field prepared and had but to add their own enthusiasm to that already existing and to encourage the schemes already maturing. Dr. George S. Arundale admitted that he had only to let loose that avalanche of service which Bishop Leadbeater had been accumulating and husbanding against the time when it might appropriately be sent on its mission. Such an occasion was the birth of the Who's for Australia League, a patriotic movement founded by Dr. Arundale, which, starting with an ardent demand for clean politics, swept Australia with a spiritual fire and so reversed the current of events as to bring the country back from the very brink of a precipice—from threatening economic disaster to sane and stable government.

FROM THE EDITOR

I have received a beautiful little box as a present from some Young Theosophists of Java, but as the accompanying slip has been mislaid I cannot thank the givers personally as I should like for their kind thought.

RUKMINI DEVI

The Child And His Education¹

By C. W. LEADBEATER

THERE has been a vast amount of misunderstanding as to what education really is. For many centuries, and especially during the last century, it would appear that the whole idea of education has not been at all comprehended. The real significance of the word is perfectly clear. *Duco* means "I lead" e means "out", so that Education means "drawing out." The true intent is, therefore, to draw out the best that is in the child in every way.

LOADING OF FACTS

It is beginning to be recognized a little now. The Froebel system was a step in the right direction; the Montessori method is another, and there are others; but those who recognize the true intent of education are still but a few, and the majority of children are still subjected to the old senseless and evil methods. The language I have used is by no means too strong. The idea prominent in the minds of educators seems to have been for a long time past to cram as many facts as possible into the unfortunate infants committed to their care—facts of no particular value when acquired, and in no way worth the trouble spent in acquiring them. If you will but think of how much value to you have been most of the things you learned at school! I think, if you put that to yourselves, you will come to the conclusion

¹ A digest from *Australia and New Zealand as the Home of a New Sub-race.*

that at school you lost a great deal of time and trouble.

The conditions now are certainly better than they used to be. The old classic system has to some extent departed; but in England for many a century the principal things which people have learned have been things which were of no value to them unless they were going to enter one or two special professions. Even in later days a vast amount of time and strength and discomfort has been spent in acquiring things of no particular value. Putting aside Latin and Greek, think of the amount of trouble which has been taken to learn the exports and imports of certain towns, and all sorts of things like that, which are valuable, perhaps, if you happen to be going into the cloth or iron trade: but only a small proportion of the people go in for that. If you ever happen to want it, all this information can be obtained at any time from the nearest encyclopædia.

It is a waste of time to make each child a walking encyclopædia. What you want to make him is a healthy, hearty, honorable citizen, who will do his work well and understand his duty to his country, to his community, to his fellows and to himself. None of those things are to be attained by cramming people with facts, but they are to be drawn out of the child by a proper and rational method of education. This is beginning to be a little realised by the few, but it is by no means the general plan at present adopted.

EVIL OF PUNISHMENT

Then another and even worse feature of the utter uselessness of education has been the plan of trying to drive and frighten the children into learning. Now, this is an absolutely wicked thing. That seems to you a strong statement, but just think of it. They actually beat these unfortunate children for all sorts of infractions to their rules, apparently not understanding that to give intentional pain to any living creature is in itself a sin of the first magnitude. It is the act of a devil and not of a human being. Look at it in the abstract, and try to put away from you all the ordinary delusions with which you are surrounded. People say that their intention in this abominable cruelty is good. I assure you that the good intention is no excuse whatever from the point of view of the result of the action. I think it has been clearly explained that the great law of karma, or of cause and effect, works precisely as do all the other laws of nature. Therefore your intention, which is not a physical force, makes no difference to the physical effect produced. If the intention be evil, you get on the thought-plane an evil result; but when the intention results in physical pain, whether the intention be good or bad, it does not in any way affect the physical result. Of course, the plea of good intentions in the cause of child-beaters may possibly in some cases be true; but I am afraid it nearly always is not. In most cases it is simply a barbarous custom—an atrocious act of cruelty thoughtlessly or selfishly committed.

Remember, it always means incompetence when a man resorts to force. An incompetent teacher pretends that

he injures the child to correct his faults. If he knew anything whatever of the facts of the case he would see that the effect of such injury is in every case far worse than the fault. He would realise that such action causes a vast mass of fear, sorrow, pain and deceit. To the occultist, who looks at the effect upon higher planes, it seems like the crime of a malevolent lunatic or the crazy inconsequence of a nightmare. It causes hatred, timidity and misunderstanding. It causes the child to hate the rules so enforced, so that he does not wish to keep them. He may be compelled to keep them so long as some representative of power is in sight, but if he is not in sight those rules are certainly broken.

THE CHILD AND THE TEACHER

Education is dual—a matter of reciprocal action. The child must learn and you must teach. If any sort of transaction is to take place between two parties, surely the natural way to manage it is to have some sort of co-operation between the two, so that things may go more smoothly. You can see it in a moment in a business transaction. In business you would not try to bully a man when you wished to induce him to do something. You would try to make him see that it was to his interest as well as yours; then his will would be engaged on your side. You should try to get him on your side—on the side of the rule; because if you do that, in so far as he can be induced to remember, he will keep to the rule whether you are present or whether you are absent. If he complies with the rule for love of you and

because he understands that it is best for him, he is far more likely to try to observe it than if you arouse his emotion against it.

Certainly your business, as well as your interest, with regard to the children is to keep them happy all the time. You will say perhaps that fewer facts will then be acquired. I would say, "What then? Are facts the most important things that should be acquired?" You want healthy, virtuous, happy, high-minded citizens. You have an example of the failure of wrong education flaming before your eyes at the present day. In no country in the world is education so intense and so detailed as in Germany. Has that saved her citizens from committing and applauding the most flagrant acts of brutality and treachery that the world has ever known? It is not only cramming with facts that you want. You want the inculcation of virtue and of culture, of kindness, honour and decency.

I must again emphasize the responsibility and opportunity of the teacher. It cannot be spoken of too often. Education is not for the teacher a mere method of making a living.

THE EGO'S PART

This idea of education is very different from that commonly held in the outside world. You can see that when an ego entrusts himself to the care of certain parents, there is a tremendous responsibility thrown upon them. It is a most sacred work they have to do for him. It is the same for the teacher who has to take charge of these children. If he be the right sort of man—if he invokes in them the love which he should be able to invoke, he

can make them almost what he will. Of course, each ego has its own capabilities. The question is which of these sets of qualities shall be first invoked. It lies in the hands of the parents and the teachers. If they, on their part, are careful to invoke the good, then when the evil qualities come to the surface and try to assert themselves, they will be thrown aside, and the will of the child will be called into activity on the side of the good; whereas if you let the evil qualities be first developed, you will find but little response to your later efforts for good.

The man himself desires nothing but progress, nothing but good; and so you can always depend that the true ego of the child will be absolutely on your side in your endeavour to help him.

HEALTHY BODY

There is another question which is of great importance. Remember that the body is the shrine of the mind. Your child can go on learning all his life, if he is wise enough to wish to do so. I can learn at the age of nearly seventy, but the child can build his physical body only during the first eighteen years or thereabouts, and then he has to inhabit it for the rest of his life. Therefore during that period of growth the physical body is much the most important thing. You talk about cramming into him vast amounts of information; what is the use of that if it is at the cost of ruined eyesight, or rounded shoulders, or narrow chests? The thing of paramount importance during these early years is to make a fine, strong, healthy body for the future life. You are building your own house, and then you have to live in it. Therefore, the first thing

you must see is that the physical health is not in any way interfered with by these modern demands of education.

Be sure then to give your children plenty of air, plenty of exercise and good food. You should cultivate as much as may be the taste of the child for nutritious foods. It is almost a commonplace to say that anything that is good for you is usually nasty; but that should not be so. Those nutritious foods can be made tasty at the expense of a little knowledge and a little trouble; and it should always be done. You can have the best sort of body only if you build it of the best food and drink. What that is to be you must discover

for yourself. I must tell you that all clairvoyants agree that all should avoid the eating of flesh and the drinking of alcohol. I know the arguments brought forward in favour of these things, but you can find plenty of publications to study on the subject; and I tell you again that all who can see agree in recommending complete abstinence from these two things.

Every child is inherently good, and each one has a divine spark within it; but it largely depends upon the environment whether it develops quickly and easily or whether it has to fight its way to the front under great difficulties and much suffering.

OUR TOUR

Rukmini Devi's Impressions

WE are just back in Adyar after a very strenuous but happy tour in the North, beginning from Bombay. The President¹ was kept very busy in each city we visited with lectures and talks to old and young citizens, both in and out of The Theosophical Society, and some of the stirring things that he said are already appearing in our journal.

I will give you more my own impressions of the tour than any detailed account which you can read elsewhere.

I have, of course, to thank my many friends—Theosophists and non-Theosophists—for all the help they have given in making the performances a great success.

¹ Of The Theosophical Society, Dr. George S. Arundale.

It is very difficult to say which audience was the most appreciative. I can only say that the tour was even more of a success than I had expected, because before I started I was rather diffident, feeling that perhaps this type of dance² might not be valued in the North where few had seen it. But then I remembered how I myself had felt when I saw Bharata Natya for the first time. One knows the Art itself is such that it makes people conscious of Realities.

In Bombay there were most enthusiastic and crowded houses. Mr. S. J. Karaka, the Secretary of the Bombay Theosophical Federation, and Mr. N. V. Tampi,

² Bharata Natya, South Indian classical dance.

President of the Blavatsky Theosophical Lodge, with the help of the members there gave most devoted service, tiring themselves out in making the Bombay stay a tremendous success.

In Ahmedabad, though people were less expressive from the point of view of applause, especially at the first recital, there was great eagerness to learn and to understand the art. The open-air theatre was kindly lent by the Sharada Mandir. It was very beautiful, because of its simplicity and lack of professional atmosphere, as well as because of the fact that Mr. R. M. Rawal, a very splendid artist, with his students, beautifully decorated the stage with Indian lamps and painted panels.

In Ahmedabad we were the guests of Mr. and Mrs. Ambalal Sarabhai where it was a pleasure to make many new friends. In their magnificent house the first object which greeted me on my arrival was the inspiring bronze image of Natarāja which stands inside the entrance. As I myself am a great devotee of Natarāja I thought it was a most auspicious beginning for my work. How beautiful, how marvellous was that statue and the many other bronzes which they possess! I need not say that I was overwhelmed by friendliness.

I congratulate Sri Rohit Mehta, our Joint Editor and General Secretary of the All-India Federation of Young Theosophists who, with the help of his family and other Theosophists, organized my recitals in a most efficient manner.

Our next visit was to Bikaner where we were most wonderfully received by His Highness the Maharajah and by the people. Again I found inspiration, for Bikaner to me seems like a city rising

from the ruins of history. One felt as if one were in Rajputana of the olden times, and it is very difficult for me not to be inspired by Rajputana. I think, nowhere is there such colour and such beauty as is to be found amongst the women of Rajputana. The desert, the architecture, the people, and the camels seem to blend into one whole. It made me realize how the people of old India knew how to blend art with nature. His Highness, of course, more than showered us with affection and hospitality. It is very difficult to imagine a more ideal host. He is so very deeply loved by his people, and it is only when one comes into close contact with such people that one realizes their full value. An instance which was to me a great example of the true spirit of art especially after my many difficulties in South India, was given by the Palace musician of Bikaner, Mr. Shyamsuddin. We needed a Tambura player and asked for one. Later we discovered that the one who had come in response to our request was the Palace musician himself. There he sat, and though a great musician, he felt no loss of dignity in playing for us for both performances.

Our next visit was to Delhi where there was also a very good audience and very fine hospitality from Mr. M. V. Venkatesvaran and many of his friends of the Theosophical Lodges. We again stayed in Bikaner House which was lent to us by His Highness, so we were most comfortable. I am afraid it is impossible for me to admire New Delhi, for I feel the whole atmosphere to be very cold and modern, but the glimpses I had of Old Delhi were most fascinating.

Then we proceeded to Benares where I had the privilege of dedicating the

newly builded Bharata Samāj Temple, and of dancing on the platform of its amphitheatre. Benares is also an inspiring place and the performance, from my own standpoint, was full of atmosphere. It was a great honour to have Dr. Bhagavan Das, who is now an Honorary Member of Kalākshetra, present. It was a little difficult for me to know whether the Benares audience really appreciated this dancing or not, because they did not express themselves by clapping, and when the audience is in the darkness it is not easy for the dancer to have any idea of its attitude. But what was said afterwards made me know they really appreciated it. Without the wonderful help given by Mr. G. N. Gokhale, the General Secretary of the Indian Section of The Theosophical Society and his co-workers, it would have been difficult to have had such a successful visit.

When Convention¹ was over there were two or three important visits. One was to Allahabad where the Right Hon'ble Sir Tej Bahadur Sapru presided over my lecture. Though he had no idea of what I would say, he was kind enough to preside, because of one great link in our lives. He said that he was sure no Theosophist could claim to have greater reverence or affection for Dr. Besant than he himself had. It was a beautiful tribute which made my heart glad to hear. Allahabad is a very alive place and The Theosophical Society really arranged a wonderful visit for us.

Then came one of my most thrilling experiences—a short holiday in that very cold place Kalimpong in the Himālayās. But what an inspiration it

¹ The International Convention of The Theosophical Society, December, 1940.

was when one early morning I looked out of the window of Mr. Hirendranath Datta's house where we were staying and saw clearly standing very high in the sky, the very silent and majestic Kinchinjunga. I had almost given up hope of seeing it, and I had no idea that anything could be so beautiful. When the first rays of the Sun caught the highest peak, then another and then another, it seemed as if wonderful lamps were lit in the sky. Gradually as the Sun rose higher all the mountains were filled with a copper glow and finally the copper turned into silver and snow-clad mountains. I felt as if I could never take my eyes off them, for I seemed to feel as if Mother India was represented by those mountains, and as if they stood silent and majestic watching over the world. I only wished that I was a Shelley and could have written marvellous poems. It did make me feel as if there was nothing that I could not do.

Then came a very beautiful visit to Santiniketan which I had wanted to visit for many years. I did not have the least hope of seeing the Poet, or at least, if at all such a hope materialized it would be only for a few moments because the Poet is now so frail. That is why I never thought of arranging for my musicians to be present. But when Dr. Tagore desired me to dance for him, in spite of the handicaps and lack of music, I showed him some of the Abhinaya portion of Bharata Natya while singing myself, and he said it was very beautiful. It was inspiring to me to meet that great person who seems to embody true mysticism and poetry. It was also a special happiness to meet Mr. Nandalal Bose, an inspiring artist.

Review

Rukmini Devi. (A Souvenir published by Kalakshetra, Adyar, Madras. Price Re. 1-8-0.)

This is a very beautiful and interesting production, containing a short biography of Rukmini Devi and an account of her many interests and activities in the dance, drama, arts and crafts, education and humanitarian work.

It is profusely illustrated by excellent pictures—reproductions of photographs—depicting Rukmini Devi in various Bharata Natya (Indian Classical Dance) poses.

The souvenir is a dignified and fascinating work of art and Kalakshetra must be congratulated on its production.

—I.M.P.

INDIA, THE ETERNAL

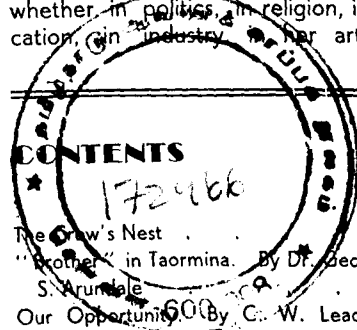
India is the India of the Rishis as well as the India of today. To each country are its foundations, and the structures built upon these, some enduring, some but whims of fleeting moods.

India's strength lies in her eternal reality. Her weakness lies in the prostitution of this reality to modern fashion, whether in politics, in religion, in education, in industry, in her arts and

crafts, or even in the daily living of her peoples.

There are those in India today, as there are others in every other country, who seek to make their country a slave of some other country's soul, instead of a Holy Grail for her own soul. They look everywhere but at their Motherland, and seek her redemption everywhere but in her own heart.

—A STUDENT IN SYMBOLIC YOGA



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THE YOUNG CITIZEN



Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

February 1941

Vol. XVI, No. 2

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.

—ANNIE BESANT

The Crow's Nest

C. W. LEADBEATER

THIS month of February is to me a very important month, for on the 17th of February was born a great leader and friend—C. W. Leadbeater. Perhaps not enough has been said about him and not enough people understand or appreciate him as he should be understood and appreciated. I happen to be one of the fortunate people who knew him and of the many young people who were around him.

C. W. Leadbeater never cared for public opinion or fame, for he was the very embodiment of impersonality. His work was quiet and not of a kind that would normally be understood or appreciated by the crowd. But his contribution to Theosophy and to Theosophical knowledge is one of the greatest. Everyone who thinks of Dr. Besant or who

appreciates her must automatically think of him and appreciate him also, for they were lifelong comrades and friends and she herself has said more than once how much she owed to him.

In all his books one very curious fact that perhaps many may not have noticed is that he describes many incidents and experiences in the lives of others, and that he writes very magnificent things about his friends, but now one begins to realize that one does not really know anything of him at all nor of his real life, for with the exception of one small book of autobiography¹, he has hardly ever written about himself. In ordinary conversation if at all he became its topic, he always changed the subject.

He was as indifferent to praise as he was to slander. I remember how in Sydney when some of the papers wrote many things criticizing him, one of his pupils came to him very furious and told him what had happened. He smiled and straightaway went on with what he was doing. It seemed to make little impression on him.

He was a person who knew how to give and never wanted anything for himself. We might very easily give the title "The Perfect Giver" to C. W. Leadbeater. The affection which he gave to his young people was that of an ideal elder brother or of an ideal father. It never occurred to him to criticize any one of his young people if they lacked understanding of any of his teachings. The only thing that occurred to him was that he himself did not explain properly. How very different from the ordinary teacher who usually blames the children when they are a little bit slow in learning.

C. W. Leadbeater as an educationalist was almost a magician, for because of this great gift of the purest and most selfless affection he lifted each young person into realms which he or she could never ordinarily have reached. He brought heaven close again to those who had only so lately left it.

¹ How Theosophy Came to Me.

His most beautiful living and remarkable radiance are things that I can never forget. Nor will I ever be able to thank him enough for the help he gave me. Dr. Besant was my Guru and my Mother, but it is very difficult to compare the inspiration which was given by him and by her, because each one was so unique.

So let all who are young remember the friend and elder brother of the young !

Rukmini Devi.



OUR EDITOR'S BIRTHDAY

The Editorial Board offers affectionate felicitations, loving greetings, and loyal homage to our Editor, Shrimati Rukmini Devi, on the occasion of her ensuing birthday. We are sure the readers will join with us, according to Occidental reckoning her birthday falls on the 29th February. If it is not leap year there is a difference of opinion as to whether it should be celebrated on the 28th February or on the 1st March. But Indians compute birthdays on the basis of the 'presiding star' at the time of the birth—which in this case is Auliyam in the month of Masi (February-March); and this year the birthday falls on the 11th March.

To the Indian youth, Rukmini Devi is an inspiring leader. The popularity and esteem in which she is held by the youth is evident from the triumph of her recent tour of North India. India—and the World—should ever be grateful to her for her pioneer work in the field of cultural renaissance. How well she is fitted for this task is testified by her great friends. Dr. Besant wrote: "Rukmini is very pure and good"; Dr. Arundale writes in his *A Fragment of Autobiography*: "Words quite fail me to describe my joy in the beauty of her character no less than in the beauty of her physical form."

Some of us young people, who are working under, and for her, can imagine the great part she will play in the future and we pledge ourselves to stand by her. The Indian youth should rally round this pure Indian and great personality so that "she may in modern times bring back that marvellous culture which belongs to India and give it to the whole world."

"Brother" in Taormina



By DR. GEORGE S. ARUNDALE

ately left for Europe and finally found himself in Sicily, whither, no doubt, he had been directed. After some wandering in that beautiful island, he finally chose, or was directed to choose, the beautiful town of Taormina, situated not far from Mount Etna. He selected for the residence of those concerned not the principal hotel in the town but a more simple hostelry called "Naumachie," the top floor of which was exclusively rented for the residence of the selected workers, which included, in addition to Dr. Besant, Bishop Leadbeater, Mr. C. Jinarajadasa, Mr. J. Krishnamurti, Mr. J. Nityananda, and myself. One or two other friends came from time to time, but the above party was the permanent feature of the establishment.

It was most interesting that quite close to the hotel was the Greek theatre from which the Master K. H. as Pythagoras addressed the citizens of Naxos, a nearby town, on the spirit of citizenship. The actual tessellated pavement on which the Master stood is still visible, and Dr. Besant stood on it and

ONE of Bishop Leadbeater's¹ most interesting and important activities was in 1912 when he was commissioned by our two Masters² to find a suitable place in Europe where certain occult work could be done which should have been done in India, but unfortunately the conditions in India were not such as to enable any occult activity to take place of the nature involved. Bishop Leadbeater immedi-

¹ He liked to be called "Brother" by his pupils and young friends.

² The Master M. and the Master K.H., the Real and Inner Founders of The Theosophical Society. Vide *The Masters and The Path* by C. W. Leadbeater.

dictated to one of her students the well-known passage which concluded one of the Master's addresses,* as follows:

PYTHAGORAS ON THE STATE

"Listen, my children, to what the State should be to the good citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the father and mother of all, is the wife of the husband and the husband of the wife. The family is good, and good is the joy of the man in wife and son; yet greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the honour of the woman who bore him, dear the honour of the wife, whose children cling to his knees: but dearer should be the honour of the State that keeps safe the wife and the child. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the savage and the man. If the brave man dies gladly for the hearthstone, far more gladly should he die for the State."

During the course of the stay of the party in Taormina Bishop Leadbeater worked very hard at the *Lives of Alcycyone* and practically completed them there. He would gather two or three of the workers around a table and would himself sit in a big armchair, and would then take up life after life in the most interesting way. He would be both in the life he was investigating and in the

room in which he was living at the same time, and would in his waking consciousness pass a running commentary on the events he was seeing otherwise. While he was doing this, the workers would make notes of what he said. He was never confused between the two times, for he had the extraordinary faculty of being simultaneously thousands of years back, perhaps, and in Taormina in 1912. He always calculated the actual date of the life from the constellations in the sky, though how he did that we did not know.

But this was not his only activity. He would also take out his young people to play lawn tennis. Though he did not often play with them, he was always there to pass another running commentary, this time on their prowess at the game or at their lack of it. He was always very much annoyed when any ball was played far outside of the court, so that it had to be retrieved generally from down the hill with great difficulty. One of the players has a memory of standing so that Mr. J. Krishnamurti might get on his back and Mr. J. Nityananda might get on his back, so as to circumvent the big wire-netting which was around the court and so as to jump down easily to the other side to retrieve the ball. At this distance of time it would seem that the quickest way of doing so would have been to go through the door, but there may have been occult reasons against this for aught we can tell twenty-nine years afterwards.

There were also long walks in which Bishop Leadbeater revelled far more than any other member of the party; and he would tramp long distances over very uneven and rocky ground and feel

at the same time immensely exhilarated, happily dragging his unfortunate victims after him. On one occasion he inveigled Dr. Besant herself to take one of these Gargantuan walks with him. It was a walk towards Mount Etna. He went jauntily and merrily along, but the President-Mother's footsteps sagged more and more as the time passed, until she finally declined to go any further, and leaving Bishop Leadbeater and some of his flock to continue their walk, with an attendant she returned to the hotel.

Bishop Leadbeater was extremely particular about two things—the cleanliness of the flat which was occupied and the increasing sizes of the auras of his pupils as they underwent the indicated training. The auras were generally measured against the wall and a little mark made with the date to show either progress or retrogression, which was fortunately a rare occurrence. When an aura did not make the necessary progress he became quite fussed for some days, as he also became fussed when by mistake some traveller happened to come to the top flat smoking vigorously a black cigar. The purification for a black cigar consisted in burning charcoal besprinkled by sulphur, which, in some ways, seemed almost worse than the original sin, but the

ritual of the burning charcoal on a fire place shovel was always observed when occasion demanded.

Bishop Leadbeater allowed no laxity, during the period of stay at Taormina. Every moment must be filled in some way, and he would often find some reason—the word “excuse” would, of course, be blasphemy—for requiring one of the workers to tramp down the seventy steps leading from the top to the bottom of the hotel after perhaps a long and very tiring walk. It is doubtful whether Bishop Leadbeater, at that time at least, knew what it was to be tired. He certainly did not know what it was for others to feel tired. They had no business to feel tired, and if they did, they had to be radically purged of the feeling.

The two great figures of Bishop Leadbeater and Dr. Besant were the wonder and admiration of the townsfolk of Taormina, the more so as Bishop Leadbeater himself was extremely reverent to the Roman Catholic celebrations that took place in the Roman Catholic Church. When the Host was carried in procession through the town, he always would kneel down and bow his head to the ground, and this must naturally have deeply impressed the people generally.

(From page 24)

his personality entirely in the work which is given to him to do and co-operate harmoniously with his fellow-workers—such a man has no place in the army of the Manu, however transcendent his other qualifications may be.

All this lies before us to be done, and it will be done, whether we take our

share in it or not, but since the opportunity is offered to us surely we shall be criminally foolish if we neglect it. Even already the preparatory work is beginning; the harvest truly is plentiful, but as yet the labourers are all too few. The Lord of the Harvest calls for willing helpers; who is there among us who is ready to respond?

Our Opportunity¹

By C. W. LEADBEATER

It is certainly not without definite design that just at this time in the history of our (Theosophical) Society permission has been given thus to publish this, the first definite and detailed forecast of the great work that has to be done. There can be little doubt that at least one of the objects of the great Ones in allowing this is not only to encourage and stimulate our faithful members, but to show them along what lines they must specially develop themselves, if they desire the inestimable privilege of being permitted to share in this glorious future, and also what (if anything) they can do to pave the way for the changes that are to come. One thing that can be done here and now to prepare for this glorious development is the earnest promotion of our first object², of a better understanding between the different nations and castes and creeds.

APPRECIATION

In that every one of us can help, limited though our powers may be, for every one of us can try to understand and appreciate the qualities of nations other than our own; every one of us, when he hears some foolish or prejudiced remark made against men of another nation, can take the opportunity of

putting forward the other side of the question—of recommending to notice their good qualities rather than their failings. Every one of us can take the opportunity of acting in an especially kindly manner toward any foreigner with whom we happen to come into contact, and feeling the great truth that when a stranger visits our country all of us stand temporarily to him in the position of hosts. If it comes in our way to go abroad—and none to whom such an opportunity is possible should neglect it—we must remember that we are for the moment representatives of our country to those whom we happen to meet, and that we owe it to that country to endeavour to give the best possible impression of kindness and readiness to appreciate all the manifold beauties that will open before us, while at the same time we pass over or make the best of any points which strike us as deficiencies.

DEVOTION TO BEAUTY

Another way in which we can help to prepare is by the endeavour to promote beauty in all its aspects, even in the commonest things around us. One of the most prominent characteristics of the community of the future is its intense devotion to beauty, so that even the commonest utensil is in its simple way an object of art. We should see to it, that, at least within the sphere of our influence, all this is so with us at the present day; and this does not

¹ From *The Beginnings of the Sixth Root Race*.

² Of the Theosophical Society, viz., to form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

mean that we should surround ourselves with costly treasures, but rather that, in the selection of the simple necessities of every-day life, we should consider always the question of harmony, suitability and grace. In that sense and to that extent we must all strive to become artistic; we must develop within ourselves that power of appreciation and comprehension which is the grandest feature of the artist's character.

EQUIPOISE

Yet on the other hand, while thus making an effort to evolve its good side, we must carefully avoid the less desirable qualities which it sometimes brings with it. The artistic man may be elevated clear out of his ordinary every-day self by his devotion to his art. By the very intensity of that, he has not only marvellously uplifted himself, but he also uplifts such others as are capable of responding to such a stimulus. But unless he is an abnormally well-balanced man, this wonderful exaltation is almost invariably followed by its reaction, a correspondingly great depression. Not only does this stage usually last far longer than the first, but the waves of thought and feeling which it pours forth affect nearly everybody within a considerable area, while only a few (in all probability) have been able to respond to the elevating influence of the art. It is indeed a question whether many men of artistic temperament are not, on the whole, thus doing far more harm than good; but the artist of the future will learn the necessity and the value of perfect equipoise, and so will produce the good without the harm; and it is at this that we must aim.

SELF-LESSNESS

It is obvious that helpers are needed for the work of the Manu and the Chief Priest, and that in such work there is room for all conceivable diversities of talent and of disposition. None need despair of being useful because he thinks himself lacking in intellect or ecstatic emotion; there is room for all, and qualities which are lacking now may be speedily developed under the special conditions which the future community will provide. Good-will and docility are needed, and perfect confidence in the wisdom and capability of the Manu; and above all the resolve to forget self utterly and to live only for the work that has to be done in the interests of humanity. Without this last all other qualifications "water but the desert."

SPIRIT OF THE SOLDIER

Those who offer themselves to help must have in some sort the spirit of an army—a spirit of perfect self-sacrifice, of devotion to the Leader and of confidence in Him. They must above all things be loyal, obedient, painstaking, unselfish. They may have many other great qualities as well, and the more they have the better; but these at least they must have. There will be scope for the keenest intelligence, the greatest ingenuity and ability in every direction; but all these will be useless without the capacity of instant obedience and utter trust in the Masters. Self-conceit is an absolute barrier to usefulness. The man who can never obey an order because he always thinks that he knows better than the authorities, the man who cannot sink

(Please turn to page 22)

The Scientific Temperament in C. W. Leadbeater

By C. JINARAJADASA

ONE of the very pronounced traits in C. W. Leadbeater's character was his natural scientific temperament. Of chemistry, physics, botany and zoology he possessed only such knowledge as the average educated man has. But he was very well informed in one department of science, and this was astronomy. In his days as a curate he had a four-inch telescope (which he brought to Adyar in 1884), and he was well read in the general non-mathematical literature of astronomy.

The scientific temperament means a careful training of the mind to observe facts "as they are", again and again and again, before constructing any theories about them. But to observe facts rightly requires a preliminary training of the senses to report correctly; and this is for some a difficult process, though others can acquire it, especially if they happen to be influenced by a really scientific observer and inspiring exponent. Bishop Leadbeater made a special point of trying to "see" a fact as accurately and dispassionately as possible; he had an innate reverence for a fact, that is, for the "thing-as-it-is", which characterises the scientist.

Of this I had proofs innumerable in the course of the forty-five years when I watched his methods of work closely. In his ordinary writing, he was not a "loose" writer; he would take an infinity of trouble to be as accurate as he could in any statement. In his library

he had as a "working apparatus" the *Encyclopædia Britannica* (earlier it was *Chambers*), then Nelson's loose-leaf *Encyclopædia*, and then Dent's; in addition, all sorts of reference works on dates, personalities, etc.; and maps, ancient and modern; and a large number of dictionaries. His library is full of works on the histories and customs of peoples.

This cautious scientific temperament was carried on into his work when he developed powers of clairvoyance. Again and again, when he was clairvoyantly observing something, and describing what he saw, as, for instance, in *Occult Chemistry*, I, the listener, would quickly come to some conclusion and say, "Well, that means so-and-so." His invariable reply was to the effect: "Hold on; we can't say that yet; we haven't examined enough instances." I will not enlarge on this theme of his scientific temperament of being loyal to the "thing-as-it-is", and desiring to let it reveal itself, before he gave his judgment upon it; and then only cautiously. He avoided being dogmatic, and nearly always would say or write: "on the whole", "for the most part", "in the instances so far observed", and so on.

He guarded himself from coming to swift conclusions. In this he was the opposite of Dr. Besant who, with her swift intuitions, would grasp at a truth far ahead of him. But she might often

find it difficult to justify her conclusion, not having arrived at the truth from all the facts necessary; while when Bishop Leadbeater stated a truth, he could "back it up" by the relevant facts. These two workers illustrated two methods of technique.

It is because Bishop Leadbeater was such a careful observer and such a cautious judge that his works on clairvoyance have a remarkable lucidity in exposition. He certainly is not vague as he writes of the invisible worlds. It is this scientific temperament of his which is refreshing in his vast volume of literature on the occult. Whether

we care to believe him or not, at least he is clear in his exposition, and he seems to be describing things which are objective to him, so to say "before him", and not like many clairvoyants who merely describe what they see "inside their heads", which they feel they "see", because of mental subjective pictures.

The scientific processes of observation, judgment and statement are certainly not to be discarded when one enters the realms of Occultism. This truth was forcefully exemplified by Bishop Leadbeater in his long life of devoted labour for Theosophy.

C. W. Leadbeater: Nation Builder

By J. L. DAVIDGE

BISHOP LEADBEATER'S work in Australia¹, lasting fifteen years, the only period of his life during which I knew him, in my mind falls into three phases. I remember him as a fashioner of individuals, a master of mechanism, and a nation builder.

From the moment he settled down in Sydney, he was the inspiring force behind the Theosophical Movement in Australia. In the first few years of his residence he gave frequent public lec-

¹ After three years' stay at Adyar C. W. Leadbeater left on the 31st January 1934 for a three months' visit to Australia, only to pass away in a Perth hospital on the 1st March. His body was embalmed and taken to Sydney for cremation. How fitting that he should have returned his body to Australia, the Land of the Larger Hope, upon which he played such mighty influences.

tures, but later only seldom, and occasionally on the radio. His majestic appearance and aristocratic manner marked him out as a man of unusual attainment, and when he appeared on the platform of the Melbourne Auditorium during the Convention of 1915 in full evening dress, I thought I had never seen a more magnificent figure. Everyone knows how incessantly he worked, at times with seemingly superhuman energy. Almost up to the time of his death his intellectual vigour remained undiminished, and was mellowed by a deep spirituality, which shone like a light through the very skin of his face and which touched to finer purposes anyone who was sensitive to his influence.

There are people almost in every country, workers in The Theosophical

Society, who, trained under Bishop Leadbeater, had some immediate touch with him; they came mostly from Europe, America, Java, forming an international community in his own household and the near neighbourhood which became a great power not only in the spiritual life of Sydney, but throughout the Commonwealth.

Bishop Leadbeater was concerned with few individuals, and appeared to take little interest in worldly affairs, politics and economics, yet he surely has a place in the pantheon of nation builders. It was he who built up the Sydney Theosophical Lodge until it had 700 members, which means that at that time one in every thousand of the Sydney population was a member of the Lodge; it was he who built up the Australian Section to be one of the most virile in the world; he literally adopted Australia, declared it was a "glorious country, a country in certain ways probably unequalled," and urged not only his pupils but all who belonged to the country to show themselves worthy of it by rising to their responsibilities and seeing to it that their Motherland fulfilled her "magnificent destiny."

What that magnificent destiny is he described in a course of lectures delivered in 1915 on "Australia and New

Zealand as the Home of a New Sub-race," in which he revealed the plan of the future for Australia, and set up ideals for the coming civilization, of which the central virtue is unselfish love. That was the keynote of his patriotism, the note he sounded among his friends also, that they should serve Australia with all their hearts and with all selflessness.

So thoroughly had his influence permeated the nation that when some of our finest workers visited Australia, they found the field prepared and had but to add their own enthusiasm to that already existing and to encourage the schemes already maturing. Dr. George S. Arundale admitted that he had only to let loose that avalanche of service which Bishop Leadbeater had been accumulating and husbanding against the time when it might appropriately be sent on its mission. Such an occasion was the birth of the Who's for Australia League, a patriotic movement founded by Dr. Arundale, which, starting with an ardent demand for clean politics, swept Australia with a spiritual fire and so reversed the current of events as to bring the country back from the very brink of a precipice—from threatening economic disaster to sane and stable government.

FROM THE EDITOR

I have received a beautiful little box as a present from some Young Theosophists of Java, but as the accompanying slip has been mislaid I cannot thank the givers personally as I should like for their kind thought.

RUKMINI DEVI

The Child And His Education¹

By C. W. LEADBEATER

THERE has been a vast amount of misunderstanding as to what education really is. For many centuries, and especially during the last century, it would appear that the whole idea of education has not been at all comprehended. The real significance of the word is perfectly clear. *Duco* means "I lead" e means "out", so that Education means "drawing out." The true intent is, therefore, to draw out the best that is in the child in every way.

LOADING OF FACTS

It is beginning to be recognized a little now. The Froebel system was a step in the right direction; the Montessori method is another, and there are others; but those who recognize the true intent of education are still but a few, and the majority of children are still subjected to the old senseless and evil methods. The language I have used is by no means too strong. The idea prominent in the minds of educators seems to have been for a long time past to cram as many facts as possible into the unfortunate infants committed to their care—facts of no particular value when acquired, and in no way worth the trouble spent in acquiring them. If you will but think of how much value to you have been most of the things you learned at school! I think, if you put that to yourselves, you will come to the conclusion

¹ A digest from *Australia and New Zealand as the Home of a New Sub-race.*

that at school you lost a great deal of time and trouble.

The conditions now are certainly better than they used to be. The old classic system has to some extent departed; but in England for many a century the principal things which people have learned have been things which were of no value to them unless they were going to enter one or two special professions. Even in later days a vast amount of time and strength and discomfort has been spent in acquiring things of no particular value. Putting aside Latin and Greek, think of the amount of trouble which has been taken to learn the exports and imports of certain towns, and all sorts of things like that, which are valuable, perhaps, if you happen to be going into the cloth or iron trade: but only a small proportion of the people go in for that. If you ever happen to want it, all this information can be obtained at any time from the nearest encyclopædia.

It is a waste of time to make each child a walking encyclopædia. What you want to make him is a healthy, hearty, honorable citizen, who will do his work well and understand his duty to his country, to his community, to his fellows and to himself. None of those things are to be attained by cramming people with facts, but they are to be drawn out of the child by a proper and rational method of education. This is beginning to be a little realised by the few, but it is by no means the general plan at present adopted.

EVIL OF PUNISHMENT

Then another and even worse feature of the utter uselessness of education has been the plan of trying to drive and frighten the children into learning. Now, this is an absolutely wicked thing. That seems to you a strong statement, but just think of it. They actually beat these unfortunate children for all sorts of infractions to their rules, apparently not understanding that to give intentional pain to any living creature is in itself a sin of the first magnitude. It is the act of a devil and not of a human being. Look at it in the abstract, and try to put away from you all the ordinary delusions with which you are surrounded. People say that their intention in this abominable cruelty is good. I assure you that the good intention is no excuse whatever from the point of view of the result of the action. I think it has been clearly explained that the great law of karma, or of cause and effect, works precisely as do all the other laws of nature. Therefore your intention, which is not a physical force, makes no difference to the physical effect produced. If the intention be evil, you get on the thought-plane an evil result; but when the intention results in physical pain, whether the intention be good or bad, it does not in any way affect the physical result. Of course, the plea of good intentions in the cause of child-beaters may possibly in some cases be true; but I am afraid it nearly always is not. In most cases it is simply a barbarous custom—an atrocious act of cruelty thoughtlessly or selfishly committed.

Remember, it always means incompetence when a man resorts to force. An incompetent teacher pretends that

he injures the child to correct his faults. If he knew anything whatever of the facts of the case he would see that the effect of such injury is in every case far worse than the fault. He would realise that such action causes a vast mass of fear, sorrow, pain and deceit. To the occultist, who looks at the effect upon higher planes, it seems like the crime of a malevolent lunatic or the crazy inconsequence of a nightmare. It causes hatred, timidity and misunderstanding. It causes the child to hate the rules so enforced, so that he does not wish to keep them. He may be compelled to keep them so long as some representative of power is in sight, but if he is not in sight those rules are certainly broken.

THE CHILD AND THE TEACHER

Education is dual—a matter of reciprocal action. The child must learn and you must teach. If any sort of transaction is to take place between two parties, surely the natural way to manage it is to have some sort of co-operation between the two, so that things may go more smoothly. You can see it in a moment in a business transaction. In business you would not try to bully a man when you wished to induce him to do something. You would try to make him see that it was to his interest as well as yours; then his will would be engaged on your side. You should try to get him on your side—on the side of the rule; because if you do that, in so far as he can be induced to remember, he will keep to the rule whether you are present or whether you are absent. If he complies with the rule for love of you and

because he understands that it is best for him, he is far more likely to try to observe it than if you arouse his emotion against it.

Certainly your business, as well as your interest, with regard to the children is to keep them happy all the time. You will say perhaps that fewer facts will then be acquired. I would say, "What then? Are facts the most important things that should be acquired?" You want healthy, virtuous, happy, high-minded citizens. You have an example of the failure of wrong education flaming before your eyes at the present day. In no country in the world is education so intense and so detailed as in Germany. Has that saved her citizens from committing and applauding the most flagrant acts of brutality and treachery that the world has ever known? It is not only cramming with facts that you want. You want the inculcation of virtue and of culture, of kindness, honour and decency.

I must again emphasize the responsibility and opportunity of the teacher. It cannot be spoken of too often. Education is not for the teacher a mere method of making a living.

THE EGO'S PART

This idea of education is very different from that commonly held in the outside world. You can see that when an ego entrusts himself to the care of certain parents, there is a tremendous responsibility thrown upon them. It is a most sacred work they have to do for him. It is the same for the teacher who has to take charge of these children. If he be the right sort of man—if he invokes in them the love which he should be able to invoke, he

can make them almost what he will. Of course, each ego has its own capabilities. The question is which of these sets of qualities shall be first invoked. It lies in the hands of the parents and the teachers. If they, on their part, are careful to invoke the good, then when the evil qualities come to the surface and try to assert themselves, they will be thrown aside, and the will of the child will be called into activity on the side of the good; whereas if you let the evil qualities be first developed, you will find but little response to your later efforts for good.

The man himself desires nothing but progress, nothing but good; and so you can always depend that the true ego of the child will be absolutely on your side in your endeavour to help him.

HEALTHY BODY

There is another question which is of great importance. Remember that the body is the shrine of the mind. Your child can go on learning all his life, if he is wise enough to wish to do so. I can learn at the age of nearly seventy, but the child can build his physical body only during the first eighteen years or thereabouts, and then he has to inhabit it for the rest of his life. Therefore during that period of growth the physical body is much the most important thing. You talk about cramming into him vast amounts of information; what is the use of that if it is at the cost of ruined eyesight, or rounded shoulders, or narrow chests? The thing of paramount importance during these early years is to make a fine, strong, healthy body for the future life. You are building your own house, and then you have to live in it. Therefore, the first thing

you must see is that the physical health is not in any way interfered with by these modern demands of education.

Be sure then to give your children plenty of air, plenty of exercise and good food. You should cultivate as much as may be the taste of the child for nutritious foods. It is almost a commonplace to say that anything that is good for you is usually nasty; but that should not be so. Those nutritious foods can be made tasty at the expense of a little knowledge and a little trouble; and it should always be done. You can have the best sort of body only if you build it of the best food and drink. What that is to be you must discover

for yourself. I must tell you that all clairvoyants agree that all should avoid the eating of flesh and the drinking of alcohol. I know the arguments brought forward in favour of these things, but you can find plenty of publications to study on the subject; and I tell you again that all who can see agree in recommending complete abstinence from these two things.

Every child is inherently good, and each one has a divine spark within it; but it largely depends upon the environment whether it develops quickly and easily or whether it has to fight its way to the front under great difficulties and much suffering.

OUR TOUR

Rukmini Devi's Impressions

WE are just back in Adyar after a very strenuous but happy tour in the North, beginning from Bombay. The President¹ was kept very busy in each city we visited with lectures and talks to old and young citizens, both in and out of The Theosophical Society, and some of the stirring things that he said are already appearing in our journal.

I will give you more my own impressions of the tour than any detailed account which you can read elsewhere.

I have, of course, to thank my many friends—Theosophists and non-Theosophists—for all the help they have given in making the performances a great success.

¹ Of The Theosophical Society, Dr. George S. Arundale.

It is very difficult to say which audience was the most appreciative. I can only say that the tour was even more of a success than I had expected, because before I started I was rather diffident, feeling that perhaps this type of dance² might not be valued in the North where few had seen it. But then I remembered how I myself had felt when I saw Bharata Natya for the first time. One knows the Art itself is such that it makes people conscious of Realities.

In Bombay there were most enthusiastic and crowded houses. Mr. S. J. Karaka, the Secretary of the Bombay Theosophical Federation, and Mr. N. V. Tampi,

² Bharata Natya, South Indian classical dance.

President of the Blavatsky Theosophical Lodge, with the help of the members there gave most devoted service, tiring themselves out in making the Bombay stay a tremendous success.

In Ahmedabad, though people were less expressive from the point of view of applause, especially at the first recital, there was great eagerness to learn and to understand the art. The open-air theatre was kindly lent by the Sharada Mandir. It was very beautiful, because of its simplicity and lack of professional atmosphere, as well as because of the fact that Mr. R. M. Rawal, a very splendid artist, with his students, beautifully decorated the stage with Indian lamps and painted panels.

In Ahmedabad we were the guests of Mr. and Mrs. Ambalal Sarabhai where it was a pleasure to make many new friends. In their magnificent house the first object which greeted me on my arrival was the inspiring bronze image of Natarāja which stands inside the entrance. As I myself am a great devotee of Natarāja I thought it was a most auspicious beginning for my work. How beautiful, how marvellous was that statue and the many other bronzes which they possess! I need not say that I was overwhelmed by friendliness.

I congratulate Sri Rohit Mehta, our Joint Editor and General Secretary of the All-India Federation of Young Theosophists who, with the help of his family and other Theosophists, organized my recitals in a most efficient manner.

Our next visit was to Bikaner where we were most wonderfully received by His Highness the Maharajah and by the people. Again I found inspiration, for Bikaner to me seems like a city rising

from the ruins of history. One felt as if one were in Rajputana of the olden times, and it is very difficult for me not to be inspired by Rajputana. I think nowhere is there such colour and such beauty as is to be found amongst the women of Rajputana. The desert, the architecture, the people, and the camels seem to blend into one whole. It made me realize how the people of old India knew how to blend art with nature. His Highness, of course, more than showered us with affection and hospitality. It is very difficult to imagine a more ideal host. He is so very deeply loved by his people, and it is only when one comes into close contact with such people that one realizes their full value. An instance which was to me a great example of the true spirit of art especially after my many difficulties in South India, was given by the Palace musician of Bikaner, Mr. Shyamsuddin. We needed a Tambura player and asked for one. Later we discovered that the one who had come in response to our request was the Palace musician himself. There he sat, and though a great musician, he felt no loss of dignity in playing for us for both performances.

Our next visit was to Delhi where there was also a very good audience and very fine hospitality from Mr. M. V. Venkatesvaran and many of his friends of the Theosophical Lodges. We again stayed in Bikaner House which was lent to us by His Highness, so we were most comfortable. I am afraid it is impossible for me to admire New Delhi, for I feel the whole atmosphere to be very cold and modern, but the glimpses I had of Old Delhi were most fascinating.

Then we proceeded to Benares where I had the privilege of dedicating the

newly builded Bharata Samāj Temple, and of dancing on the platform of its amphitheatre. Benares is also an inspiring place and the performance, from my own standpoint, was full of atmosphere. It was a great honour to have Dr. Bhagavan Das, who is now an Honorary Member of Kalākshetra, present. It was a little difficult for me to know whether the Benares audience really appreciated this dancing or not, because they did not express themselves by clapping, and when the audience is in the darkness it is not easy for the dancer to have any idea of its attitude. But what was said afterwards made me know they really appreciated it. Without the wonderful help given by Mr. G. N. Gokhale, the General Secretary of the Indian Section of The Theosophical Society and his co-workers, it would have been difficult to have had such a successful visit.

When Convention¹ was over there were two or three important visits. One was to Allahabad where the Right Hon'ble Sir Tej Bahadur Sapru presided over my lecture. Though he had no idea of what I would say, he was kind enough to preside, because of one great link in our lives. He said that he was sure no Theosophist could claim to have greater reverence or affection for Dr. Besant than he himself had. It was a beautiful tribute which made my heart glad to hear. Allahabad is a very alive place and The Theosophical Society really arranged a wonderful visit for us.

Then came one of my most thrilling experiences—a short holiday in that very cold place Kalimpong in the Himālayās. But what an inspiration it

¹ The International Convention of The Theosophical Society, December, 1940.

was when one early morning I looked out of the window of Mr. Hirendranath Datta's house where we were staying and saw clearly standing very high in the sky, the very silent and majestic Kinchinjunga. I had almost given up hope of seeing it, and I had no idea that anything could be so beautiful. When the first rays of the Sun caught the highest peak, then another and then another, it seemed as if wonderful lamps were lit in the sky. Gradually as the Sun rose higher all the mountains were filled with a copper glow and finally the copper turned into silver and snow-clad mountains. I felt as if I could never take my eyes off them, for I seemed to feel as if Mother India was represented by those mountains, and as if they stood silent and majestic watching over the world. I only wished that I was a Shelley and could have written marvellous poems. It did make me feel as if there was nothing that I could not do.

Then came a very beautiful visit to Santiniketan which I had wanted to visit for many years. I did not have the least hope of seeing the Poet, or at least, if at all such a hope materialized it would be only for a few moments because the Poet is now so frail. That is why I never thought of arranging for my musicians to be present. But when Dr. Tagore desired me to dance for him, in spite of the handicaps and lack of music, I showed him some of the Abhinaya portion of Bharata Natya while singing myself, and he said it was very beautiful. It was inspiring to me to meet that great person who seems to embody true mysticism and poetry. It was also a special happiness to meet Mr. Nandalal Bose, an inspiring artist.

Unfortunately our stay was short and as we had to leave Santiniketan I was able to see him only once. All this has given me many ideas for my own work which I am starting already to put into practice.

I have realized the contribution of Art as it exists in South India to India as a whole, although I do not consider that South Indian Art as it exists is

merely South Indian. It has been preserved in South India from foreign influences, but I feel it is truly All-Indian. I realize what a very great help it would be if we had an outstanding cultural Centre here, and how such a Centre where Learning, Art and Religion were combined would wield a great influence for the spiritual and cultural awakening, which means the release of India's Soul.

Holy Places in India

One of the new features of the journal for this year will be a series of articles with the above title. We begin it with a description of holy Kashi where there were beautiful and fruitful gatherings of the spiritual and material scientists last Christmas and early in January. The following was written in 1913 by DR. BESANT for that brilliant *Central Hindu College Magazine*.

THERE is an old shloka which recites the name of the seven holy places of India :

अयोध्या मथुरा माया काशी कांचो अवंतिका ।
पुरो द्वाश्चती चैव सप्तैता मोक्षदायिका ॥

"Ayod, Madura, Maya (Haridvar), Kashi, Kanchi (Conjeevaram), Avantika (Ujjain) and the city Dvaravati (Dvaraka) also, these seven are givers of Liberation." They are the seven chakrams in the body of the Mother, centres of her sacred life.

Again: Jagannath, Rameshvaram, Dvaraka, Badrinarayana, are the four stages of the last journey of mortal man; he drops his body at the last. Nor may Chidambaram and Madura in the South, and Amarnath and Bashupatinath in the north be forgotten. Nor holy Prayag, where the three rivers

meet; nor Gaya, consecrated by the touch of Vishnu, and nearby, the blessed spot where the Lord Buddha reached Illumination.

Let us journey in thought to these Holy Places, and seek to breathe the air which purifies and inspires. Happy, in truth, are those who with bodily eyes may behold them, who may tread the land over which a Buddha walked, or sit in the tangled brakes where once played the Holy Child, Krishna, the Beloved. Yet, perchance, not less happy are they who with reverent and loving hearts visit in mind the sacred spots, and who realise that neither distance nor time can shackle the pilgrim feet of the Soul. And first let us go to Kashi.

KASHI

The first sight of Benares as we approach it from Moghal Serai is one of striking dignity and beauty. The curving stream of Gangamai is walled in on the

west by banks rising high above the river, and along the great curve—the crescent moon on the brow of Mahadeva, the Lord of Kashi—are piled up pinnacle on pinnacle, temple on temple, a state-ly confusion of spires and domes, of palaces and fortress-houses. As the train slackens, crossing the bridge which spans her waters, let us throw some copper coins as salutation to the Daughter of the far Himālayās, and if, as may hap, the coin strikes an iron girder and falls ringing on the pathway instead of into her waters—well, it is Gangaji's largess to the passing peasant, and we need not grudge her disposal of it.

There are many shrines in Kashi, and crowds of pilgrims visit them. Holiest of all by tradition is the Golden Temple, sacred to Mahadeva, hence named the Vishveshvara Mandir, the Temple of the Lord of the Universe. Its two spires, one gold and one red, rise fifty-one feet in height, guarding the golden dome, and no Hindu who visits Kashi fails to tread its marble floor. To many Devas and Devis are Temples raised in Kashi, but this is Kashi's heart.

It is, perhaps, along the sacred river that is felt most the indescribable charm of the holy city. In the very early morning, long ere the sun arises, chanting is heard, as men and women move riverwards.

हर हर महादेव शम्भो, काशी विश्वनाथ गङ्गा

Just the names of the Holy One who is Lord of the Places.

"Ganga destroys all sins at once, and all sorrows: Ganga gives joy, gives moksha; Ganga is the highest refuge. He who even merely repeats the name of Ganga though he be a hundred

leagues away from the sacred river—even he is freed from all sin, and goes to the Heaven of Vishnu."

And to the ghats, the wonder of the world, they wend their pious way, until the steps are crowded with those who come to bathe in Gangaji, and then to stand waist deep in water, waiting for the rise of the Lord of Day, or to sit, wrapped in meditation, striving to rise to that which is beyond the Sun. Of all the ghats, the Dashashvamedha is the most crowded, the place where it is said that Brahma made the ten horse-sacrifices which it was hoped would dislodge Divodas, and restore their beloved Kashi to the Gods.

A little lower down the river is the burning-ground, the Manikarnika Ghat, where Mahadeva dropped a jewel from His ear as He watched the Tapas of Vishnu; there countless bodies are restored to the elements, though some prefer the Harischandra Ghat, consecrated by a legend of deathless truth and patience.

The river-front's greatest charm is in the night, whether the moon turns it into a fairy dream of subtle beauty, or darkness makes it a mystery-stage, over which shine the brilliant stars of the East. Which of the twain is the lovelier, I have never been able to decide. Nor must we forget the wonderful scene when every step of the ghats is out-lined with tiny lamps, and every dome shines in points of fire, and flower-lamps of many colours glide down over Gangaji's broad bosom, carrying the hopes and fears of the eager watchers on the banks.

But what can I say? There is no second Ganga. Once only fell a river from Heaven on the head of a God.

Review

Rukmini Devi. (A Souvenir published by Kalakshetra, Adyar, Madras. Price Re. 1-8-0.)

This is a very beautiful and interesting production, containing a short biography of Rukmini Devi and an account of her many interests and activities in the dance, drama, arts and crafts, education and humanitarian work.

It is profusely illustrated by excellent pictures—reproductions of photographs—depicting Rukmini Devi in various Bharata Natya (Indian Classical Dance) poses.

The souvenir is a dignified and fascinating work of art and Kalakshetra must be congratulated on its production.

—I.M.P.

INDIA, THE ETERNAL

India is the India of the Rishis as well as the India of today. To each country are its foundations, and the structures built upon these, some enduring, some but whims of fleeting moods.

India's strength lies in her eternal reality. Her weakness lies in the prostitution of this reality to modern fashion, whether in politics, in religion, in education, in industry, in arts and

crafts, or even in the daily living of her peoples.

There are those in India today, as there are others in every other country, who seek to make their country a slave of some other country's soul, instead of a Holy Grail for her own soul. They look everywhere but at their Motherland, and seek her redemption everywhere but in her own heart.

—A STUDENT IN SYMBOLIC YOGA

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THE YOUNG CITIZEN



Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

March 1941

Vol. XVI, No. 3

The educationalist has to find out the best ways of cooperating with the inner self of the child, of enabling the faculties *already there* to manifest themselves and to grow, to strengthen all that is good and to starve out all that is bad, to work on the plastic material of the new brain from without, while the soul of the child works at it from within. This is the high office of the teacher, his great responsibility.

—ANNIE BESANT

The Crow's Nest

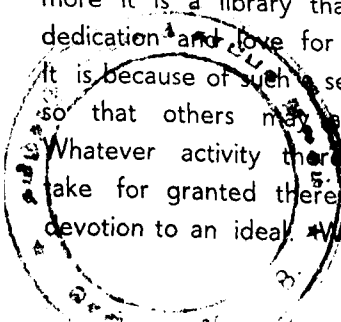
ADYAR

LAST month Adyar welcomed 300 young people from Madras. A Youth Camp was arranged by the Vasanta Youth Lodge. The President, Mr. S. Vasant (18 years of age) and Mr. G. Swaminathan, (also 18 years of age) should be congratulated on having organized such a successful gathering. I was very happy to see these young people from outside visiting Adyar. Adyar is a place where many visitors come. When a boat stops at the harbour for a day visitors come to see the library, the museum, the gardens, and the temples, for Adyar is considered rather a beautiful place. It is a beautiful place. Some people come just to see the sights. Some people wonder what kind of people are living here, because they have heard strange things about Theosophists and Theosophy and think that perhaps they will see strange specimens of people.

We individual Theosophists are just as human as anybody else. It is more in the spirit of the place that you may see the difference, and it is the most important and attractive feature of Adyar.

There is in every part of India very great and wonderful work being done. Everywhere are being tried educational, village, social, artistic, and other types of work helpful for the country, and many of these important activities such as the Scout Movement, the Harijan work, the ideal of common worship in temples, women's work, have been started by Theosophists and particularly under the inspiration of our various Presidents. But it is the dedicated spirit in which the work is being done here which lifts it from mere work into an inspiration. About Adyar I can say that for a very long time since the founding of The Theosophical Society there has been but one keynote. One of the founders was a very great lady called Madame Helena Petrovna Blavatsky. The other founder and first President was Colonel Henry Steele Olcott. The second President was Dr. Annie Besant whom you must have heard of and many of you may have even seen.

Do not think Theosophy is going to make magic in all of us, making us all perfect. Even those very great people whom I have mentioned never considered themselves perfect. They have always been very humble and appreciative of all that is beautiful in others. It is the philosophy that is wonderful and still more it is the sense of dedication. Our Adyar Library, for example, is not merely a library where there are many books, a place to help people to study, but more it is a library that has been founded because of such great dedication and love for all that is true and beautiful and great in life. It is because of such a sense of dedication that this library was founded, so that others may also benefit from such learning and culture. Whatever activity there is in Adyar, whoever lives here, you may take for granted there is in each activity and in each person this devotion to an ideal. We have two schools, the Olcott Memorial School



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founded by Colonel Olcott and the Besant Theosophical School founded by Dr. Arundale in memory of Dr. Annie Besant. We could not have these activities merely because of the work in itself, for there is such work being done everywhere but we have started this Besant Theosophical school not only to perpetuate the memory of Dr. Besant, who was one of our greatest Theosophists and one of our greatest Indians, but also to try to give something of her spirit and her ideals, so that we may pass on all of the inspiration we have derived to the little children and young people who come here. If we do art work, it is that India may become a land of great culture. Not that India is without culture. Culture is inherent in this country but some of the forms in modern India do not express her true culture. People must learn to see where India's true culture lies and India must once more shine in the world as one of the greatest countries that can contribute to a unique culture—a culture not merely beautiful in form but beautiful in true spirituality.

I should say that is the spirit of Adyar and we are all of us very very happy in our work. We do not care what differences of opinion we have. We do not even care if any one says, "I do not believe in Theosophy." We do not want any one to feel he has to believe in Theosophy. But if he can say, "I believe in the spirit in which you are working," then we are all one. We have great ideas because we all want to help. The Theosophical Society would not be much of an organization if we could not understand differences of opinion. The differences do not matter where there is mutual understanding, where there is true respect for each other's opinion.

Especially do we want young people at Adyar. We think theirs is the responsibility for making India one of the greatest countries—the greatest country, if you will allow my own personal love to express itself. If we want to help India, it is in your hands and in mine. The responsibility is with the young.



AHIMSA IN TIBET

One of my happiest experiences while in Kalimpong (Himālayās), was to see the Tibetan people and to contact them. They seem such a fine type.

One thing that fascinated me was the health and the happiness of all the children. I never saw anything but smiles on their faces, and I hear that Tibetan mothers adore their children so much that no harsh words are ever spoken to them even in their everyday lives.

The second and most important feature about their lives that I happened to hear of accidentally was that in Tibet no food obtained from the killing of animals is allowed. When I asked a friend, what they eat, he said that they take a great deal of barley, wheat, and that although many are meat eaters they will only eat meat or use leather from animals who have died a natural death.

I was very much struck by this and I myself asked some of the Tibetan and Bhutanese people whether they eat meat and they replied that they do not eat much meat, because the meat of the plains is from killed animals. This is a very great step towards *Ahimsa*. People may object that this is eating "corpses," but all meat-eating is eating "corpses," and I think it is better that they eat corpses (if they have to eat them at all) in this form than that they should add the cruelty of killing to the habit of corpse-eating which non-vegetarians practise everywhere. I am not suggesting that vegetarians should eat meat, even in this way, but at least those who eat meat might take this lesson to heart—that there is no cruelty where killing or torturing is not involved.

Naturally my love for the Tibetans has increased because of my love for animals.

Rukmini Devi.

The Secret of Teaching¹

By RUKMINI DEVI

IMAGINATION

■ WOULD lay especial emphasis on imagination. A teacher has a very difficult job. Dr. Besant used to say that the most wonderful and most difficult of all jobs was that of the teacher. She would also add that when a man could not find a job in any other field of work, he would in some way gain a degree and then say, "May I be a teacher?" Such teachers have no idea with whom they are dealing or what realization they should have of their responsibilities.

One of the fundamental reasons for Theosophical Education is to provide India with leadership. We have genius, we have greatness, but we do not know how to give a chance to the young to express that genius and that greatness. Here may be a young person who is very wonderful, who shows promise of a fine future, but we do not do what we should to give him every opportunity, and so his life is lost.

In order to do this we have to change ourselves. Nobody learns by what another person says. What I say is not of importance. But perhaps you will learn by what I feel and think. But for that you must have imagination, you must stretch your minds and your emotions. Your thoughts and your feelings are elastic. We know that even the physical body itself is elastic. In the same

¹ A Digest of an address to the teachers of The Besant Theosophical School, Adyar, Madras.

way you can stretch your astral or emotional bodies. You can stretch your imagination. You can feel deep down into the depths of a child's heart.

Do not think that what you are doing belongs only to the four walls of your classroom. A really great person will use his power of the imagination to become one with a tree or an animal, and with everyone around him. It is the power to feel the Life that is so very essential. If you have the power to feel the Life in all, you will feel that Life deep within the child.

There are many great educationists in the world who have conducted many scientific experiments to discover how to teach. Methods are only necessary for one who does not know how. The inventor is great. Those who follow are not necessarily great. We can find our own methods, but we shall not do it unless we have developed our imaginations. That is why I am so very anxious that you should feel Dr. Besant's spirit in education. You must know her attitude to life, and know all she felt towards India and the world. If you know her, you will have some idea of one who is able to see greatness.

I have known people working under her who were perhaps annoyed with each other often going up to her room with the determination of having their quarrels settled once and for all. She would say, "I am so very pleased to see you both," and they would forget all about what they had come to say;

for she would say, "What very nice persons you are. I am so glad you two are working so beautifully together." They would answer, "Oh yes we get on very well together," and when they came out they would get on well together. Some people would accuse them of lying, but it was not true.

Each person in the world is a twofold being. Every single person in the world is great and beautiful and every single person in the world has also the capacity to do what is ugly and ordinary. She responded only to greatness and so every person whom she touched became beautiful, became great.

You cannot make this true with the children if you cannot make it true with each other. You must make each other magnificent and beautiful.

NOT PERFECTION BUT GREATNESS

You do not need to be perfect. Nobody wants perfection. We want greatness. If you were perfect you would not be living here but in the Himalayan Mountains. It is not the weakness that matters. It is the greatness that matters. There is nothing more worth while for us to strive for than greatness.

Draw a tiny little circle which is perfect and unbroken. Then draw a great rainbow circle with a few breaks in it. Would you not prefer the imperfect rainbow circle? You can be fired by its beauty. Hers was a mighty circle, a rainbow circle without the breaks.

BISHOP LEADBEATER— A GREAT EDUCATIONIST

If you need power you can get it both from Dr. Besant and from Bishop

Leadbeater. Perhaps you do not understand him as easily. He did not work with large numbers of people, but he was a wonderful person with a great power to inspire and change people. He knew all that could be known about a person, so that sometimes one felt a little nervous in his presence. He could no more help knowing what we felt and thought than I can help knowing what the colour of your hair and your eyes is. But he never misused or took advantage of that knowledge. He had discovered the secret of how to help people.

HIS SECRET OF TEACHING

What was his secret? The usual attitude of the teacher is, "I am teaching my pupil something but he does not understand me." Bishop Leadbeater's attitude was, "My pupil does not learn from me. Therefore I do not understand him." That is the essential difference between the real and the unreal teacher. The ordinary teacher says, "The child does not understand." But how do we expect the child to be different from ourselves? We cannot be interested in a lecture unless the lecturer is interesting. How can we expect the child to be interested unless we make our teaching alive with understanding?

It is of the utmost importance that you should have the deepest affection for every single pupil. You must never treat him, never consider him as a pupil. He must be like your child whom you love. Bishop Leadbeater was marvellous in his understanding of the child. I have known him to put his money in a joint bank-account with a boy of eleven or twelve. People would surely say,

"How very dangerous." The child might have drawn out the money. But such a thing never happened. The trust was not misplaced. There was such friendship between the two that Bishop Leadbeater was never called "Father or Grandfather" but always "Brother." He used to say, "Forget my age. Let me be only your brother." His was an example of the most beautiful affection that one could have for a pupil. He would choose what to many seemed the dullest-looking people and make them the most beautiful to look at.

You also can have eyes that see. It comes with great love for an ideal and with deep understanding. But your hearts must be overflowing with the desire to help your young people and your School.

Do not say, "This is my class. That is your class." But rather, "I am a teacher in this School. These children belong to the School. Therefore I belong to them." That is the real spirit. The class is only for the sake of meeting Government requirements. These young people are in our hands. We must educate them by educating ourselves, by training ourselves, by stretching our minds and our emotions, and learning to see the truth for ourselves.

Most people have very little discriminative judgment, not only in art but also in life. We must learn to see human beings in their beauty. No study of art is more wonderful than the study of human beings. We must be able at once to contact, to see and to know the Real Self in any person. If you can do so with your pupils, then you are a true teacher.

THE BESANT IDEAL

Dr. Besant was an ideal teacher. It is not an easy thing to be a teacher according to the Besant ideal. At least I do not find it so. I see the Besant ideal as the blending of imagination, vision, greatness, understanding, and a magnificent faith in India. She had so much love for the Indian people. She believed there was genius in India, only that it had to be guided. It is being misguided rather than guided now, because there is no imagination in most schools. They go on teaching and teaching in the usual way: "Do your mathematics. Do your history. Do your geography." Pity the poor young person scolded in school and scolded at home, until he finally, if he has the spirit says when he grows old enough, "I do not care what you say. I am going my own way." It is very sad that we have to have hanging over our heads the tremendous millstone of examinations.

Our education here is with each other. Education is helping your friends, and your children are your friends. This is the Besant spirit. Would it not be marvellous if she should visit your classrooms everyday? She might even want to take your class and teach it. Or she might say, "I am going to give the talk this morning instead of the Headmaster."

Make your class a centre of the most wonderful atmosphere because of the deep affection, the deep understanding and friendship between you and your pupils. Your class must be not only in class periods, but in the time of games, at meal times, and every moment in the day. You must teach as if you were not teaching, and this most potent form of teaching is through the example of what you do yourself. Children will

unconsciously copy the right thing. If you are polite and graceful and gracious, you will find they will also become polite and graceful and gracious. Otherwise they will think that being grown-up means one can be as ugly and un-

gracious as one likes, being free to do what one is not allowed to do when one is a child.

The secret of it all is a deep and abiding friendship and affection for the children.

Britain's Youngest V. C.

SERGEANT JOHN HANNAH of the R.A.F. who is only eighteen years of age, has been awarded the V. C. in recognition of most conspicuous bravery. Here is the official account of the deed which has won for him the highest military honour.

On the night of September 15 Sergeant Hannah was the wireless operator air gunner in an aircraft engaged in a successful attack on enemy barrage concentrations at Antwerp. The machine was subjected to intense anti-aircraft fire and received a direct hit from a projectile of an explosive and incendiary nature, which apparently burst inside the bomb compartment. A fire started and quickly enveloped the wireless operator's and rear gunner's cockpits. As both the port and starboard petrol tanks had been pierced, there was grave risk of the fire spreading.

Sergeant Hannah, on forcing his way through the fire to obtain two extinguishers, found that the rear gunner had had to leave the aircraft. He could have acted likewise, leaving through the bottom escape hatch or forward through the navigator's hatch, but he remained and fought the fire for 10

minutes, beating the flames with his log-book when the extinguishers were empty.

Meanwhile thousands of rounds of ammunition exploded in all directions. Hannah was almost blinded by the intense heat and fumes, but had the presence of mind to obtain relief by turning on his oxygen supply. Air admitted through the large holes caused by the projectile made the bomb compartment an inferno, and all the aluminium sheet metal on the floor of the cockpit was melted away, leaving only the cross bearers. Although receiving burns to his face and eyes, Sergeant Hannah succeeded in extinguishing the fire. He then crawled forward, ascertained that the navigator had left the aircraft, and passed the latter's log and maps to the pilot.

Sergeant Hannah, who is 18 years of age, displayed courage, coolness and devotion to duty of the highest order, and by his action in remaining and successfully extinguishing the fire under conditions of the greatest danger and difficulty enabled the pilot to bring the aircraft safely to its base.

—*The War Illustrated*, 11 Oct. 1940.

Insight and Out-sight as Applied to Education

By J. H. COUSINS

Dr. Cousins was for a number of years Principal of the Theosophical College, Madanapalle, and Principal of the Brahmaidya Asrama, Adyar, during its experiment period from 1922 to 1928.

IT is a curious physiological fact that when we look out, we look in. The road down which we walk (or ride in a kind friend's car) would not be there if it was not inside our heads, on the retina and in the mind: that is, as far as we are concerned. Other people might assert that something was outside us, like the banyan-tree at Adyar that is there, according to report, even when we are absent, and does not move to Delhi or elsewhere when Rukmini Devi does. Even so, it is also inside them and her. The fact is that everything is in two places at once, inside and outside. And (to come to the point of this note) it is only to the extent that we think and act simultaneously in these two directions that we act wisely, happily and effectively, since only thus do we fulfil the condition of life. The best food in the world would be useless to us if it remained on our plate or leaf and did not enter into our bodily laboratory: the music of nature or art would have no voice for us if we had no inner ears for it.

And so, when we approach anything for its understanding or its helping, like our old friend the past, or our young friend the future, we have to remember that our understanding and service will

be effective to the extent that we project ourselves into the essential nature of that which is nominally objective to us. For example, we (or, rather, you) will not in a wise future, worry yourselves as to how the generation younger than you should, according to your ideas, be educated. The Directorate of Public Instruction—a very objective institution—will, along with other institutions, be “put in reverse.” It, and you, will ask the question how should the young be educated in accordance with its own essential nature. This question asked and answered long ago by the Theosophical Educational Trust and Dr. Maria Montessori, will open up a revolutionising enquiry whose findings will be put into practice by institutions for the Instruction of Public Directorates.

This is not a mere quibbling reversal of a phrase such as the late G. K. Chesterton would have been happy to make. It is a nut-shell statement of the cause of educational disease and its cure. Direction of Public Instruction, even when it seeks information from instructors, contains two centres of infection: (1) its *direction* is by out-sight, objective, necessarily inadequate because it is not in living touch with the complete nature of the student; (2) its *direction* is of instruction, which is the source of the wrong methods of so-called education, pushing in instead of drawing out. True education is directed by insight and contains the two centres of all well-being,

not only of educational well-being; (1) it seeks to realize the complete nature of the student, inside and outside, but chiefly inside, where the realities and forces of life reside; (2) it adapts its own attitude and the methods and implements of its practice to the nature and needs of the student.

See how it works. For twentyfive years some of us have preached the necessity of making education conform to the creative impulse in children by including art-activity as an integral part of each day's work. Nothing has been done. Insight as to the urgent demands of the human soul for expression has been put aside in favour of the demands of oversight for the preferential satisfaction of what is called "practical necessity." Art has no place in the universities equal to its importance. There is no finance and no time for "abstractions." Physical danger comes: money flows to meet it: officers training corps are formed. No criticism of the objective meeting of objective necessity is here intended. What is pointed is the discrimination that afflicts not only education but all human relationships as against the things of the spirit

and in favour of the things of the body. The struggle in Europe, with its extensions in Asia and Africa, while referred to as a struggle of "ideologies," has nothing to do with ideas. It is a struggle between one way of doing things and another. There is not a glimmer of rational thinking, let alone of idealism, indicated in the monstrous doings of Germany and Italy; and there is every justification, from the point of view of oversight, for intense effort not merely to neutralise but to eliminate the forces of stupendous evil that the ruthless egotism of two men has let loose on the world. But let it be borne in mind, in all your anticipations of your part in life, that peace is not a gift of war, for if it were, the total of the wars of humanity would have won peace even before 1914. Peace is, or rather will be, the unemphatic and inevitable outcome of the adjustment of the external things of life to the realities of the inner life, of oversight to insight: and a fundamental realisation of insight is that Man is a spiritual being, and that the central necessity of his/her embodied life is full opportunity to create—"not to destroy, but to fulfil."

Civic Ceremonies

By GEORGE S. ARUNDALE

BIRTH-ADOPTION

WHEN a citizen is born into the State he will receive at an appropriate time, and at the hands of some distinguished citizen, a baptism into citizenship. There will be a ceremonial reception during the course of which his (or her) name will be entered on the Rolls of the Citizens

of the State. The State will declare its obligations to him, and for him his obligations to the State will be declared by his parents and his guardians.

THE LITTLE CITIZEN

Then about seven years of age the little citizen will proceed a step further and will be inducted into the performance of such service to the State as may be suitable to his age and situation. In its turn the State will recognize the individuality of its little citizen by declaring his freedom, for the very sake of the State itself, to grow in terms of his own stature and individual uniqueness, and of affording him the necessary facilities to this end through an enlightened system of education: always bearing in mind that the spirit of Service must brood over citizen and State alike. This stage will be marked by another simple ceremonial suitable to the understanding of the little citizen.

YOUNG CITIZENSHIP

At fourteen years of age the young citizen will begin the first stage of the assumption of definite duty towards the State and will himself take a suitable promise which the State will accept and help him to fulfil. Here again there will be a short ceremonial during the course of which the attention of the new initiate into the universality to which he belongs by reason of his birth will be called to the greatness of his Motherland and to those who have been and are its shining lights. From fourteen years of age onwards he will begin to live a definitely dedicated life, but a life full of the spirit of his awakening freedom that he himself may grow into an increasing fullness of individual stature, learning to fulfil himself as the God within him designs, and that he may learn to incline his awakening freedom to the service of his fellow-men.

ATTAINMENT OF MAJORITY

Then will come the more elaborate ceremonial of his investiture with the full powers of citizenship as he attains his legal majority. As in the olden days the Athenian citizen on attaining his majority took an oath to be worthy of his citizenship and to leave the State the better for his citizenship, so will the modern citizen offer himself to the State, for her service, and the State will accept his offering and help him in all possible ways to fulfil it happily and efficiently. This ceremony comes after the attainment of majority.

MARRIAGE

Next the civic ceremony of marriage, supplementary to the religious sacrament itself. The State will bless the marriage, and do all in its

power to further the helpfulness and happiness and healthiness of the young people, who in due course will doubtless offer a young citizen for inscription upon the Rolls of the State.

CEREMONY OF HONOUR

So will the young citizens lead their lives individually and civically, until, if karma favours them, they may be privileged to partake of yet another ceremony—the Ceremony of Honour, conferred upon all who have either rendered some outstanding service to the State or who have a long record of honourable faithfulness.

FAREWELL

And finally, the Ceremony of Farewell, as the citizen ends his (or her) service to the State on Yama's call.

These links between the individual and the State are of the highest significance, and I would that even now a village or town or city could inaugurate within its own area a series of these ceremonials in order to bind more closely together the individual and his Motherland.

In War Time

THERE was an old tom-cat who made his home with a group of soldiers and whose bravery and endurance he seemed to imitate. When this cat heard the sound of bombs he went from one soldier to another, rubbing himself against their legs. Shells made no impression upon him—he watched them against the sky, and waited till they burst without disturbing himself in the least.

One day he stretched himself on a ruined stone wall, where he lay all day, in spite of heavy bombardment. Sometimes he was covered with debris from the explosion of a shell. He would spring up, angrily shake himself and resume his position on the same stone.

He ate with the soldiers at their table. He watched his post like a

sentry. One of the soldiers wrote: If there are decorations for animals, then we recommend ours, for he is a brave cat.

In the ruin of a fiercely shelled cottage was found an officer, wounded and unconscious. For three days he had lain there, exposed to the bitter winds which swept through the shell-riddled walls. But in spite of winds and exposure he was still alive, because a black cat was found curled up fast asleep on his heart. Seeking warmth she had also given warmth, and, the doctors said, had thus saved the wounded man's life.

—From *The Animals' Friend*

Make Others Happy

The following farewell message of LORD BADEN-POWELL addressed to Girl Guides can very well be taken to heart by young citizens.

MY dear Guides,—This is just a farewell note to you—the last that you will have from me.

It is just to remind you, when I have passed on, that your business in life is to be happy and to make others happy.

That sounds comfortable and easy, doesn't it?

You begin making other people happy by doing good turns to them. You need not worry about making yourselves happy, as you will very soon find that that comes by itself.

When you make other people happy it makes YOU happy too.

Later on, when you have a home of your own, by making it a bright and cheery one you will make your husband a happy man.

If all homes were bright and cheery there would be fewer public-houses, and the men would not want to go out to them but would stay at home.

It may mean hard work for you but will bring its own reward.

Then if you keep your children healthy and clean and busy they will be happy. Happy children love their parents. And there is nothing that can give you greater joy than a loving child.

WORLD OF BEAUTY AND WONDER

I am sure God means us to be happy in this life. He has given us a world to live in that is full of beauties and

wonders, and He has given us not only eyes to see them but minds to understand them—if we only have the sense to look at them in that light.

We can enjoy bright sunshine and glorious views. We can see beauty in the trees and flowers. We can watch with wonder how the seed produces the young plant which grows to a flower which, in its turn, will replace other flowers as they die off.

For, though plants, like people, die, their race does not die away, but new ones are born and grow up to carry on the Creator's plan.

So, do you see, you women are the chosen servants of God in two ways: First to carry on the race, to bring children into the world to replace the men and women who pass away; secondly, to bring happiness into the world by making happy homes and by being yourselves good cheery comrades for your husbands and children.

And that is where you, as Guides, especially come in. By being a "comrade"—that is, by taking an interest in your husband's work and aspirations, you can help him with your sympathy and suggestions and so be a Guide to him. And also in bringing up your children by strengthening and training their minds and characters, as well as their bodies and health, you will be giving to them the better use and enjoyment of life.

By giving out love and happiness in this way you will gain for yourselves the return love of husband and children—and there is nothing better in this world.

You will then find that Heaven is not the kind of happiness somewhere up in the skies after you are dead, but right here and now, in this world, in your own home.

So—guide others to happiness, and you will bring happiness to yourselves; and by doing this you will be doing what God wants of you.
God be with you.

ADYAR NEWS

16th February attracted a large gathering of young citizens (over 300) from Madras to attend a Youth Camp organized by the Vasanta Young Theosophists Lodge at Adyar. At a symposium many campers took part and Shrimati Rukmini Devi, who presided, pointed out how "Universal Brotherhood is very easy to practise if we have a basis of friendship." We understand that the campers thoroughly enjoyed the camp and have asked for more camps.

The last item in the programme of the Youth Camp was an entertainment "Three Short Plays", at the open air Theatre, Adyar. Two of the plays were in Tamil, and were composed and produced by the children of the Besant Theosophical School under the direction of the senior students of Kalakshetra. 'The Flashing Comet', a chronicle short play on the life of Giordano Bruno, written and produced by Mr. Alex. Elmore, the Dramatic teacher of Kalakshetra, was very appropriate; for Bruno was burnt at the stake for Truth on the 17th February 1600. With this entertainment started the Adyar Day celebrations.

17th February every year is known as 'Adyar Day' for Theosophists throughout the world; for they turn to Adyar on this day in grateful remembrance of the services of the President-Founder of The Society, who laid down his physical body on the 17th February 1907. The importance of February 17th has been enhanced by Charles Webster Leadbeater's taking incarnation on that date in 1847. The students of the Besant Theosophical School took lively part in the celebrations, visiting the Garden of Remembrance (where the ashes of Dr. Besant's and Bishop Leadbeater's bodies are enshrined) and arranging a series of talks on the significance of the day.

Inspired by the youths, the Theosophists of Madras organized a camp at Adyar on Mahashivaratri Day, 24th February. "Our Urgent Duty" was the subject of a symposium which was rounded off by the President, Dr. G. S. Arundale. A report of his talk will be published later.

Shivarathri celebrations were concluded with a largely attended puja at

7 p.m. in the Bharata Samaj Temple, and a Bhajana by Brahmasri Papanasam Sivan, the famous composer. The Rudra japam in praise of Shiva was chanted by a group of girls, which in itself is a unique factor. This is a happy and welcome augury for the future.

The Theosophical College at Madanapalle, an institution blessed and inspired by Dr. Besant, celebrated its Silver Jubilee on the 3rd March under the presidentship of Dr. Arundale. We congratulate the College on the attainment of its 25th year and we wish it every success. Our Editor delivered a well appreciated lecture on Art. Kalakshetra, Adyar, arranged the artistic programme with a music concert by one of its teachers, Sangeetha Vidwan Kalidas N. Nilakanta Iyer, and a Bharata Natya recital by Srimati S. Radha, the young and talented senior artist student of Kalakshetra, who has already won a high place in the field of classical dancing. She also enriched the Tenth Andhra Nataka Kala Parishat held at Cocanada on the 24th February with her dance.

11th March was a very happy and delightful day for Adyar for it was the occasion of our Editor's birthday according to astrological calculations. The auspicious day started with Nagaswaram and Hindu ceremonies at the Bharata Samaj Temple. Rukmini Devi visited her Weaving and Crafts departments where she received presents from the workers. Then at a beautiful meeting the following organisations felicitated her: The Theosophical Society, The Besant Theosophical School,

Kalakshetra, The Adyar Lodge, The Theosophical Publishing House, The Madras Lodges, The Vasanta Youth Lodge, The Round Table, The Sirius Club, Co-Freemasonry, The South Indian Humanitarian League, The Montessori Association. Shrimati Rukmini Devi wore for the occasion a white silk saree and a beautiful Chinese necklace both presented to her by Dr. Besant, thereby bringing the influence of Dr. Besant to the meeting. Among the greetings that were given to her those of the South Indian Humanitarian League of which she is the President, specially gladdened her, for they brought news that the buffalo sacrifice in Peermadu temple near Coimbatore (a South Indian town) has been stopped two days before. Among those who greeted her was Dr. Maria Montessori who said that "her heart was expanding with a longing to recognise Rukmini Devi as a great person, and a great genius." Festival spirit animated the Besant Theosophical School and Kalakshetra, of both of which she is the Head. The celebrations concluded with a music concert by the famous Alathoor Brothers accompanied by Sri T. K. Jayaramaier on the violin and Sri Palni Subramania Pillai on the mridangam.

Vasanta is a little journal edited and produced on a Gestetner duplicator by the students of the Besant Theosophical School themselves. The recent issue came out on the 11th of March. We congratulate the editor on the fine production and we wish the journal every success. The subsequent issues will be on the 1st October and the 1st December. Price 8 as. per issue.

The Messenger of the Future

(An address by Dr. G. S. Arundale at a meeting held to celebrate the birthday of Shrimati Rukmini Devi)

SHRIMATI RUKMINI DEVI, Mr. Headmaster, and Friends of various years and shapes, sizes and persuasions. It is appropriate that I should be the first to greet Shrimati Rukmini Devi, because I represent that movement which is the great Fountain-Source of all of the work we are doing here at Adyar, whether it be educational or otherwise.

I venture to say that Rukmini Devi herself is a product of The Theosophical Society, just as I myself was very many years before her advent. She was born in a family essentially Theosophical, and from the earliest times she has been in our movement and has absorbed its splendour, its vital influences, and all its magnificent inspiration.

Now the time has come - it came a few years ago - for her to begin to carry on those wonderful traditions which were first given to the New World by H. P. Blavatsky and Colonel Olcott, and were then carried on to a wonderful fruition by Dr. Besant.

The past, so far as The Theosophical Society is concerned, is ever the har-binger of the future, and what marks our movement is that it essentially is a spiritual movement. What differentiates our movement from most other movements is the fact that our great traditions, our great principles, endure from generation to generation. They never die. They are always the inspiration of generation after generation. We can look forward into the future with feelings of pride and

of confidence. In Rukmini Devi we have one of those destined to carry on the great traditions of Theosophy and of The Theosophical Society in those ways which have been decided for its future by the great Masters of the Wisdom.

Rukmini Devi in whatever she is doing is above all else a member of The Theosophical Society, and her work is, to my mind, a very wonderful pre-sage of the future into which our Society shall expand.

If I look back upon the past, I see in *The Secret Doctrine* and in H. P. Blavatsky's other marvellous works the setting of the stage for the Master's great gifts of Theosophy and of The Society to the New World which is now in process of being born. As the years have passed our great leaders have given various aspects of that Secret Doctrine. Rukmini Devi is giving to us now yet another aspect, one of the most beautiful of which we can conceive. It is an aspect which particularly belongs to the future, for, as she herself so rightly insists, there can be no true freedom without culture, there can be no true education without culture. We are building in the world today in every country a new freedom and a new education and therefore it is vital we should have a new culture. It is that culture for which she is a channel, and it is in the very fitness of things that this culture of which she is the messenger should have the impress of this ancient land upon it.

It has yet to be understood in the western world that all truth, all wisdom, all culture, all beauty, comes from the East - it cannot originate in the West. So is it that Rukmini is born into a splendid Indian family. So is it that she has her setting in this ancient Motherland - the Motherland of all lands. And so is it that her work begins with that splendid homage in her dance recitals and in other ways to the great *Fons et Origo* of all that is true in life. Indeed is it fitting for the future of Theosophy and of The Theosophical Society and of the world in all its departments that in the opening of the new life the thoughts, the feelings, and the aspirations of us all should be turned to India. To me it is marvellously significant that this new aspect of Theosophy, although it is essentially extremely old, should have its setting here in India. She begins her work in India, but in due course it shall spread throughout the world, accommodating itself to the needs of every part of the New World, so that from one great Origin there may spread abroad innumerable fructifications of a world athirst for beauty, athirst for true education, but recognizing the One Eternal Source.

So I, as President of The Theosophical Society, living, as I do, in the past, living, as I do, in the present, and looking forward - as I do, to the future, am thankful, most deeply thankful, that there is this messenger of the future who, after we older people have gone ahead to prepare other new ways in our turn, will "carry on", to use a splendid phrase recently employed by Bishop Leadbeater, and before him on an almost similar occasion by Colonel Olcott, a messenger who will "carry on," so that The Theosophical Society will grow from more to more, and the spirit of Theosophy will show itself to be eternal.

Therefore I am thankful to pay my tribute to Rukmini Devi, to bid her Godspeed in the name of The Theosophical Society on her splendid mission and to hope for her, when the time comes, and for those who will be round about her, that certainty in their future which we older people have been privileged to possess as to ours, because we see this younger generation ready to carry on the Torch of Theosophy and the Light of The Theosophical Society. We are happy to greet Rukmini Devi on this further landmark which takes her more and more into the future that she represents for us.

A Life of Beauty

REPLYING to the greetings given on her birthday, Shrimati Rukmini Devi first spoke in Tamil for the sake of the children and then spoke in English as follows:

I was just explaining to the children that that beautiful love that is affection

that is pervading today is something so wonderful it is impossible for me to answer fully. I can say that my ideal in life is to live a life full of beauty, full of love, full of kindness, goodness and helpfulness to the whole world, and follow in the footsteps of the Lord

Buddha, whose life was Love, and to follow in the footsteps of the other Great Ones.

The President of The Theosophical Society who is also the Founder of The Besant Theosophical School, knows me very well and so has expressed what I really feel. It is true that I am a product of The Theosophical Society and I feel very proud of that fact because of all the good work which The Theosophical Society, as a Society has done throughout the world, and especially the good work it has done in India. So I feel I must offer my homage to the Great Teachers Who are not only behind The Theosophical Society but Who are guiding humanity throughout the world.

It is impossible for me to decide which cause I love most, but I am sure there could be no better birthday present than that brought by the Humanitarian League when they have sent word that the slaughter of animals in Coimbatore was stopped two days ago.

I have had a beautiful tribute from the President (Dr. G. S. Arundale) who is eternally a very magnificent fire and who gives fire and inspiration. I must, of course, be grateful to my elders. It is they who have given me even the small capacity I have to be of use. There is Dr. Besant whom I can never forget for she was like my own mother. There is Bishop Leadbeater whom also I can never forget for he was my teacher and my friend. There is the present President of The Theosophical Society who was my first teacher in Theosophy.

I had a very beautiful gift from Madame Montessori who represents the childhood of the world. I would say

that one of the passions of my life is for childhood. I love the cause of education and I feel that a teacher, anyone dedicated to the cause of the child, is one of the greatest benefactors the world can ever have. I feel happy because of the affection she expressed so simply and beautifully as she spoke.

What a fortunate person I am! If I have had any success it is because I have had so much inspiration. You all help me with your affection. I have around me very marvellous friends, mother, brothers, and elders who are eternally helping me. I thank all of you. The only way I can reply is that from this day onwards I shall offer my dedication still more and try to be more useful to all of you (to the children) and to the world, so that because of me at least a portion of the world may say that it is a happier place to live in.

It is for that reason that I wore this white sari given to me by Dr. Besant, that it might bring something of her spirit to this place. I could not wish for you more than that you should have her blessing and all happiness, and that you should become useful servants of humanity.

I must thank all the departments for the fine presents given to me. I thank your Headmaster, Mr. Sankara Menon, for arranging everything so magnificently. You are fortunate in having two such very wonderful Headmasters, M. Krishnan for the Olcott Memorial School and K. Sankara Menon for The Besant Theosophical School.

I should now like to garland Madame Montessori; and also to garland that person who is so important to us all—the President.

Lift Up Your Hearts!

We have much pleasure to print the following paragraph written by Mrs. A. Gardner, from *Theosophical News and Notes*, issued from London, The 1940 November-December issue reached us recently. It thrills us to know the mind of the citizens of Britain under the present most difficult circumstances and it behoves us to support them strongly.

THE most important work at the moment for every one of us is to look forward and prepare ourselves, by deeper study and ardent aspiration, to help in the building of a better future for mankind. First, let us try to clear our minds and hearts of outgrown ideas and feelings, and incidentally keep as free as possible from the continual repetition of war gossip, so stimulating to the personal elementals and leading us so far aside from the larger issues. Let the heart be serene and the mind free from too much repetitive detail,

even at the cost of preserving an inconspicuous silence amidst a sea of talk. Lift up your hearts! For only so can our real task be accomplished. It is an arduous task, and demands our best, for it consists in the attempt to envisage the true and reliable bases upon which world reconstruction can proceed, so as to give not only economic security and personal freedom to all, but—still more fundamental—so that social values shall alter, the spiritual nature of man be recognized, and laws of rebirth and of our social responsibility for our fellowmen be not only understood but practically applied in the life of the nation.

In an announcement of lectures in the same journal is the following:
"Tea and biscuits (3d.) will be served at 3.45 p.m. Please bring your sugar!"

Holy Places in India

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BRINDABAN

WHO does not know the Holy Land of Shri Krishna's childhood, the fields and woods which were loved by the Gopis in which the Youth returned after the slaying of Kamsa? Any one who has sat silently in the grove sacred to Him, as I have done, will remember the gracious influences

which still permeate it, and it is easy to picture the playful Child, the slender Youth, the frolics of the herdswomen, and to live oneself back into that lovely story of the past.

Mathura (Mutttra) itself is a good-sized town, but its magnetism is well-nigh lost amid the busy activities of its teeming population; yet pilgrims gather there in the month¹ of the Birth, and its ghâts are crowded with men and

¹ September.

women, full of the ecstatic devotion so characteristic of the Krishna cult. But it is Brindaban that allures the devotee, so let us go thither.

Here the name of Radha is ever linked with that of the Lord, and the lips of the worshippers murmur: "Radha-Krishna, Radha-Krishna," as they pace along. Images of the twain meet one everywhere. Radha, symbol of the spirit who seeks the Beloved; Krishna, the Lord of Love, who withdraws but to embrace more closely. The Christian legend has Christ, with His Church as Bride; the Hindu, Krishna-Radha.

Temples are many. That of Sethji is regarded as the most important, huge in size and costly to an extreme. The great pillar fifty feet in height, is covered with massive plates of pure gold. In its large tank is played each year the great fight between the elephant and the crocodile.

When we are tired of temples, we may wander through crowds of monkeys, eager for food, to the sacred grove, and sit there in quiet meditation. And then we may wend our way to Gobardhan, some thirteen miles from Mathura, where, the story runs, Shri Krishna lifted the mountain on His little finger, to shelter His loved ones from the down-pouring floods of Indra, the angry Deva of the sky. Here is another spot, favourable to quiet musing, to the recalling of the past. See how the buildings are imaged in the still water: thus should the mind, quieted by meditation, reflect the glory of the Self.

O Blessed Child! Object of purest adoration to two hundred million hearts that beat for Thee, look with love upon Thy Bhaktas.

—A. B.

(From The Central Hindu
College Magazine.)

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THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

April 1941

Vol. XVI, No. 4

The Crow's Nest

HOW TO ACHIEVE BROTHERHOOD

I DO not really think that Universal Brotherhood is a very difficult thing to achieve. But we must remember that Universal Brotherhood does not mean universal equality. Of course equality is impossible, except from the point of view of the law, and even then . . . ? I certainly agree that there should not be this unfortunate treatment of the poor and outcaste people, but who knows whether the time might not come when the whole situation will be reversed and the poor will abuse the rich, when the outcaste will be the caste man, and the outcaste of old will be just as much against brotherhood as the caste man has been in the past. We can understand such a feeling from people if they have not been justly treated. We are not born equal. Some are born with brilliant brains, some with very much less capacity. Some are born with great talent, some with very little power to do anything. Even with equal education we find only a few who are geniuses.

But what we are really wondering about is how to make Universal Brotherhood a reality in our lives. There is no doubt that the

only way to promote it is to try to live lives of brotherhood ourselves. That is the simplest, the best, and the most direct way. It is indeed true that "charity begins at home," and so should brotherhood, but it should not stop there. On the other hand we find sometimes that people give lectures on Universal Brotherhood, yet live unharmoniously with their families when they go home.

We have to remember that one of the essential causes of a lack of Brotherhood is a lack of understanding. We know very well in practical life that whenever we can appreciate someone, then we like and respect him. We must learn to appreciate what is good in every religion, in every country, and amongst all the peoples of the world. No matter to what country we go we should learn to see the best in it.

We talk about Hitler and the war a war which is a result of a lack of Universal Brotherhood. Why did this war come? Fundamentally because of that lack of character which means a lack of brotherhood. If you and I as individuals try to live the kind of life in which we will never support anyone or any cause which has in it any element of unfriendliness, if we try to see all that is beautiful everywhere, then we are sure to appreciate all religions, all nations, and still more even our own religions and our own nation, and our fellow-men.

What many of our young people can do is to try to understand the different movements working for Universal Brotherhood, and try to help and bring life into each and all of them.

Many people talk about Universal Brotherhood and are unfriendly to those who do not practise Brotherhood. Even if people disagree, each must be able to see the other's point of view. That is real Brotherhood.

All of this is not very easy to achieve, but we can achieve it. We must have the desire to promote Universal Brotherhood, to do everything we can to promote it. I think if the desire is strong enough and

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if we are full of life and the capacity to work, we will find gradually the desire will be so overwhelming that we shall automatically be doing our best to promote it. Every single person who does something great really brings the world nearer to happiness, even though we are not always able to see it.



BELIEVE IN INDIA

Let those of us who are Indians try to show the best of our civilization. Do you think that we are being Indian merely when we argue and discuss Home Rule? We are really Indians when we are Indian in our attitudes, our minds, in our expressions, in our daily lives, and when we believe in all that is great and wonderful in India.

Let us believe in all that is great in our country and then we will learn to believe in all that is great in other countries. When we know nothing of our own country, we are not likely to know anything of any other country. We must know ourselves, and that to me is fundamental. When we know ourselves, then we shall understand others. I feel this is how we shall vivify Universal Brotherhood.

Let us all follow these great ideals in a very simple ordinary way in our everyday lives. Let us begin to see what is fine in all around us, and not to allow our prejudices to mar our vision.

Universal Brotherhood is a very simple thing if we know how to practise it. And the only way to know how is to try to see what is beautiful in everything. Let us try to be nice in our own homes, to our own people, and we will have a very direct and natural understanding of other people and nations.

Rukmini Devi.

The New Chivalry of the Young Citizen.

By MARGARET E. COUSINS

CHIVALRY was a system of knight-hood in feudal times which was distinguished by the bravery and courtesy of the members of the Order of Knights. A bold and gallant young horseman became the knight of some lady in distress, or the champion of some great cause, and as time passed on those who became prominent in various spheres of life were also called knights. Thus we have: the "knight of the road" is a leading highwayman, a "knight-errant" is one who goes in search of adventures, and there is a most modern national labour organisation in the United States of America whose members are called "the Knights of Labour". When Kamaladevi Chattopadhyaya was the first woman in India to contest an election for a Legislative Council against a man candidate a number of the young men political volunteers banded themselves as her champions and workers, calling themselves "The Knights of the Blue Lotus". I remember then thinking how poetically the young citizens of India had brought the old customs of feudal Europe up-to-date in New India.

Chivalry and knighthood have commonly been associated with men only, young and old. But it is an attitude of heart and of service which belongs to both sexes. I was, therefore, happy to find that in Sir C. P. Ramaswami's tribute to our greatest Exemplar for the Indian Young Citizen, Dr. Annie Besant, he uses these words: "No one can bear more intimate testimony to

her unrivalled chivalry, and faculty for organisation and team work, than myself."

She was a champion of the whole people of India. She wandered from England to this far-away, foreign land, and gave her whole energies to helping it to become free and happy from the day she landed on these shores.

Now it happens that there is an opportunity at our doors today for showing chivalry which needs to be pointed out. Perhaps you young citizens do not know the exact figures which tell us about the number of people in India who know how to read and write in their own mother-tongue. It works out that only three women out of every hundred women and only 18 men out of every hundred men can do so. Eleven per cent is the average of literacy for India. When we compare this figure with the over 90% of literacy of Western countries it is easy to see what a colossal task lies before India so as to come abreast of all other lands in education! In olden days there was more primary education than there is now. All boys and girls used to be taught together in pial schools. This was quite a natural way, just the extension of the system of family life. But through the incursions of foreigners, rulers and systems of education changed with the result that the education of girls got lamentably neglected. Nowadays six times as many boys get educated as girls.

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But again the educational fashion is changing. In the elementary schools now girls and boys are again going to the same schools. Actually there are more girls than boys now attending the elementary schools that used to be called "boys' schools in Madras Presidency." Co-education is spreading very rapidly, and this will make it possible to increase the rate of literacy much more quickly than the recent fashion of having entirely separate schools for boys and girls. But comparatively very few girls are to be found in the top forms of High Schools or in co-educational Colleges. I think every young Indian citizen will see that it is his and her privilege and duty to help in every way to increase education as part of patriotic service. It is here that I call on all boy students to show the chivalry suited to modern Indian conditions by looking on themselves individually as knights, and by organizing themselves into bands of knights, who will act as champions of the little band of girl students who are attending their schools and colleges. These girl pioneers are not having an easy time. In debates on co-education the boy speakers often tell the girls to their faces that they, the boys, object to girls in their schools! They do not re-

alise how cruel, how insulting these remarks and opinions are to the girls present. These boys are not only selfish and unjust, but most unchivalrous. Chivalry is justice plus sympathy, understanding and protection.

It has often been said that the acid test of a man's character is his behaviour to woman. The boy or young man who courteously, gallantly, bravely, constitutes himself the champion of the girls in his institution without any silliness of sentimentalism or flirting, but who shows that he encourages—and respects the girl students, and is glad to share with them the educational advantages he has, is laying the foundations of the character of the finest type of citizen. The girl also who forgives and remains unembittered or crushed by thoughtless and unjust treatment from the boys, but does her best to gain and spread education is doing her share in modern chivalry.

From this training-ground will arise such partnership, such comradeship between the future husband and wife, between the future father and mother, founded on mutual expressions of chivalric action, as will result in the "unrivalled chivalry" of service to the Motherland of the quality of that Supreme Knight, Annie Besant.

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and pupil, between parent and child. Problems of respect, reverence and law are all conquered within this beautiful, perfectly adjusted relation.

Again, the great Narrow Path, which Theosophy can shew us so clearly, is the greatest educational ideal we can fol-

low, for it is based on perfect adjustment, perfect equilibrium, the perfect relationship between Master and Disciple.

Is it a wonder that mere psychology, child psychology looks primitive, dangerous even besides the perfection of the new psychology of Wisdom?

Theosophical Child-Psychology

By AN OBSERVER

THE gift of psychology to the world as a science has been of immense value and especially is this true with regard to the child. Yet the average psychology tends to trace human behaviour to origins which are on the lower scale of experience and thus has built a science which in so many instances has had around it the odour of death rather than the fresh air of life.

Theosophy has brought to the psychologist and especially to the child psychologist a newer, more creative outlook. Theosophical origins of behaviour are invariably and of necessity on an ever deeper and profounder plane. Even when behaviour can be traced to origins on the lower scale of experience in the individual, the Theosophist knows that these so-called origins are false, for Theosophy proclaims Divine origins growing through experience to Divine endings.

The child is the most important factor in the human life. We toil, suffer and are happy because of the child. He brings with him the new and the realisation of our visions and our aspirations, though these may be devastatingly otherwise than we had conceived. Bishop Leadbeater, perhaps the greatest of child psychologists the world has ever seen, has said that no child is entirely bad—that there is no such thing as a “bad child”. It is this simple, authoritative statement which makes the great difference between psychology and what for the want of a better name, it would be convenient

to call “psychosophy”. (As between the mere knowledge of the soul and the Wisdom of the soul.)

The child is not a fresh field for our planting. Theosophy teaches us that in the child we have a being with a millenia of experience behind him. It teaches that in our approach to him we have not only to consider this one life of his as the beginning and the end, but that he is on his way from and to something Divine. Theosophy shows to us that in our dealings with him, we must not only trace his behaviour to the past but also to the future. He is on his way towards a goal which he has chosen and which has been his from the very beginnings of time. Therefore the Theosophical psychologist has a very new element—almost a new psychological dimension to deal with—the element of the right relation of Time to the individual. Theosophists know also that the child has a psychic anatomy consisting of well defined but interdependent and interactive parts, known to him as the “bodies”. These in their turn have their own planes of life on which they work. They are also growing towards their freedom and Divinity. There is also a conception of the Ego which is vastly different to the mere “ego” of the average psychologist. The “ego” is a very crude idea compared with the knowledge of the actual existence of the various bodies functioning within their various planes of life. The Ego is a grand and magnificent conception and actually the key to the Theosophical

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psychologist's secret. Without the knowledge of the supreme Self guiding and attempting to co-ordinate His life on all planes and in all bodies, child psychology must be a false concept, a dangerous and misleading science.

To be practical. How many times have we seen the type of child who, shall we say, refuses to learn good manners? He may be almost perfection in some other ways, but this one subject of good manners is a stumbling block which seems as though it will be a life-long hindrance. We may cajole, become highly ethical in our approach. We may rave, try forceful methods but all seems to be in vain. Manners, it would seem, are never to make *this* man. In fact it is surprising what a terrific amount of force is expended by the child in resisting our attempts to inculcate good manners.

There must be a reason. In an actual case with which the writer had a great deal to do it was interesting to trace this “revolt” to its real sources. It was worrying to elders in the extreme and some very awkward situations arose all of which seemed to drive the revolt to a more and more aggressive dimension. So a silent enquiry was started. Physically the young person was still very busy building his nerves and his resistance after a very severe operation for mastoid. Emotionally he was somewhat reserved, but on the surface only. He had actually more control than lack of expression and could not only control his own emotions, but from an early age could manage to exude a kind of calm certainty that was extremely “damping” for those whose astral vibrations were rather over-strong. Men-

tally he had awaited his time, never allowing himself to be hurried. He refused to look at a book for many years, preferring to indulge in creative, inventive and highly imaginative play. When he did learn to look at a book, for a very long period the creative imagination fell in love with this new medium and reading became almost a menace to health. So the first conclusion arrived at was that here was a very busy young boy who knew apparently, what he was about. The mental growth was planned in a most astounding manner. It was as though the Boy (not the boy) had said “Do not worry, I am governing the whole time-table of this young life”. Arrived at this, the whole situation became easy to control, a sense of co-operation arose between those of us responsible to the Ego and the Ego itself. The first stage of the situation was eased and apart from strangers, manners were not quite such a bone of contention as before. It is worth noting that mentally, the boy saw the reason for manners, yet they had not yet become a part of his natural expression. At this stage many well-meaning “outsiders” complained bitterly that we were spoiling the child, that every boy of family should have manners and that later he would not thank us for not being “more firm”. These were the people to whom the rudeness would invariably, and absolutely invariably be most effectively displayed! So the element of Time seemed to be a very real factor, and the fact that the boy was kind, even gentle and compassionate to those more unfortunate than himself, performing many acts of silent help unknown to most people, made for a

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trusting and patient attitude on our part. From this time onwards it was noticeable that he started to shew an extraordinary amount of judgment as to the character of others. This led to many unfortunate incidents, for nothing would convince the young boy that "the some-people-were-not-worth-bothering-about-attitude" was not very kind. Yet actually so many of the respectable citizens he knew were pompous and not quite what they would like themselves to be thought. Gradually the sense of his own worth and path in life with this insight into the character of others blended, and then from that moment manners were important to him, and he became gracious, helpful and was possessed of a perfectly wonderful charm, which, however he had in perfect and conscious control. The writer can say that without the Theosophical approach and the grim certainty of the reality of the different functions of the bodies in inter-relation with the whole character and actions of the child, a bad outcome would have been almost certain. The recognition of the right of the Ego to control and to direct the growth especially as to the Time side, seemed to be reward with an astonishing trust. To place the child in its right relation (as far as we can imagine the almost unimaginable) to its complete and eternal existence is one of the key secrets of education which Theosophy and Theosophy alone has given us.

Another very important Theosophical approach to practising Theosophical psychology is the knowledge of the theory of vibration and the influence of the different types of vibration on the various planes. The fact

that by being constantly full of affection and gentleness can produce those elements in our surroundings, building as it were, a garden of fragrance around us, refreshing and healthful for all within our presence, is a startling revelation to educationists. The awful knowledge that one wrong word said to a child in anger may cause a scar in one or other of his bodies, as a blow would cause a scar on the physical body, is a solemn and very corrective thought to most of us. Yet it is true, for Theosophy has proved it in its great classic writings. It is almost an unbearably dreadful thought to think of the primitive cruelties going on in nearly every school in nearly every country when we think of "discipline" from this point of view.

"Psychosomatically" speaking, the only real discipline is self or rather Self-discipline. For everything imposed is false, unreal and even basically inspired by fear. Fear is negation; therefore the discipline thus imposed cannot last or be a part of the individual's permanent Egoic structure. We can at the best look into the eyes of the individual entrusted to us and try to find out what is written there, for the eyes are the physical documents of the Ego wherein we may read the truth. If we are at all approaching that truth, we may know it at once by a "jump" (there is almost no better word) in our direction by the whole personality of the child and from that moment our particular problem of "discipline" is over. Reciprocal action on all planes is an ideal condition between teacher

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A New Year's Message

AT the Tamil New Year's¹ Day Celebration (April 13) in the Victoria Public Hall, Madras, under the presidentship of the Kumararaja M. A. Muthiah Chettiar², the members of The Indian Fine Arts Society of Madras paid tribute to Srimati Rukmini Devi "as an example and leader of Indian Womanhood," as an able exponent of Bharata Natya who has "contributed greatly to raise its status and to bring respect to it," and as the President-Founder of Kalākshetra, an International Art Centre which radiates "the beauty and influence of our heritage in Art to advance the cultural and artistic progress of our nation." Replying to the address Srimati Rukmini Devi gave the following message:

WHAT matters most is not recognition, for everyone in his own way is helping India to take her rightful place as one of the greatest nations of the world. What matters most is that we ourselves should restore to modern India her age-old spiritual and cultural life, so that the poor people, the ordinary people, the people in the street may benefit from that culture, so that everyone in his everyday life can express that culture which is India's ideal.

The cultured world is here at our doorsteps, but sadly enough, many of us have forgotten the greatness of our art, the greatness of our country.

¹ Tamil New Year is the beginning of the Indian astrological year when the Sun enters the Mesha Aries Constellation.

² Recently the Mayor of Madras and the son of Rajah Sir Annamalai Chettiar of Chettinad.

Though it is necessary and important to have political, economical, social, and every other kind of freedom, I feel that whatever civilization we may try to build without culture will never be a true civilization, because it will be like a house without foundation.

Art should not be exclusive to the stage, to the art-gallery, but should be an influence that pervades our everyday life. A real artist never cares for public opinion. The true artist will courageously guide the public, not the public the artist. The public appreciates both the good and the bad. The artist himself must provide that which is good. If the artist constantly provides what is ugly and vulgar, he is no true artist. What will happen to the present India, to the India of the future? Our minds and our emotions will seek only the satisfaction of the lower self, not the satisfaction of the spiritual Self, which is always India's goal.

It is once more necessary for India to revive that greatness, that spiritual quality of culture. Without culture there is bound to be ugliness in the world. If there is ugliness there is bound to be cruelty and vulgarity. If there is cruelty and vulgarity, we have not a civilized but a savage nation.

South India has a magnificent contribution to art, to dance, to music, to architecture, to sculpture, and even to such simple crafts as the making of kitchen vessels. South India has given a magnificent contribution in the beauty of behaviour and gracious speech, in the beauty of language. South India is the very home of great and spiritual

art but as in other parts of India, we do not remember our great traditions and do not find inspiration in it for the India of tomorrow.

I wish that we should have new eyes eyes that will see Beauty, eyes that will see Reality. I wish that we may have new emotions, emotions that will respond to Spirituality, emotions that will respond to Culture, emotions that will respond to that which is eternal in Beauty and never to that which is ugly. I wish that we may have new minds, minds that will be able to conceive of great ideals. Wherever there is culture and true art, there there is creativeness. Where there is newness, art becomes as if it is born afresh every single day, because it contains the creative spirit, because it contains the

Life which really makes art. Art is not form. Art is Life. If Life expresses itself, it becomes art, and that is what Life's expression really should be.

I wish all of you a very Happy New Year. I wish for India the beginning of a great and new art which will not only be as great as it was in the past but even greater. But I wish still more that all of us will value it, treasure it, and become one with it, so that our own personal lives will become beautiful, so that we will become gracious and great citizens of India. If we become great citizens of India we shall certainly show an example to the world of what real civilization is, and therefore we shall bring to the world a permanent happiness which is what the world so sorely needs.

With Dr. Arundale and Rukmini Devi on Tour, 1940¹

By ALEX. ELMORE

2

FROM Bombay the touring party went to Ahmedabad which they reached on November 18th. The very first event was the Bharata Natya recital of Rukmini Devi in the open air theatre of the Sharada Mandir. A delightful informal place with a spacious pandal erected in front of the stage. The recital was received with real interest and enthusiasm, for it would

¹ The first section appeared in the January issue.

seem that Ahmedabad is a place closely associated with and interested in the arts. Mr. Raval, the great Gujarati artist who runs a very delightful school of art and a press in the city, became almost a member of our party with his students, who helped to decorate the stage most beautifully and who entertained everyone at the school itself.

An important and thrilling event was the huge Scout rally held on November 21st when Dr. Arundale addressed the hundreds and quite possibly thousands of young people gathered. The Gujarati

Federation of The Theosophical Society started their conference on the 22nd in the Kapadia Hall and thus began a series of useful, friendly and inspiring meetings and talks. Rukmini Devi gave one of her best lectures of the tour the same evening to a huge audience in the Premabhai Hall, followed the next evening by Dr. Arundale talking about Theosophy, also to a very full hall. November 25th saw a reception in the Sharada Mandir arranged by Mr. Raval and friends to Rukmini Devi. Srimati S. Radha gave an hour's dance programme which was much appreciated. The 26th found Rukmini Devi starting a series of very useful informal demonstration talks on Bharata Natya at the Premabhai Hall, arranged by a group of cultural associations of the city. The use and effectiveness of these talks, which were so well attended that the seating arrangements had to be entirely rearranged, was seen on the occasion of the second dance recital on November 28th, in the same theatre. The audience was not only enthusiastic, but there was a feeling of real intelligent appreciative enjoyment of the dance. This has been a most useful and effective experiment and will, it is hoped, form part of the plan of future tours whenever and wherever possible.

Meanwhile Dr. Arundale had been working hard with the Theosophical Federation and had met every member and talked to them as well as delivering his "India and the War" lecture at the Premabhai Hall. A very delightful event was a visit to Sir Chinnubhai's house where his family gave an evening of Manipuri dancing on the beautiful terrace. Finally, the lecture on Education which was arranged for Dr. Arundale

was given in the Premabhai Hall on November 30th and on December 1st great and friendly celebrations were held by all friends of Dr. Arundale, for it was his birthday. Mention of Ahmedabad cannot go without also mention of Mr. and Mrs. Rohit Mehta and their family. They made the stay very happy for everyone and must have worked very hard to make the party as well as many delegates to the Theosophical conference welcome and content. Dr. Arundale and Rukmini Devi and some members of the party were the guests of Mr. and Mrs. Ambalal Sarabhai in their large house just outside Ahmedabad proper. The days were full of social and other engagements far too numerous to mention here but which all added to the atmosphere of goodwill and friendly intercourse.

After dusty journeyings across the desert we reached the beautiful city of Bikaner on a cold and beautiful morning. Bikaner will ever remain in the minds of the party for its exquisite colourings, its very essence of Rajput courtesy and chivalry and the unbelievable generosity and personal hospitality of His Highness the Maharaja. A real Indian King, he is the father of his people and a great gentleman and warrior and a tireless worker for the good of those under his care.

The party arrived on December 3rd 1940 and stayed in one of the beautiful guest-houses of His Highness. Camels and even horses and elephants were at the disposal of everyone, to say nothing of the more prosaic automobiles! The first dance recital of Rukmini Devi was held in the really splendid little Sri Ganga Theatre on December 5th under the patronage of His Highness.

His Highness also very graciously attended with members of his court and it was a really distinguished occasion with Rukmini Devi dancing brilliantly and powerfully. A special song was composed by Brahmasri Papanasam Sivan for this recital in honour of the Royal House of Bikaner and a special item was given as it was Gita Jayanti Day. A very charming incident happened here. There was no one to play the thambura for the recital until one of the palace officials brought along a very humble, self-effacing gentleman. They both played untiringly throughout the recital, apparently enjoying every movement and happy to be there. The next day or the day after, a music party was arranged at the Guest House when the best court singer would come and sing real classical Northern Indian music to Rukmini Devi, Mr. Sivan and others. They all gathered in the beautiful tent in the grounds and when the famous musician arrived—lo and behold! it was the charming and humble thambura player of the recital. He sung beautifully and was a delightful person and artist. On December 7th Dr. Arundale addressed the students of the College. It was enthusiastically listened to by the gathering and Dr. Arundale was his usual humorous but very telling self. He is unique when he talks to students and it is doubtful whether there is another speaker in India who "gets behind" the students' mentality as he does. Rukmini Devi's second dance recital was also a tremendous success and was again attended by His Highness on December 10th. The whole Bikaner visit was very enjoyable and everyone was very much impressed with the beauty of

the city and the ancient historical interest of the place. His Highness personally entertained members of the party several times and once in his lovely country "oasis" palace of Gajner, where he showed some beautiful coloured films of the recent Bikaner royal marriage. His last gesture before the party left was perhaps typical. Rukmini Devi had remarked enthusiastically over the royal elephants in the film and said that she had not seen any elephants, though plenty of camels. The next day at midday four magnificent animals stood in the grounds before the Guest House. They were not only the state elephants but they were fully caparisoned with gold and silver and costly embroidered cloths with mahouts in full livery. On their backs were gold or silver howdahs and the party were given a ride on these splendid animals. His Highness had immediately given an order the day before for the elephants to be "dressed" and shown to his guests. Bikaner was left on December 12th. Some of the party went to Delhi in advance by way of Agra where they were luckily forced by circumstances in the form of a breakdown of the railway to stay longer than they intended, and thus see the Taj Mahal in the light of perfect a full moon.

Activities in New Delhi began on December 15th with a reception and Dr. Arundale's lecture on "India and the War". On the following day Rukmini Devi also delivered a lecture in the same place, namely the Town Hall while a little later in the evening some of the party heard Dr. Arundale talking from the Bombay Radio where he had previously recorded a talk. December 17th saw the Town Hall filled once

more for Dr. Arundale's Theosophical lecture which was appreciatively received by the distinguished audience. A visit by Rukmini Devi to the Indraprastha Girl's College on the 18th and various private engagements of a social nature went to make these days very full. The Regal Theatre was the scene, once more, of a Bharata Natya recital to an audience of well-known and distinguished people from the Delhi world. It is needless to say that once more the recital was given the full reception it deserved and even the bureaucratic Delhians were moved to intense admiration of this truly Indian art and the truly Indian artist!

The New Delhi visit finished with a round of engagements including a large reception-tea given in the best and largest hotel, members' meetings for the Theosophists, and a very telling address of Dr. Arundale's to the Hindu College students on "India of Tomorrow" on December 20th. Rukmini Devi and Dr. Arundale recorded talks for the Delhi station of A.I.R. The party had once more enjoyed the "extended"

hospitality of His Highness the Maharaja of Bikaner, as he had graciously lent his beautiful "Bikaner House" for their use.

December 22nd found all the party in Benares. It is not necessary to give a description of the activities in Benares as they were given in a previous issue of this journal. It suffices to say that the spirit of such a holy place inspires and uplifts and that the meeting together of the spirit of sacred India and of the culture of India during the two recitals given by Rukmini Devi in the open air theatre next to the Bharata Samaj Temple, was an experience not lightly forgotten.

The tour has been a success and augurs very well for the future. It will not be the last and it is likely that these tours will gather power and purpose as they proceed. It is due to the untiring vigilant work of our two leaders that we can say this with certainty. The future alone will perhaps know what their worth is and has been and will be to the Motherland of Motherlands—India.

I come in the little things
Saith the Lord.
Yea! on the glancing wings
Of eager birds, the softly pattering feet
Of furred and gentle beasts, I come to meet
Your hard and wayward heart. In brown bright eyes
That peep from out the brake, I stand confest.
On every nest
Where feathery Patience is content to brood
And leaves her pleasure for the high emprise
Of motherhood there doth my Godhead rest.

By EVELYN UNDERHILL

The Place of Art in Education •

ART should not be merely a subject of the curriculum but it should be a spirit that pervades every subject," said Srimati Rukmini Devi, President of Kalākshetra, in opening a symposium on "The Place of Art in the Education of Pupils of the Age-Group 11-13," before the Annual Educational Conference of The Madras Teachers' Guild.

"Real knowledge can come only through happiness. So far as I have observed not only in India but throughout the world I find young people respond to rhythm, to music, to colour, to everything that is beautiful. If art is taught in a creative, enthusiastic, happy way, young people prefer art to any other subject. But they would prefer every subject if art had a place in every classroom."

Mr. Alex. Elmore, Art Director and Head of the Dramatic Department of Kalākshetra, illustrated his theme that freedom and happiness should be the keynote of art education by showing a number of examples of rich and massive colour effects obtained by children with the brush and without the cramping and confining use of the pencil. He also showed that the development from broad mass generalization to detail was a natural and spontaneous process. "There is no more wonderful capacity, especially in the young child than that splendid and really miraculous spirit of being able to create and re-create himself and his surroundings. . . . These pictures, clay models, and other samples of handcraft, will illustrate the way in which we are trying in Adyar to bring the creative spirit out of the very soul of the child, which is bound to have an

effect on the whole of the child's life."

Mr. K. Sankara Menon, Headmaster of The Besant Theosophical School, especially stressed the interlinking of the purpose both of art and education. Education as such is a drawing out from each student of the individual Self. But education has the additional work of adjusting the personality to its environment, so that education really becomes a balancing of the individual and his social environment. Art is the outward expression of an inward vision. But being a creative individuality there is the necessity of expressing the vision. Since art becomes in a sense a re-creation of impressions received from the outer world, it immediately comes into touch with education—the balancing of one's individuality with the sum total of the personalities around one.

Mr. Sankara Menon spoke of the intense interest shown by the pupils of The Besant Theosophical School in art, music, and handcraft classes, and in his experience, "we find that once we stimulate the creative spirit, immediately it becomes possible for the student to get other subjects into perspective—history, geography, mathematics, all these other subjects become vitally interesting. The subjects of the curriculum all become matters of experience rather than an assemblage of various facts."

Srimati Rukmini Devi in her concluding remarks gave practical illustrations of the way in which art could be correlated with every subject of the curriculum. Especially did she stress the use of drama in the class-room itself to quicken the desire to learn.

"Art will give what no other subject will give—life and interest, and in this way the creative expression will be stimulated."

Two vital points were stressed:

The ages of ten or eleven to thirteen are psychologically very interesting. Then the child is beginning to learn consciously what he has learned before the age of seven unconsciously. . . . The unconsciousness of childhood remains but the young person is beginning to understand the whys and wherefores for himself.

Rukmini Devi urged that an emphasis must be placed on life rather than upon form. "We are beginning at the wrong end when we start teaching form because Art is first life and then form. Usually art teachers think form comes first. Many times the art teacher tries to make up for the deficiency of a pupil who for example paints a peacock if he feels that every feather is not correct in the painting of that peacock. . . . But more important than the peacock is "peacock-ness," the impression of the peacock, a fourth dimension in art. Once there is the spirit, it is easy to acquire the technique. . . . Why do we separate art and life? So many think that art is a picture hung on the wall. Art is the form, the result of life expressed, and it will come automatically the moment an opportunity for free expression is given in every possible way."

Rukmini Devi urged that textbooks must be beautiful and Indian. "If we had such textbooks, we can even imagine a child in the Second Form wanting to read the textbook of the Fifth Form, because it is so beautiful. This literally happens to our Montessori children

whose knowledge of History, Geography etc. is equal to that of the 6th Form student.

"The child is nearest to all that is natural, unconscious, free, happy. The child is nearest to Divinity. What is the expression of God? It is life, creative-ness. God has created you and me and the children who are little Gods can create their own worlds of beauty. Our children are little Gods and if we can release the spirit which is in them we will find that their own expression one day will produce a technique which is the art of life.

"Everyone who is a teacher has a magnificent responsibility. The future of the world remains in the hands of all of you. As teachers we can do so much, but the less we do it in the form of teaching, and the more we do it in the form of example through joy and pleasure and play, the happier will the atmosphere of the classes be and the more the children will learn.

"Art, I feel, is the true backbone of education. With a real study of Art, we will once more bring into existence the true purpose of education which is to help young people to grow into splendid citizens, great men and women. . . .

"We must not forget the true spirit of India. We must know our homes, the State in which we live, our arts, our culture, our poetry, music, dance. Only when we are plunged into the spirit of India do we really bring back the true culture which has no nationality whatsoever. All this we can do if we can stress this creative spirit which is as much a part of education as it is of art."

Miss Brockway, the President of the Conference, in her concluding remarks

said how glad she was that in India itself, only a short distance from Madras, there was a school where these things were being done "with Indian

children, in an Indian way, with Indian ideals, in an Indian setting. . . Altogether, this has been an encouraging and liberating day."

True Greatness

An authentic essay by a 12-year-old school girl of Perry Country, Alabama.

A PERSON can never get True Greatness by trying for it. It is nice to have good clothes, it makes it a lot easier to act decent, but it's a sign of true greatness to act when U have not got them just as good as if U had.

Once there was a woman who had done a big washing and hung it on a line. The line broke and let it down in

the mud, but she didn't say a word, only did it over again, and this time she spread it on the grass, where it could not fall.

But that night a dog with dirty feet ran over it. When she saw what was done she didn't cry a bit. All she said was: "Ain't it queer he didn't miss nothing!" That was true greatness, but it is only people who have done washings that know it.

—Quoted by HELEN ESSARY

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THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

May 1941

Vol. XVI, No. 5

To the Theosophist each child is a study, and instead of imposing his own will on him and supposing that age and size of body give a right to order and to dominate, he tries to discover through the young body the features of the indwelling owner, and to understand what the Ruler Immortal is seeking to achieve in his new kingdom of the flesh.

—ANNIE BESANT

The Crow's Nest

TOMORROW we leave for Ootacamund for what we might call a "useful holiday," where I hope to do much work which has been left undone, and also to give a few dance (Bharata Natya) recitals. Our Kalākshetra staff and students have already left on a tour of South India preliminary to which we had a test performance here at Adyar. They all go as happy crusaders to take abroad the spirit of our Schools—Kalākshetra and The Besant Theosophical School,—to try to create public interest in our work, and also to collect money of which we are in sore need. Shrimati S. Radha will give Bharata Natya recitals and there will be an entertainment composed of many dances and songs, besides which there will be the Adyar and the School film, an exhibition of arts and

crafts produced by our own students, and lectures, all of which make their work strenuous.



India is very much in need both of culture and right education. At present everyone's mind is preoccupied with the war which is as terrible as one can imagine. We are preoccupied with the situation in India which is a tragedy in itself. If Hitler were nearer India, how easy it would be for him to have a Fifth Column in India, how susceptible ignorant Indians would be who seek the support of the new, because of their discontent with the old.

Discontent with the British rule is justified, but we should have balanced judgment and realize that there could be rules that are worse, and that we are not proving to the British our worth by not standing firmly and splendidly together.

But, while we are preoccupied with this difficult situation, India must go on and the future must be saved. I cannot sympathize with the political workers who think that it is a waste of time to work for culture or education. Both activities are necessary. So long as there are children in the world there must be those who will protect the future, and this is what I consider my mission—that of helping to release spiritual life by cultural and educational work. For surely one knows that music and dance are the vehicles of the Devas, and that children are the truest citizens who bring to the world the atmosphere of heaven. What kind of a citizen will there be, what kind of India will we have for these citizens, ~~while~~ vulgarity, bad taste, and insincerity have accompanied our awakening interest in the arts?

I feel that only by the enthronement of spirituality, of devotion, of culture, can the true spirit of Mother India express itself. And when that true spirit of India expresses itself, I feel sure that geniuses will come into the world and that India will be safe. India is not safe today

because we have no great spiritual leaders to lead us. India is not safe because our individual and personal ideas of India matter more than India herself. When impersonality and the essential-genius of the Indian soil—the knowledge of Reality—comes into existence once more, I feel that we will have attained Home-Rule, even before the actual declaration takes place.

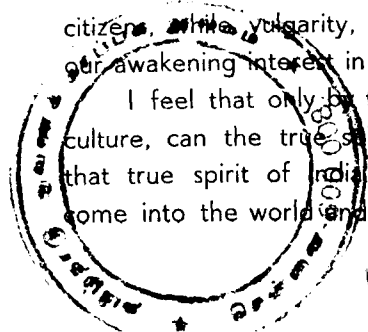
I hope that all Young Citizens will try to understand this point, and I wish that the youth, at least, of our country will have a fiery devotion for this cause and will work not for the sake of personal praise, greater popularity, and where there are most words, but will work where there is truth in life. If Indian youth will dedicate itself and will work everywhere for this Reality, and will bravely declare its truth, irrespective of public opinion, then only will it be possible to forget the uglinesses of modern India and to remember the Eternal Beauty which you and I can help to bring before the world, and through which will come complete unity between Muhammadans, Hindus, and people of all Faiths.

Do we not know that in our hearts most of us do not really care what religion other people belong to? Do we not know that all disharmony is a lip disharmony which has come as a result of the love for noise that human beings have?

My special appeal to Young Citizens is: *Let youth forget differences and remember only the happiness of others, of our Motherland, and of the world.*

Pulkmini Devi.

Adyar,
April 30, 1941



Three Wars

PARTICIPATING in the celebration of All-India Humanitarian Day on Lord Mahavira's Birthday, under the auspices of The South Indian Humanitarian League, held in Gokhale Hall, Madras, Dr. George S. Arundale said :

We have heard for a very long time of the Great War which is being waged throughout the world to save the world against the tyranny, the injustice, and the slavery with which Germany and Italy would penetrate it. Recently we have been celebrating the achievement by the Madras Presidency of a crore of rupees to help in this war. When I was addressing the Madras Labour Union the other day I adverted to another war of equal, perhaps of greater, importance, namely the war against poverty and destitution and starvation which is also going on whether there be the other World War or not. If we think of the condition of the average citizen of this country, we know how beset he is by anxieties of all kinds, even by starvation and always by poverty. That is another war of greater importance even than that War to which I have just alluded.

But there is a third war which produces the other two, and it is with that war that we are concerned at the present moment. It is the World War which we have to wage everywhere against cruelty of all kinds. This War to my mind is a war of cruelty which perhaps most of us perpetrate unconsciously and some of us consciously. This war against cruelty is the only war which, if fought to a successful conclusion, will prevent wars occurring in the future.

It is because there is cruelty everywhere that we find wars of constant recurrence in the human kingdom itself. It is well, therefore, that we should take advantage of this All-India Humanitarian Day to know what we are fighting against when we are fighting in this great World War against Cruelty, a cruelty which exists no less in this land of Ahimsa than it exists everywhere else throughout the world. We must endeavour to clean up India from the cruelty that exists. Only as we do that will India be entitled to enjoy a real freedom, and only as we do that will India be able to lead the nations of the world in the future as is her undoubted destiny and dedication.

THE DEPTHS AND ROOTS OF INDIA'S PROBLEM

Sometimes there are people who are largely interested in what is called the political aspect of India's freedom. If we were to be dealing with that aspect of India's freedom, this hall would be crammed to the brim. Simply because some people cannot realize what are the depths, the roots, of the absence of freedom in this country, we have to do the best we can, almost without the support of public opinion, at any rate with the indifference of public opinion. We have constantly to reiterate the fact : Wherever there is cruelty, there is slavery. We do not have to think of some foreign power as enslaving us. We enslave ourselves so long as we do not observe the laws of Ahimsa, harmlessness, and especially to those creatures who cannot speak for

themselves, which are dependant upon us, which are weak where we are strong.

THE SEVENFOLD BARRIER

I see, so far as I am concerned, seven cruelties which stand between India and her freedom, whatever else may so stand. What are these seven cruelties ?

The first is flesh-eating which involves blood-drinking. We are very strong about preventing animal sacrifice in the temples. We do not so much mind about animal sacrifice in the temples of the dining-rooms in which we take our food. Those are temples just as much as the temples where are the Gods. We do not realize the whole world is a Temple, and where we eat, there indeed is a Temple which demands that there shall be purity, harmlessness, and the absence of animal sacrifice before us no less than we demand its absence before the Deity. Flesh-Eating and Blood-Drinking !

Vivisection is the second of the great cruelties we are perpetrating against the animal kingdom, against ourselves, against India—the torturing of animals for our own self-satisfaction, as if we mattered more.

The third cruelty coming from vivisection are the animal-infected drugs. Your codliver oils and other things which you take from the West, which are sacrosanct because they come from the West and are prescribed by a M.B.B.S. or a L.M. & S., who allows you to think that you are justified in introducing animal infection into your bodies.

Then there is that cruelty which is still all too prevalent in this country—hunting for sport. It goes on all the time. It is perhaps increasing rather

than decreasing. Hunting for sport is a cruelty against animals and a cruelty against ourselves.

The killing of animals for self-adornment has not so much place in India as it certainly has in the West. In the West everywhere women especially perpetrate that kind of cruelty. There is the wearing of fur and feathers just for the sake of adornment or warmth, as if there were no other means of having warmth than to tear off the coats from the bodies of the animals.

There is animal sacrifice before the Temples. Such good work is being done by the South Indian Humanitarian League. I hope that they will purge this place of that evil in due course. They will if they are given time enough and support enough. But public opinion is largely still indifferent, even though perhaps it is slowly changing to understand what Righteousness is as against the wrong which is so constantly perceived.

There is the ill-treatment of animals. Everywhere in the streets of Madras as well as in the streets of any town, city or village, we can see the ill-treatment of bulls, cows, horses and ponies. We go through the streets not thinking that we have any duty of protection. We are concerned with our own affairs, we are concerned with our own business interests, we do not realize that we have the duty of trying to protect our younger brethren against the cruelties inflicted upon them, let us hope not deliberately but only through ignorance.

Let me insist here, if I may, that it is not what religion allows us that we have in these days to consider, nor what convention accords us that we have in these days to consider, but what our

own individual free consciences, attuned to Righteousness, demand that we should think and feel and do. All these matters are not matters of convention nor of religious forms or social customs. We are face to face with cruelty. Shall we condone it? Shall we profit from it? Or shall we reject it? Each individual must make up his own mind as to that independently of what his faith is supposed to say, independently of that which convention and public opinion around him happen to endorse.

I sometimes feel, when I read the reports of The Society for the Prevention of Cruelty to Animals—and a very excellent movement it is, up to a certain point—I sometimes feel that not only is it a Society for the Prevention of Cruelty to Animals, but it is a Society for the Permission of Orthodox Cruelty to Animals. There is no doubt about this. There is a convention that you may be cruel up to a certain point but not beyond that point. This is not, I believe, the position of The South Indian Humanitarian League, whose ideal it is to fight against all cruelty.

We do not for a moment suggest that everyone of us is an embodiment of Ahimsa. We all of us are weak, we make mistakes, we inflict cruelties on others from time to time. Yet we know what we ought to do, what we have to do, and we are honest in trying to do it.

A SOCIETY FOR THE RECOGNITION OF COMMON BROTHERHOOD

It is not a Society for the prevention of cruelty to animals that we need so much

as a society which gives a more positive statement of our duty—a Society for the Recognition of the Common Brotherhood of Man and Animals. If we have that recognition, if we realize that animals are our younger brothers, we will realize that we are responsible for them, that their happiness depends upon us, and that our happiness depends on what we give to them. So there surely will recede into the distance all these horrible cruelties which produce the war of which I have spoken and all its attendant evils.

ANTI-WAR vs. ANTI-CRUELTY SLOGANS

I sometimes wish, and I am addicted to wishful thinking on occasions, that we could take a leaf out of the book of our Congress brethren and shout anti-cruelty slogans just as much as they shout anti-war slogans. There is one great difficulty in the way—the Government would probably not arrest us, we should not get any publicity nor the opportunity of posing as heroes. We could shout these slogans until doomsday for all the Government would care. Still even though the Government might pay no attention to us, we must try to make the public cruelty-conscious so that the people may realize that it must take a solid, firm, and united stand against that which denies humane-ness to humanity. It is for humane-ness in humanity that we are pleading here today, for we know that the more humane humanity becomes, the more will there be Brotherhood, the less there will be the war which occupies too much of the forefront of the picture of each one of us.

So let me say that there are three wars and the major war of them all is the war that every self-respecting human being with a spark of humanity in him must constantly and ceaselessly wage against the evil of cruelty, participating or not as he may be in the other wars that are derived from cruelty.

I wish this South Indian Humanitarian League all success and all prosperity. I

hope they will have, if not existing already, an All-India Humanitarian League with a great driving power to drive away the evil of cruelty from India before, perhaps, the other wars are over, so that India may arise in her soulful strength, purified by the elimination of cruelty and able to feed the world with that intense harmlessness which is derived from kindness, from brotherhood, from understanding, and from humane-ness.

INDIA NEEDS ONE AIM

The world suffers from India's present disunity, of whatever nature that disunity may be. Whether on the one side there may be a majority and on the other side a minority there should not be this disunity, this misunderstanding, this division, these different ideals and aims. We need in India one aim behind which the whole people of the country stand in solidarity. Only as India becomes one can the war end in a victory that is permanent.

—G.S.A.

Coin of This Realm

By LILLIAN BOXELL

FOR a long time I wanted to give you something from my life, some meaning of great value that I had wrested from the reluctant miser claws of the sphinx of destiny. I wanted to put into your hand a gift of clearest gold, sifted from the dust of many experiences, fashioned through the perilous art of words into a coin of the

realm of truth, and bearing on it a seal of my own, a profile of remembrance.

I spoke to you first of the world's illusion, the unreality of its struggles and the worthlessness of its rewards. Believe, I said, not in this dreary play of shadows; regard it with a high contempt. Seek for the reality which is hidden in the blinding dust of the

conflict, and voiceless in its shouting tumult. Give no hostages to this enemy who is within your gates, who masquerades as yourself in order to take you prisoner.

Then I saw that you had been aware all the while of the unreality, the weightless dross of existence, that for you the illusion was but too plainly evident. And yet with no sustaining faith you had determined to abide by the rules of this poor game, playing it honourably though the game itself was a manifest fraud. With courtesy and pride you entertained the imposter. I said no more.

Then I spoke of the world's inhumanity, the unthinkable oppression of human lives, the evil of the hearts that could permit this oppression. I told you of that nobler concept of life which holds all men to be brothers, of whatever nations, races and creeds. But you had no need of this teaching. I saw that you had already accepted the responsibility which is the life-long burden of the strong, to protect and defend, to be deeply compassionate, angered by all injustice, tolerant of all humanity.

I tried to tell you then of that freedom which is possible to the spirit of man, to which it must come through emptiness and loneliness. I spoke of that ardent death which, in Goethe's phrase, is the dying in order to become, and the revivification which follows like a springtime in the soul, the God-like serenity of that morning when the silver stream of joy courses through the desert of sorrow, bringing life from death. Then I saw that you smiled remotely as if a child had spoken of the flight of a painted butterfly through

the stillness of a summer garden, while the guns roared behind the hills, making old and joyless the face of the world.

I thought that I could speak to you of beauty and bring you nearer to her many temples. For the way of art, I said, is very close to the way of truth. Then at last I was humbled, having been lifted by your hands to such extreme beauty that I saw my knowledge dwindle to an outer husk, inconsequential and irrelevant.

After this I could no longer remember the pattern of your face, for it was overshadowed by the shape of a realization. As though behind you in a long perspective I saw the way by which you had come through the dim centuries. I saw your kinship with the past, the storied architecture of your soul. I heard the voices that had spoken to you from the lips of poets and philosophers, read the darker history of the tempering pain written in the bright steel. In you the pattern of a new humanity arose, triumphant at last in the long struggle to become the thing that it believed.

Now I give you this meaning, the clear shining gold sifted from the dust of all untruth. It will bring only bitter drugs of forgetfulness if you throw it on the bargain counters of the world. It is a coin of the realm of truth, and in that realm alone will you be repaid for its value; in that realm it will conquer time, and bring into your hands the perfect, holy, dream of life which the future holds.

This is the only meaning I can give you, a meaning that is your own. This is the golden coin bearing on it a seal that is yours, a profile of remembrance.

Kalakshetra and The Besant Theosophical School—on Tour

By ALEX. ELMORE

FILLED with members of Kalākshetra and The Besant Theosophical School, a very comfortable amount of luggage and a great deal of necessary hope and optimism, the Kalākshetra and School bus left the compound of The Theosophical Society, Adyar, on the early morning of April 24th on a crusading tour of Southern India.

The faithful bus, who (and not "which") needs a whole eulogy to be written and sung for his (her) wonderful and unfailing service, rushed along the high roads with beautiful South Indian villages and their quiet rural existence, their temples, the farms and craftsmen, their population of animals, children, the poor and the rich. Across the magnificent Southern plains to the mysterious hills, resting for the night at the city of Trichinopoly with outside the lovely isle of Srirangam with its ancient Temple gay with its car festival, its roads and fields full with the devout peasantry with their glow of colour, their country carts and bamboo pipes, their children and their songs, flocking to worship as only the peasant can worship from the simplicity of the heart.

Early the next day, the faithful bus takes the crusading party up the steep and beautiful hills of the Kodaikanal range, up and up into the heights where cloud and wind reign and the sun is sharp* in the midday only. It was dark, but a place of stay had been found and the party with lamps and dimly glowing

torches settled for the night and with laughter and hope for the next day, slept as only travellers can.

Then the Exhibition of Educational material, Arts and Crafts, was opened just on the very moment it was ready, for there had not been much time to prepare. Dr. F. H. Gravely, Curator of the Madras Museum (retired), kindly performed the opening ceremony and His Highness the Maharajah of Nabha was present, and he it was who also lent us the hall (known as the Rink) for our Exhibition and performances.

The attendance was not large in the beginning, but slowly people came in greater numbers and very much interest was evoked from every type of person both Indian and European. Surprise that there were two such institutions within easy reach of Madras was one of the notes. This surprise and a sort of pride that Madras possessed the School and Kalākshetra was amusingly present in the demeanour of many. Srimati S. Radha gave the first Bharata Natya Recital of the tour on the tiny stage of the Rink to a small but very appreciative audience indeed. Then came the Entertainment on another evening and the stage seemed ever smaller! But what does that matter to those who are prepared to meet all difficulties in a spirit of adventure? The entertainment was enjoyed and the party felt glad that the ice had been broken.

A lecture on the Montessori system of child education by Sri P. S. Krishnaswamy, one of the first, if not the first to take the Montessori training in India, was attended particularly well as was the talk on the two institutions (which are really one in spirit and almost in practice) with films which followed afterwards.

Kodaikanal, cool and beautiful, was not an easy place to work, though much interest was shown by the people there. Many activities were taking place and engagements had to be very much sandwiched in between one another. But it was unforgettable and happy there.

Sri K. Sankara Menon, the Headmaster, piloted the faithful bus down the hill for us, for he thought that a friendly hand would comfort her (him) on this strenuous business and the party came to the really fascinating little township of Periyakulam where they were received with great generosity by the family of Sri T. S. Ramasubbu Ayyar and his family and then by the citizens of the town at a tea-party at the local Theosophical Lodge.

The climate was somewhat sultry after Kodaikanal, but most members of the party were glad to feel really warm again. Next day the Exhibition was opened by Rao Bahadur Nallaswami Garu and many, many people attended throughout the stay.

In the excellent little theatre the dance recital was given to an enthusiastic audience. The usual lectures and films were shown and the local citizens were awakened to realize that a newer type of education and culture had come to stay in their very own Province.

After a very happy stay indeed with their generous and delightful host and hostess and family, the group took leave and once more took the road for Karaikudi on the early morning of May 4th. The bus felt the heat and had to be stopped to drink a good deal and one brake felt a little too enthusiastic in some places. This enabled the party to see how lovely the lands are between the hills and the larger Southern plains and the harvest of the sugar-cane was a movingly beautiful thing to watch. They saw the cane being pressed and the juice being given to all and sundry that passed that way and under the shelter of a shady palm-leaf roof. Everywhere too there were the booths—some set there by charity, where the cool palmyra fruits could be eaten (or is it that one drinks them?).

The bullock carts laden with sweet-smelling hay lumbered on throughout the hot road to Madura, where from above the tall palms and across the dried-up river bed, taller still, the most magnificent Temple in the South rears its ancient and venerable towers to Heaven. Lunch and rest in Madura and in the cool of the evening the bus once more rolls patiently on to the land where the Nagarathar community has its ancient home and to the town of Karaikudi.

Here, housed in the Meenakshisundreswarar High School hostel, the party settled for a heavy programme of work. People to be seen, the Exhibition to be arranged (by now the party was expert) and the theatre to be almost built, for it was outside the town proper and was not in regular use. The owner was most helpful and active and after building a beautiful thatti (woven

with cocoanut leaves) proscenium, he personally directed the arrangement of the seating and sent cool buttermilk from his house to members working on the stage during the day. Kindness and generosity was met with everywhere, for it seems that a tradition of such is part of the Chettiar code of honour and life. Twice the whole party visited the homes of friends and were entertained there most royally in one house eating from plantain leaves four feet long! How cool and on what a splendid plan these houses are built with their long open courts, their deep entrances and "patios" and their inner or rather "hinter" courtyards. The dining galleries (for room is not the word) are long and cool and everywhere there is cleanliness and care.

Karaikudi was a busy place for the crusaders and much work was done there. People had been kind and it was felt that a return there was welcome at all times. How to measure the success of such a tour if not by the number and the kind of friends made?

After a very happy and laughter-full tea party given by the party to all those who had helped in Karaikudi and the vast district it serves, the bus once more went its kindly way to Sivaganga, running through dim and evening fields, where smoke from fires mingled with the smoky clouds around a splendid sunset. Sivaganga was reached and the bus stopped (can we say a little proudly?) before the delightful Theosophical Lodge building, where the group are at the time of writing still staying. The members of The Theosophical Society of Sivaganga are all respected and much honoured citizens of their delightful little town and to stay in the

Lodge is to be housed as it were in a place of respect and trust. This is as it should always be.

The Exhibition was once more set up in the Raja's High School—by now with expert rapidity! The Theatre being almost opposite the Lodge was almost too good to be true in such a small town! The musician-members of our party were made happy by having a beautiful little school building next door to the Lodge at their complete disposal, . . . in fact every possible thing was delightfully and most thoughtfully arranged. The recital and entertainment were both given to a full theatre each time and though perhaps a small place, Sivaganga has provided to date the largest and most appreciative audiences. Besides the members of The Society, the group and its work has been so much helped by the presence and encouragement of Rao Saheb J. Balaji Rao, the Assistant Dewan of the Sivaganga Samasthanam and a very distinguished gentleman. The local Amateur Dramatic Club was inaugurated by Mr. Alex Elmore and Sri Sankara Menon, and Sri P. S. Krishnaswamy once more gave excellent talks on ideals in education and the Montessori system. A unique happening here has been the afternoon especially for ladies which was undertaken by lady members of the group. Very many ladies came to the Exhibition after which a Bhajana was held with many of the guests enjoying themselves by joining in the songs. A really friendly and happy atmosphere prevailed. The films were again shown on the same evening to a very large gathering. Sri M. Subramaniam also organized and spoke at some specially Theosophical gatherings which

have been well attended and evoked much interest in current Theosophical thought, especially as related to civic life and service.

There are still two places to be visited—Ootacamund, where the group will join Rukmini Devi and have the privilege and happiness of helping her there where she herself will give two dance recitals. Then there will be Coimbatore, already famed for its interest in the work of the School and Kalākshetra and for its generous reception of our ideas and ideals. Then home to Adyar once more, there to prepare for a further term of experiment, it is hoped, expansion and perhaps further adventures out into the Indian field where so much awaits the adventurer in the cultural and educational field. Has the tour so far been a success? How must one judge? It has put before people in a practical

form the new ideals of life in education and the arts, it has given some "to think furiously," it has moved some to generosity, it has given nearly all a happy hour or two and it has strengthened the ties of friendship and co-operation wherever the visits have been. Almost as important as anything, it has strengthened the members of the group by the lessons learnt both by success and by mistakes and made them determined to "carry on" until the name of Kalākshetra and Besant Education shall ring with glory throughout the nation and shall be synonymous with the true national genius of India. A small beginning has been made, and however feeble in any way it may have been, there has been and is still a mighty seed planted with the potential power to become a magnificent tree.

Sivaganga, May 17th, 1941

Heroic Youth

A SCHOOLBOY, aged eleven, will ever be remembered and honoured by those who go down to the sea in ships, wresting their living from a cruel taskmaster and gaining glory on its perilous depths. His name appeared in *London Gazette* a commendation for brave conduct when his ship encountered enemy submarine. It was published there by order of the King.

Edward Colin Ryder Richardson, stated the notice: passenger, steamship "City of Benares."

Where *London Gazette* was silent about the story of Edward's heroism the ship's carpenter was eloquent.

"His spirit never went down," the carpenter said at the time.

"His cheery little voice could always be heard above the moaning of passengers.

"When a nurse in a lifeboat cried that she was dying Edward held her hand in his lap and told her that rescue ships were coming."

Gently the boy stroked the poor woman's face and gradually his faith in rescue was transmitted to her and she became calm.

And the rescue ships came.

Edward is the son of a London barrister, Mr. E. Ryder Richardson, and had been a pupil at Copthorne School, Sussex.

—From *Daily Mirror*

Women's Work in the New World Order

"WE are looking forward hopefully, anxiously to the new world when the noise of battle shall have ceased and the din of political dissension shall have quietened. In the work of reconstructing that new world you and your sisters all over the world will be required. Your influence will be needed to help in the establishment of a world order based not on the flimsy pretexts of social or religious affinities or economic interests, but on the unshakable foundation of common human needs and experiences and aspirations. This is the field in which woman can play an important and appropriate part. Woman is the peacemaker, the healer, the angel of happiness. It will always be your endeavour to spread goodwill in the country and to prevent political differences from developing into bitter animosities. May you be, not politicians, but peacemakers in politics. Your womanly qualities will greatly assist in creating a friendly and wholesome atmosphere in the political arena."

These fine sentiments were expressed to the All-India Women's Conference at Bangalore in December last by Sir Mirza Ismail, Dewan of Mysore.

Women's role, he said, embraces not only the home and the human relationships which centre therein, but it includes a wide range of recreation, in sport and in the arts, and the responsibilities of citizenship.

"It was inevitable—only the wilfully blind would fail to see it—that, as the conscience of humanity awakened to

the idea of social justice, woman should come into her full inheritance, and be given full scope for the exercise of her God-given abilities and capacities. Every claim that man has made in the past for opportunity for self-expression and self-development should logically have been made for woman also. And though men are often heroes—sometimes even in the eyes of women—history shows that they have not always been so heroic as to be equally concerned about the advance and interests of women. And the fact that woman has been left to lag behind and that man and woman have not always advanced abreast in the march towards progress and liberty may be one of the reasons for the nemesis which has befallen part of humanity today. It may be that, because men and women have failed to advance together, they have fallen together! Let us hope that they will rise together! And let us do our best to bring about that happy consummation. Let us pray that the valiant efforts and the great sacrifices of men and women in Britain to save their country will be crowned with success, and followed by a peace securely based on the immovable foundation of a world-wide human unity."

THE FUNDAMENTAL UNITY

"Your assemblage today includes women of different faiths, some born into the ancient faith held by the larger part of the people of India, others

adherents of the faith into which I myself was born, and still others of different faiths from these. But here you meet on the basis of your essential sisterhood. As long as you retain this sense of fundamental human unity, whatever criticism you may meet, you cannot go far wrong. At a time when the infection of communal disunity is being carried into the remotest villages of India, yours is a great opportunity, I should say also a high duty, to carry far and wide the disinfecting gospel of the unity of womanhood.

"There can be no real advance in human affairs until the error of separateness or disunity is expelled by the true doctrine of human unity. And in the complicated organization of life today it may be that women will be more concerned with one department

of life and men with others. But at the centre, at the centre of life itself, there can be no dividing line between man and woman. We must not confuse the unessential with the essential.

"Now the centre of life is, has been, and ever will be, the home. At that centre, the home, is woman. Man, by reason of the many necessities and complications of his life, often is impelled towards the outer circumference. But he also feels and responds to the inward pull of home. Woman, however, is at the centre all the time. Her pre-occupations are more with living beings and their essential needs than with the manipulation of useful and important but inanimate properties and interests. Woman is more concerned with life than with stock-markets and red-tape!"

THE CHOICE

The following words of S. A. C. in *The American Theosophist* may very well apply to India.

TO every thoughtful observer with any knowledge of the world plan, it is clear that a great deal of national karma is being worked out and that out of the intense suffering of our time a new and better ordered world will come forth. It is not difficult to see in the history of some nations some reason for the karma they now face. It is much more difficult in others. We do not know all the workings of the Law.

It is no less difficult to understand how some nations, our own particularly,

are justified of the tremendous benefits and advantages that they enjoy. Most nations have gained eminence, wealth and high citizenship standards, of living and otherwise, only by tremendous sacrifice. All has come so easily and so freely to America, unearned by sacrifice.

It has been truly stated that "What our fathers have bequeathed to us we must earn if we are to possess it." Not since the Civil War has there been sacrifice in America in proportion to the grandeur of its possessions. But the

Law will work nevertheless, and the sacrifice must be made. Just as in Europe the nations are paying debts to karma, so must we as a nation sooner or later pay our debts in sacrifice. There can be no escape from the Law on the part of any nation, nor can any nation avoid its share of the world karma.

Today all the world stands in admiration of Britain, working out her karma and in accepting it with such magnificent spirit, winning for herself the affection of all the nations loving freedom, and the respect of every nation. Britain will not fail or fall. She is earning over again the right to centuries of leadership in a new world, which, as a British radio commentator stated recently, will

be a world of creation and community in place of the present world of property and power. Such is the goal of the future to which the world is being led by Britain.

The question for America is whether she is prepared to make sacrifices for that same goal, sharing in that same leadership. If not, America, whether she will or no, will be called to sacrifice for tremendous privileges already possessed, not yet earned nor yet secure. The choice is between voluntary sacrifice to create the new world for which Britain fights, or merely to wait for karma to descend. The sacrifice must inevitably be made. The Law will not be denied.

THE TREE OF HUMILITY

Gleanings from the writings of Baha'u'llah. Translated from the Persian by SHOGHI EFFENDI, Guardian of the Baha'i Cause.

BE generous in prosperity and thankful in adversity. Be worthy of the trust of thy neighbour and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer of the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. Be unjust to no man and show all meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts.

"Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring.

"Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a FRUIT UPON THE TREE OF HUMILITY."

-- From "Trees". Journal of "The Men of the Trees."

THE LITTLE FLUTE-PLAYER

A peacock-feather in his hair,
An anklet on his foot,
He comes, the little Flute-player,
Himself a living flute. . . .
Kanya ! Kanya !
The Children shout and run
Swarming around like golden bees
In the fields of Brindaban.

Cross-legged beside the Jamuna
He plays a joyous tune,
The pale Kadamba blossoms fall
About him in a swoon.
Murari ! Murari !
Calls the Koel from the brake,
Mukanda ! Mukanda !
Whispers the hooded snake.

Gopala ! Gopala !
The milkmaids in a trance
Fling down their pearly curds and fly
Into a circling dance.
Govinda ! Govinda !
The herdsmen leave their dun
And brindled kine in Gokul
And the glades of Goverdhan.

The tides pause in their pilgrimage,
Blue clouds forsake their quest,
The winds in the sarisha grove
Fold up their wings and rest,
Lured by the little Flute-player,
Who is a secret King,
And holds within His sceptred flute
The magic of the spring.

SAROJINI NAIDU

INDIA cannot remain a desert forever. Her most splendid sons and daughters, either of this generation or of a generation to come, if those of this generation fail to seize their opportunity, must fashion her into an oasis of cultured and therefore of ordered freedom. She must become one people with a common purpose

however differently approached and followed, one people with many Truth-endowing faiths, one people with many Greatness-endowing cultures, one people with many Wealth-endowing industries, one people with many Freedom all blending into one Law for all.

G. S. ARUNDALE
(From New India Survey)

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THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

June 1941

Vol. XVI, No. 6

Act then, so that future generations may see that you remember the heroes of the Past. Be you heroes in your turn, living heroism in these days, and not dreaming over the heroism of the Past. Live so that your names may shine in the eyes of your prosperity as do the starry names of old. Let the Rishis, looking down on India, see that you are descendants of their *minds* as well as their *bodies*; let Them be able to say: "These youths are worthy of the inheritance. We bequeathed to them, and they will hand on enriched the legacy they received from Us."

—ANNIE BESANT

The Crow's Nest

ONE of the highlights of the celebrations at Adyar on June 21, was the presentation of an address to Dr. George S. Arundale on his inauguration as International President of The Theosophical Society for a second seven-year term. The address, reproduced on page 92 of this issue, unlike the usual manner, was artistically hand-written by some young artists with beautiful designs surmounting the text written on each circular disc-like page. The address itself was enclosed in a circular Indian brass box of rare design and with beautiful engravings.



To this grateful tribute to a great internationalist and a true 'friend and apostle of youth' in all countries, THE YOUNG CITIZEN adds its

hearty felicitations. In congratulating Dr. Arundale on his election for a second term to the high office of the Presidentship of a great spiritual movement that is founded on the bed-rock of the spiritual One-ness of all Life, young citizens all over the world but congratulate themselves, for youth has no truer friend and no greater guide and light than Dr. Arundale. The training of the youth for future citizenship has been Dr. Arundale's life-long work. And, while youth has innumerable causes to be grateful to him for his great friendship and unfailing support, it has its dharma to rise equal to the great task of re-building the world, a task to which Dr. Arundale has already sounded his bugle-call for youth to heed. Great is the task of youth to which destiny calls them. It is no less than reshaping the world, a world in which, let us hope, life will be free, and that in such freedom all creatures shall realize not merely in intellect but in day-to-day practical life their essential unity of origin and purpose.

Indian youth have especial reasons to rejoice on this occasion because Dr. Arundale has been their especial friend and their great inspiration for true living as true Indians, even as his spiritual Mother and predecessor in office, Dr. Annie Besant, has been. While Dr. Besant awakened in Indian hearts and minds a love and justifiable pride in all things really Indian—their religion, their culture, their traditions and practices—Dr. Arundale, who himself has had no small part in such pioneering work of reawakening India, calls incessantly the India of today to be aware of her glorious mission as the Spiritual Mother of Nations and as such help in the immediate present in crushing down those forces of darkness that are threatening to overwhelm the cause of Righteousness. Time and again, during the past few months in which the world has been passing through her very severe ordeal, Dr. Arundale has been calling India to become aware of her dharma and not to



cringe and appeal on the doorstep of Britain. India should stand up like one man, and with one united voice claim her birthright to be free. When she has achieved that unity, she has practically achieved her freedom; for freedom is not a gift that is bestowed by one upon another. "Nations by themselves are made."

The only way to achieve such a national unity is for her sons and daughters to shed the spirit of separatism that stalks unabashedly this glorious land of ours, and come together on a common platform of constructive statesmanship. Will not India's leaders rise to the height of their opportunity, and, instead of indulging in mutual bickerings, build an Indian constitution worthy of India's great traditions and worthy also to be used as a practical ground-work of nation-building in India? That is the constructive work immediately needed to be done, and young citizens in India should study and put forth the material that might well form the basis of work for more experienced hands.



A colleague of ours who merits our heartiest congratulations is Sri Rohit Mehta, our former Joint-Editor. He has been appointed as the Recording Secretary of The Theosophical Society by its President, Dr. Arundale. If Dr. Arundale's selection of a young man of thirty-two to an office of international importance in The Society could be rightly called an act of great farsightedness, Sri Rohit Mehta could with equal justification be said to have deserved that honour by his very unique and talented service to the cause of Theosophy and of The Theosophical Society for several years past. Needless to say, the honour carries with it a great responsibility and we have no hesitation in saying that Sri Rohit Mehta will acquit himself in the discharge of his duties with honour to himself and to the movement of Young Theosophists of which he is already the General Secretary.

—M.S.

To
DR. GEORGE S. ARUNDALE,
President of The Theosophical Society.

Dear and Revered President,

I feel it a great honour that I can greet you on behalf of three Movements which I know are dear to you, namely, the World Federation of Young Theosophists, the Besant Theosophical School and the Kalakshetra.

All your life you have inspired the young and have become so much part of her who was your leader and mother that you yourself radiate her power and her greatness.

During the first seven years of your Presidentship every one of these Movements has felt your strength and inspiration. We have always felt and will continue to feel that in you we have a friend. You have become for many years an inherent part of India and all Indians forget the land of your birth when you are amongst them, for your love and appreciation of the greatness of India is so obvious in your everyday life.

So, through you, many of us have been inspired to continue the great work begun by your spiritual mother, Dr. Besant.

The Young Theosophists Movement feels strong and safe because of you. The Besant Theosophical School is alive and is able to work with a vision of the future because of you, and the Kalakshetra feels in you the great champion of Indian culture and a true international spirit where nations are woven into friendship by spirituality and beauty.

We all offer our gratitude to you, and still more, our lasting affection, which I hope will result in great service to our Motherland and the cause of Theosophy.

Rukmini Devi.

Adyar,

21

6

1941

President, World Federation of Young Theosophists;
Director, Besant Theosophical School, Adyar;
President, Kalakshetra, Adyar.

Rebuilding the World

By GEORGE S. ARUNDALE

[On June 21, the Recording Secretary of The Theosophical Society, Mr. N. Sri Ram, announced that Dr. George S. Arundale has been re-elected President by an overwhelming affirmative vote of 9667. Mr. C. Jinarajadasa, Shrimati Rukmini Devi, Dr. G. Srinivasamurti, Sri. N. A. Naganathan, (Burma Section General Secretary), Sri. G. N. Gokhale (Indian Section General Secretary), Sri. Rohit Mehta (World Federation of Young Theosophists General Secretary) felicitated him. Representatives of the various National Sections offered him loyal greetings. After profuse garlanding, Dr. Arundale delivered his inaugural address of which the following is a digest. In the afternoon the President planted a tree in the Founders' Avenue on the Adyar estate, and he and Shrimati Rukmini Devi were guests of honour at a tea party under the Banyan Tree. Then followed a music concert in the Pavlova Theatre by the Alathoor brothers. Next morning Dr. Arundale gave a feast to the employees in the Adyar Estate.]

WE Theosophists are called to be among the builders—we with our splendid bricks of Theosophy, with our wonderful cement of membership of The Theosophical Society, and with the Divine Plan of the Elder Brethren to help us in the building. And just as many of the great cities of Europe will have to be entirely rebuilt out of their present devastation, so will the whole world have to be rebuilt in terms of peace, prosperity and happiness.

FOUNDATIONS OF CHARACTER

A single word describes the nature of the bricks, of the cement, and of the

very plan itself—that word is Character. Theosophists must first of all offer character as their own individual contributions to the great work of reconstruction. They must contribute to the building of the new world their own individual characters vivified, illumined and purified by a fiery eagerness. They must incarnate in their own characters the splendid truths of Theosophy and that power of Brotherhood which their membership of The Theosophical Society, the greatest brotherhood in the outer world, should evoke in them.

For many a year, we Theosophists have known that there can be no solution to the problems of life, there can be no cessation of strife, there can be no diminution of hatred, of cruelty, of selfish pride, of ugliness, until the goal of a Universal Brotherhood be recognized by peoples and faiths and individuals, both as the immediate goal of humanity and as the very goal of all life.

There is no time to lose. The world has urgent need for Theosophists as never before, and could be saved by us and by those like us throughout the world if we will only remember with intense ardour that each one of us is a divinely-appointed healing messenger to the world in its dire distress, and that the world's disease can permanently be cured by the truths which Theosophy reveals and by the healing power of that Universal Brotherhood to intensify which The Theosophical Society was sent out into the world sixty-six years ago.

Theosophists are being judged, as to their fitness, in these times of greatest stress, for their membership of a great band of servers. What are they doing with their Theosophy, to help the world to health and vigour? Neither Theosophy nor The Theosophical Society is committed to any particular scheme of reconstruction. No particular panacea for the world's ills is officially endorsed by either. Each member must be free to choose his own solution according to his own understanding, and to apply his understanding ardently. This is a time for action. "Therefore fight, O Arjuna," said the Mighty Theosophist of the *Bhagavad Gita*, the supreme Theosophist of all Theosophists. Each one of us is called to be a fighter. Are not fighters the real Theosophists, the advance guard of the world, showing it the way to peace and happiness out of the darkness into the Light? Therefore fight, O Theosophists, for the peace and happiness of all.

THE ALLIES MUST WIN

As an individual, apart from his general policies in my more or less official capacity, I still stand first and foremost for Theosophy, and for The Theosophical Society: I stand for strenuous and ardent activity on the part of every member in the service of Theosophy and The Theosophical Society. Then I stand for the triumph of the Allies in the present Armageddon: they must win, or the world will die for a long period. I stand no less for India's release into freedom; I am sure that without the co-operation of a free India the war

will not be won, nor without the co-operation of the United States of America fully entering into the war. I therefore stand for Britain's immediate recognition of India's right to freedom without delay. I infinitely regret the British die-hards in Britain and the Indian die-hards in India. I am convinced that the harder they die the harder will the war itself die.

I stand for a happy Indo-British partnership in a great Commonwealth of Nations. India and Britain together in equal comradeship, mutual understanding and common endeavour. Thank God, for Britain, the safe refuge of the destitute and the invincible rallying ground for all that is Good against all that is evil. Where would the world be, where would India be, today but for Britain and her heroic people?

THE THREE PILLARS

Finally, I stand for the due and honourable citizenship of animals and all other living creatures, including the members of the vegetable and mineral kingdoms, in every land. There is but one citizenship, national from one standpoint but universal from another, to which every living creature belongs and to the rights of which every living creature is entitled. I stand for Reverence, Goodwill and Compassion as the three great pillars of living and growing, and Theosophy and The Theosophical Society has been given or regiven to the world that they may stimulate these three ingredients of brotherhood.

Forward with Our President!

By JASON

THIS month¹ we shall have a new President of The Theosophical Society, or, as he himself puts it, our former President made new. THE YOUNG CITIZEN would like to pay tribute to the President we have had for the last seven years—a period in which youth has been stimulated and encouraged, as perhaps it has never been before in the history of The Society.

Our President put as one of the essentials of his Seven-Year Plan this encouragement of youth and pledged himself that he would endeavour in all possible ways to help "the youth of the world to perceive in Theosophy a high road to Truth, to Freedom, and to Happiness." He urged Theosophists to search everywhere for youth and constantly exhorted them to give young citizens a chance to grow and to lead.

He has known that we are dreamers and has always inspired us to dream. On Adyar Day in 1935 he told us: "Please dream and do not feel restricted by things-as-they-are, because things-as-they-are are only the shadows of things-as-they-are-going-to-be, and if you will dream we shall some day break down all these things with which we are at present satisfied, and help The Theosophical Society to be really marvellous and to be an object of wonder to the world."

Our President has never seen us as ugly ducklings fumbling our way through to our true purpose in life. In us he

¹ Written on behalf of the Young Theosophists.

has always seen the Swan of Beauty, the Hamsa. In his Seven-Year Plan he says: "We must now in the Seven years which lie before us, give due place to Beauty. And the Beauty of the future lies incarnate largely among the young," and he has been an ardent champion of the work of President, Shrimati Rukmini Devi.

He has fought with all the enthusiasm of a nature which is fire-dominated for an education that would give us the opportunity to become what we are in truth—Gods-in-the-Becoming. He says today that one of the reasons why he dreams of Swarāj for the Motherland is that there may be in a free India a National System of Education for young Indians. And the education he visions is one that releases Courage, Enthusiasm, Fire, Truth, Reverence, Goodwill, Compassion, and the Spirit of Comradeship.

Our President is a leader who not only blazes trails for us to follow but urges us forward in our turn to become trail-blazers of the future. He has continually stimulated us to "build anew. Let not youth perpetuate the old in any form. Then from youth will come leaders and inspirers, fire-pillars lighting the world's further way. There will be those to champion the old. Let there be some to exalt the new, and, therefore, we hope, the more true."

Our President has always laid the greatest stress on bringing youth into touch with Theosophy, for he regards a virile World Federation of Young Theosophists as "a golden Chain of Freedom

and of Friendship which no machinations of discord shall ever break." Had we such a strong Federation he sees that "war and distress would disappear for ever from this world of ours and happy peace would enfold nation and nation, faith and faith, race and race."

CALL OF THE NEW AGE

In his *Freedom and Friendship*, a book that every young citizen should read, he gives a Call of the New Age that is a call that Youth can understand and answer, for "It is a Call to Creativeness, to a *Joie de Vivre*, to an *Elan Vital*, to a spirit of Adventure, of great Purposes, of Leadership, and, if occasion demands, of Loneliness, for Causes the world may still despise, reject and persecute.

"It is a Call to Beautiful Living, to Reverent Living, to Compassionate Living, to Generous Living, to Harmless Living, to Courageous and, on due occasion, to Dangerous Living.

"It is a Call to kindly Laughter, to Poise, to Light-heartedness, to Refinement, to Loyalty, to Simplicity.

"It is a Call to Individual Uniqueness, to deep and purposeful Self-Understanding, to Self-Fulfilment on the Pathway of Evolution through Self-Discovery, through Self-Expression, through Self-Sacrifice, through Self-Surrender, to Self-Realization."

But most of all the President gives that Call which has supreme appeal to those who are young in age or in heart:

"It is a Call to the few to tread the Straight but Narrow and Dangerous Way which leads to the direct and conscious service of the Company of Just Men made Perfect, the Company

of the Elder Brethren of our World, its Inner Government."

To Youth at the World Congress, the President said: "I should like to see in every Young Theosophist and every youth a spirit of deep reverence, a burning fire of enthusiasm, keen spirit, a natural and eager enjoyment of life, and a constant spirit of brotherly and compassionate understanding. . . . I would say for the sake of the continuance of The Theosophical Society: *Honour the Masters who gave us Theosophy and our great Society, and be true to Them both.* And ever the "old-young," as was Lao-tse, he concluded his message with a little verse which was part of a musical comedy popular a few years ago in London:

I want to be happy.

But I can't be happy

Till I've made you happy too.

Our President would have youth divinely discontented, yet divinely appreciative, utterly true to ourselves, yet for ever reverent, for the purest spirit of youth he sees as its "joyousness, its tenderness, its fire, its eagerness, its confidence, and above all its Reverence."

He utterly expresses our spirit today when he says: "Something must burst. The Real, the True, the Beautiful these cannot much longer remain submerged. . . . The world needs a Renaissance. The time for it is ripe. It is on the threshold. A change of heart, a renewal of Life is at hand."

POINTS THE WAY

"What is the Spirit of Youth?" asks our President. "It is the spirit of unfolding Life. It is Movement. It is Adventure. It is Discontent. It is an

ever-present certainty that beyond all sunsets there are sun-arising, and that all darkness is ever lessening into a light which is shining more and more."

The goal that he sets, as yet unfulfilled, should be a challenge to every Young Theosophist Citizen. He urges: "There should be a Federation of Young Theosophists attached to every Section of The Society . . . the legacy I hope to leave to my successor is a Society in which youth not only outnumbers age, but in which youth dominates age."

Perhaps we would achieve that splendour did dream if we set ourselves to the two objectives which he put before us at the beginning of his last term of office:

"The first is the study of Theosophy and the application of the fruits of such study to the active service of the world. The second— it might really have come first—is the ardent promotion of Friendliness, especially in the Young Theosophist Movement. Friendship, if you will understand me, matters more than Theosophy, and more than the most eager convictions of any of you. . . ."

What can we who are young citizens say of tribute and appreciation to our out-going, in-coming President, more than: "Forward with the old-young President, who is the embodiment of the ideals which he sets before us—Joy, Courage, Fire, Comradeship, Kingship!"

The Hierarchy

By A SERVER

THE most beautiful thing in the whole world is the fact that there is a Hierarchy, a sacred Government of the Best and the Wisest, who guide and direct all things to the final good of everyone. Things do not go by chance, they go by Law, and the Law is the Will of the Logos, the God of our Solar System. His Will for all sentient creatures is their happiness, for He Himself is Bliss, and Bliss is the end and purpose of all that He has brought forth from Himself. We make sorrow for ourselves by going against His loving Will, and by refusing to evolve into the perfection of our being; we do this because we are ignorant, and therefore foolish. The Hierarchy is composed of Men who have grown out of ignorance into knowledge, and who, out of Love, remain in our world as its Guides.

One grade of the Officials of this Government is composed of the Masters. They are Men who have evolved in our own Humanity, and have reached Liberation, and so have become superhuman, beyond the bondage in which we all are living. The grade beyond the Masters was called by H. P. Blavatsky that of the Chohans, a Rajput name which she used for other great Beings as well, Beings who belong to the whole Solar System, and not to the Hierarchy of our own little globe. It is like the English word 'Lord,' and is a title of respect, just as we speak to a Judge or a Bishop as 'my Lord'. She used this rather vague title to designate a quite definite grade in the Hierarchy, entered, as are all the grades, by its own Initiation. Those great Beings guide all the forces which make for evolution in our world, and the countless

Intelligences that guide and shape these are under Their direction. There are seven main lines of evolution, and each line is made up of elementals—or nature-spirits—minerals, vegetables, animals and human beings, so that there are seven groups of evolving living creatures in our world, all growing towards perfection side by side. The Chohans are concerned with these, and the Masters work under Them, each in His own group, or in the line along which He has evolved, in immediate touch with His own district. Also there is a Chief of these Rulers, whom H. P. Blavatsky used to call the Mah, and all work is in subordination to Him so that everything may be quite orderly, and all the groups may co-operate in the evolution of the world as a whole.

THE MANU AND THE BODHISATTVA

Then we come to two other great Officials who preside over two departments of the work of Government. They are the Manu, who rules, and the Bodhisattva, who teaches. In one world-period of the evolution of man, there are seven Races, each of its own type, and by these the perfect type of the human being for our globe is gradually built up. Each Race has its Manu, so that there are seven Manus in an evolutionary period. We are now in the Fifth Race, and Vaivasvata Manu is our Head and Ruler. The Fourth Race Manu is the Head and Ruler of all the Fourth Race nations—the Chinese, the Japanese, the Burmese, the Siamese, and other smaller peoples, and there are more of these in our world than there are of Fifth Race nations. All are carefully looked after, guided, and pro-

tected, and although nations quarrel down here, their Heads in the Hierarchy work in perfect harmony, and all the wars and disputes and tumults, made by men in their folly and their ignorance, are used by the Heads to bring out the results needed for the working out of the Divine Plan, and thus our little evils are turned to Their great Good. "He maketh the wrath of men to praise Him," said an ancient singer, and it is wonderful to see in history how the things that look so evil are made to bring forth good in the end. It is the Manus who are especially concerned in this part of the work of the Hierarchy.

The Bodhisattva—the World-Teacher—is not so closely connected with one Race, as are the Manus. There may be several Manus working side by side, but there is only one Bodhisattva at a time, and He looks after all the religions of the world existing during His period of Teacherhood, and blesses and inspires them all. He gives the old truths in a new form to each sub-race as it develops, and so the many religions of the world, all with the same truths as their foundation, grow up and flourish side by side and He loves all their followers, and accepts them all. He is ever saying: "Mankind approaches Me by different roads; and on whatsoever road a man approaches Me, on that road do I welcome him, for all roads are Mine."

THE BUDDHA

When a Manu or a Bodhisattva has finished His work in that office, He becomes a Buddha—a Buddha of Power if a Manu, or a Buddha of Wisdom if a Bodhisattva. The latter leaves our Hierarchy and goes away from direct work in our world, taking up greater

work in the Solar System—as to which we know very little; the last Buddha still keeps up a tie with our earth and remains in close touch with the Hierarchy, and especially with His Successor, the blessed Lord Maitreya, the present Bodhisattva. The Buddhas of Power, of whom there are now three, remain on our earth and form the highest grade of the Hierarchy below its KING. The Hindus call Them the Kumaras, the 'Virgin-Youths,' and the Buddhists name Them the Pratyeka Buddhas; more modern religions have no name for Them, having apparently forgotten Their very existence. But men's forgetfulness does not touch Their power.

THE KING

The KING Himself is also called a Kumara by the Hindus; Sanat Kumara, the Ancient, they name Him. He is the supreme Director of Evolution on our globe, and modern Hindus ignore His existence and even mock at the idea, although their own Scriptures proclaim Him. That is why modern India is so fallen; to her was given the knowledge of the Hierarchy more than to any other nation; she was given it for the helping of the world. But she has been false to her trust, has betrayed

her duty, and having cast off her true Lords, she has justly fallen under the rule of her juniors.

From that great Hierarchy messengers have come to her during the last thirty-five years, recalling to her the ancient knowledge, bidding her realise the ancient truths. Thousands of her children have hearkened to the message, and a new life is beginning to pulse in her veins. But the foolish and the ignorant make a mock of the message and persecute the messengers. As in old Atlantis, the forces of Darkness are fighting against the Lords of Light, that they may obstruct the way of the Hierarchy's greatest Messenger, whose feet will soon tread the ways of men. Yet shall He come; He shall not tarry. "But who may abide the Day of His Coming? Who shall stand when He appeareth?" Of the work of the Hierarchy, in every day of its public manifestation, may be repeated the wise counsel of Gamaliel, when the messengers at the last coming of the Bodhisattva were haled before the courts of their time and evil entreated: "If this counsel and work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

—From *The Young Citizen*, 1913

The Real India

By RUKMINI DEVI

SPEAKING before a gathering of Theosophists during Easter, our Editor contrasted two attitudes of viewing the present world crisis: the impersonal attitude sees a major disaster,

a struggle between the Real and the unreal. The personal attitude says: How can we be in favour of Britain? Look what Britain has done in this, that, or the other way in the past. If we

would forget ourselves and our own personal and national grievances, we would know exactly what we really feel. We feel first and foremost for the suffering of the world. We cannot bear to see so much cruelty, so much unhappiness, so much injustice. That does not mean we think that Britain is perfect. We have nothing to do with perfection. We have only to concern ourselves with our instinctive feeling which is 'If only we could do something to stop the war.' But the war will never stop by ceasing to fight. We have to fight in order to stop the war. We have studied those beautiful words of the *Bhagavad Gita*. We have to practise what was preached ages and ages ago.

Prejudice and cruelty are the primary causes of war. Each individual must remove the cause of war within himself. Not that he can achieve perfection. Small compasses may make a perfect circle, but I would rather be a comet describing an enormous arc in the sky and trailing flames of glory than be a small compass making a perfect but insignificant life that affects nobody.

There is a real and an unreal India. Many of us, belong, I fear, to the unreal India, but there is a deep, a very wonderful India, and that India can be contacted by each one of us within our own hearts. In what ways can India contribute to the world? Is there any department in which India cannot contribute? Even though we may not yet produce aeroplanes and railway engines, the spirit of creative genius is ever in us. We may say that it is submerged, but are we helping more and more to uncover that perfection of Indian life which fundamentally is

spirituality? Once we have the background, practical things will come naturally. We cannot do splendid, gripping things unless we feel them in our hearts.

Every one of us is an artist, because all have in us the power to perceive beauty, though often humble people have the keenest perception of beauty, because their degrees come from simplicity of mind, from the soul and not so much from the lower mind. Child marriage, rigid caste distinctions, unkindliness to servants, indifference to the suffering of animals are instances of the lack of graciousness and chivalry in life. All this is the sign of an uncultured life.

Culture is the only force that will bring civilizations together. One of the favourite themes of a Muhammadan musician is the story of Radha and Krishna. When one is thrilled by a beautiful picture, a wonderful song or dance, one does not ask whether the artist is Chinese, Hindu or Muslim. Culture is the one keynote that will give us understanding of different nationalities and make us see the beauties of every civilization. If I read Shakespeare or Shelley I am thrilled by the greatness of England. Let Westerners read the lives of our great Indians and they too will be thrilled by the greatness of India. Sadly enough Westerners in India are ignorant of the great inspiration they can derive from a sincere study of this land. These great people will bring our civilizations together, for culture is the very soil of union. •

India is a land where you can find inspiration in every subject. India is a land which gives you great ideas, and makes you see that without spirituality

everything is negative. There will ever be war, cruelty, vulgarity, and ugliness, without the only influence that purifies—the spiritual influence. Everything we say or do will become great and beautiful like the deeds of the great Teachers of old if there is this background of spirituality. You and I and all of us must try to bring this background of Indian life into the foreground.

Through art and beauty, earth will come near to heaven. When the Devas descend to earth they come with music, with colour, with light, with flowers, and with incense. We must bring to earth something of the spirit, the atmosphere of the Devas. Without the essential culture which is the background and spirit of this land there can never be happiness anywhere.

Still on Tour in Southern India

By ALEX. ELMORE

IN the last issue of THE YOUNG CITIZEN I had finished my account of the Kalakshetra and Besant Theosophical School 1941 Southern India Tour writing from Sivaganga¹. In this issue I must tell of the wonderful hospitality we received and what splendid and efficient arrangements were made for the party and their work in Sivaganga. Most readers will know that it is not a large place, but it is a place filled with public-spirited men with a practical viewpoint and the little township seems to hum with many activities of which greater cities could well be jealous.

The Theosophical Lodge is of very long standing and is active every day of the year and the members are all hard workers in the cause of their fellow-citizens and for Theosophy—in other words practical and living Theosophists. The party was welcomed most heartily and given the complete run of the Lodge building with its beautifully fresh well-water and cool terraced roof. Next door was a school building which housed

¹ A town 300 miles south of Madras.

the musicians of the party and the theatre was but a few paces away. I remember having said something of these things in the last issue, but I repeat them as I feel it such a happy thing to be able to reiterate our grateful thanks to all those Sivagangites who helped us in our work so splendidly and whole-heartedly.

With many regrets and three "Vasanta Mata-ki Jais" the bus slipped away from Sivaganga on its way to Coimbatore—a long journey. Alas, the bus had been too happy at Sivaganga and became satyagrahic by bursting two tyres within 15 minutes of each other. The party landed late that night at Dindigul in hired vehicles after a day of enforced fasting. The best spot on earth that night was bed after a good meal! After a day's waiting, our intrepid Manager and Bus-driver returned from Madura where they had been to fetch two brand-new tyres and work began on refitting. We were all waiting packed to go whatever happened when the sky turned yellow, dust storms arose with thunder and

lightning and rain poured down in a light which, to say the least, was dramatic to the nth degree. No travelling in that weather, especially some of us knowing what a high wind is like between Palni and Coimbatore! Next day before the sun rose, we started—this time not only to reach Coimbatore, but to go on to Ootacamund up the beautiful road, where, however, our bus had difficulty on some of the hairpin bends. We all arrived at the Nilambur Raja's house which had been very kindly lent to the party by the Raja Saheb for our stay. His agent there was kindness and helpfulness itself and did much to see that we had what we needed.

It was very nice to see Rukmini Devi again and Sri Sankara Menon who had left the party to come on to Ooty earlier. Dr. Arundale we saw later when he greeted everyone with much warmth and humour. The stay at Ooty has been the longest of any, as Rukmini Devi gave two of her best Bharata Natya recitals, descriptions of which are to be found elsewhere in this issue. It is only necessary for me to add that it was great happiness to be working again for her and her own unique art. Even after a few weeks absence from her, it was refreshing and inspiring to see her dance and rehearse for her recitals once more. Besides these two public recitals, Rukmini Devi and the members of the touring party had the honour of giving a special programme on the occasion of the birthday of H. H. the Maharaja of Bhavnagar at the palace of H. H. the Maharaja Gaekwar of Baroda. Many noble and distinguished guests were present and they expressed their great appreciation and enjoyment of the evening's programme. Rukmini

Devi was specially requested to repeat one of her dances, which later in her second dance recital also had to be given on request.

I think we can all say that the tour has been useful to the work and has opened out relations in Southern India and thus provides a larger field wherein we can work for our ideas, both cultural and educational. Everyone we have met has been kind, helpful and usually more than ordinarily interested. Ideas of approach to future expansion have been gathered and even as I write members of the tour are putting their ideas together, be they in Adyar or on "a little holiday" elsewhere. Mistakes and errors have been made, but not made uselessly we trust—that is we hope we shall be able to turn them all into successes, which is the only real reason for making mistakes!

There is a very real value for the members of such a tour, and that is that they get to know one another very well indeed. There is a keen companionship formed, and one respects the other members both for their nicenesses as well as for their—well, lesser nicenesses. For this reason alone it is worth writing about these things, for it would be good if other young citizens could get together in their holidays and organize some such tour to further the things that they are interested in. There are so many things which need doing in the country at present. Animal welfare, for instance, could be the sole reason for numbers of propaganda tours all over India—using drama, music, films, exhibitions, lectures, small travelling dispensaries and many other ideas. This is but one idea—there are legion. How much

better it would be than spending two whole months in the summer idling at home doing precious little usually with time, which while you are young means something.

So from the success of one tour we would hand the tradition of "youth tours" on to others, for this would seem an auspicious occasion to do so.

Kalakshetra and The Besant Theosophical School are now more alive because of our little effort, because more people think of them with interest and sympathy, some even with generosity to prove it—to these we are grateful as we are grateful to one another for companionship and comradeship on our crusading adventure together.

Rukmini Devi in Bharata Natya

INDIA should be grateful to Rukmini Devi for restoring Bharata Natya from the neglect into which it has fallen to its pristine dignity as a classic art. In her first dance recital in the Assembly Rooms, Ootacamund, on Sunday the 25th May she seemed literally to embody the spirit of Nataraja, the Divine Dancer, revealing cosmic truths in movement and gesture and creating such an atmosphere as is found in temple worship, where the soul of the worshipper rises in adoration to the Gods.

There was a large and distinguished audience, including the following, in some instances with family parties: the Gaekwar of Baroda, the Maharaja of Bhavnagar, the Maharani of Indore, the Rajah of Patna, the Rani Sahib of Vizianagaram, the Maharaja of Kollengode, the Maharaja of Chota Udeipur.

Rukmini Devi was in splendid form and danced with a surprising ease and mastery of technique. Add to this her personal beauty, the richness of her dresses, and her deep understanding of the cosmic stories she was interpreting and the stage was set for a feast of art and beauty rare to behold. Through the whole two hours' recital nobody

seemed to tire, not even Rukmini Devi herself; in fact her vitality appeared rather to increase. Whether she prefigured Shiva, the Divine One, the object of a devotee's outpouring, as in Tyagaraja's kriti, or in Gopalakrishna Bharati's kirtana dancing in the golden hall the dance which "brought the world to salvation," or the ever-fascinating Flute Player, she made these divinities live before our very eyes and with such a wealth of rhythmic beauty and glowing emotion and happiness as released their spiritual influences throughout the hall.

Culturally too the recital had a special value, for Rukmini Devi while adhering to the ancient dance tradition poured into her interpretation the fruits of her own creative imagination. Two of the finest dances were of her own composition and on several occasions she was obviously improvising on the inspiration of the moment. Only a genius of her art could dance spontaneously with such flawless technique.

A bright contribution was made by Shrimati S. Radha, a Kalakshetra pupil of outstanding talent who combines with amazing vitality of youth a technical

J.L.D.

One of the extraordinary features of Bharata Natya is the language of the hands which tells an intimate story to those who are initiate and is a source of beauty to all. As Rukmini Devi once herself said: "Within the ten fingers lie hundreds, even thousands of word-pictures," and she is adept in this language, for her expressive hands can depict the hooded cobra, the winged bird-God Garuda, the unfolding lotus-flower, the shy fawn and innumerable other concepts. But without the slight

Another distinguishing feature of Bharata Natya is the fact that the dancer herself sings at appropriate moments of the dance, which make a more dramatic interpretation of the story. Rukmini Devi blends the arts of song and dance so naturally that one wonders why the dance has so long in other lands been rendered mute, thereby losing much of its appeal. She is finely supported by the masculine and feminine voices of her musicians who came at times in amplification and times in contrast to her own song.

What is most impressive in the whole recital is that it is obviously an act of worship from the Alarippu, in which Rukmini Devi dedicates her body to it may be a channel for that essence. Spirituality which can be conveyed through perfection of rhythm and grace to the final number which she always dances—Gopalakrishna Bhara Kirtana—in which Sri Nataraja, Lord of the Dance, becomes alive before the eyes. As the recital is preceded by a Samskrit chanting, so after the gliding of the artists did it end, and the audience spontaneously rose in reverence and homage.

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