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may be, in whatever kingdom of life it may be dwelling.

Before our eyes there come pictures of the splendours in every kingdom of Nature, scintillating, thrilling pictures of Kings in the mineral, the vegetable, the animal, the human, and all the wonderful kingdoms beyond. We see these pictures and if nothing else convinces you of this all-pervading Greatness, the picture compels conviction. Such picture panoramas convey even more than can possibly be conveyed in words. After having gazed upon these pictures it becomes clear that the savage has his nobility no less than the man who dares to call himself civilized. Life for most may be a living in comparative darkness, but every now and then a shaft of light disperses the darkness, and in some greatness of thought or feeling, deed or word, the individual remembers his origin, his nature, and his destiny, even though the light shines but for a moment and obscurity overshadows once more, though it grows ever less, as he more and more remembers whence he came.

It is the same with races and nations and faiths. These in their individual constituents are slowly working their ways through the darkness which alone can reveal the nature and glory of the Light which first blessed them as they began their pilgrimage, which from time to time reminded them of its existence, and which some day, whether as they are or otherwise, they must achieve in all its rich and splendid fullness.

At this point another panorama of pictures comes before one's eyes. One sees the beginnings of races, the cradles

of nations and of faiths. One sees that Greatness is girt about them. One sees them rising in their gradual unfoldment. Then one sees an apotheosis, a fulfilment, which remains, even though the nation, the faith or the race as such seems to disappear. Nothing is ever lost. Even if we talk of the rise and fall of nations and races and faiths, in truth, Theosophically speaking, there is no fall, there is only a gradual rising, even if there seems to be a fall. Even these two wars, so appalling, so dreadful, have their purpose, their blessing in the infinite Love of God. We must remember and endeavour to adjust ourselves to that stupendous truth while we make every effort to dissipate the evils which lie around about us.

God forbid that we should deem any nation, any race, any faith, to be irretrievably decadent. True, a nation, a race, a faith may have accomplished its work or it may even have failed because man could not sustain that which the Gods began. But no individual can ever himself be decadent forever. He cannot deny his destiny. Sooner or later he must reach his goal, at last consciously awakening into his Godhead.

And such individuals are composing the races, nations and faiths which constitute humanity.

There may come about a sad forgetfulness of the inherent Royalty of Life. These two wars which are afflicting the world are witness to the world's forgetfulness.

FROM FORGETFULNESS TO REMEMBRANCE

It is the mighty privilege of Theosophists to try to change forgetfulness

into remembrance, so that as a child has his Heaven around about him in his youth, so shall the New World, as it is born in utmost travail, grow awhile in a Heaven of Greatness, remembering, thus perchance to lessen the danger of forgetfulness as it moves onwards into that manhood which should be as no manhood of the world in any race or nation or faith has ever been before.

But if the Theosophist is to help others to remember their Greatness, he must be very busy himself about remembering his own. He, too, must seek the Heaven of his greatness, and remember himself as a shining God-to-be.

For this seeking he has the magnificent support and guidance of Theosophy, and if he will dwell awhile in the noblest Theosophy he can reach—though all Theosophy is noble—if he will worship awhile those Truths of Theosophy which inspire him most deeply, which thrill him beyond the power of words to express, then he may receive the accolade of that knighthood which shall entitle him to call the world to the Great Remembrance.

Is not his first duty to build into his consciousness that mountain range of greatness peaks which Theosophy, as the film of evolution, discloses to all who have the ears to hear the mighty sounds of life triumphing and triumphant and the eyes to see life ascending ascended into majesty?

How can he call to Greatness unless and until he has some sure knowledge at least of that which Greatness really is, of that which Theosophy really is,

for Theosophy is the Science of Greatness, as it is the Science of Life?

It is the Science of the Darkness as it is the Science of the Light.

It is the Science of Lowliness as it is the Science of Towering Splendour.

It is the Science of Growth as it is the Science of Frustration. It is the Science of War as it is the Science of Peace.

It is the Science of the Individual as it is the Science of Multitudes, the Science of the infinitesimal Part as it is the Science of the Illimitable Whole.

Theosophy is the Science of all Sciences, the Truth of all religions.

It is the Science of Purpose and of Destiny. It is the Science of Happiness as it is also the Science of the Perfecting of Life.

Shall not, therefore, the Theosophist discover in Theosophy the richest inspiration for his share in the great Unveiling of the spiritual worth of every individual, every faith, every nation, every race?

And he will possess the magic to help to unite in the spirit of their common heights those peoples which have become torn in dissension in the depths of the outer world.

All lands, all peoples, all nations, all faiths, are one indissoluble comradeship in the mighty mountain range of their heights. But they forget whence they came and how splendid a Brotherhood they form together. Amidst the lowering clouds they are divided. In the high Sunshine they are one.

They forget—if, perhaps, they ever knew.

It is the dedication of the Theosophist to help them to remember, or

to know, if they have never known before.

Greatness for Remembrance is one of the key-notes of the new life into which The Theosophical Society with its new life is now entering.

In what greatness will the Theosophist discover that inspirational fire with which he will set ablaze this holy Remembrance?

Each Theosophist must seek for himself, find for himself, light his own torch for himself, and help to fire a race, a nation, a faith, an individual, to remember the indwelling in each of a Heart of Remembrance, to live greatly even if only for a while, and to act greatly, nobly, generously—afire with righteousness and sacrifice in utter loyalty and homage to the ensouling life of the God within.

MAJESTIES WHICH CALL TO GREATNESS

For myself I find in the following majesties, among others, a very wealth of inspiration for the fashioning of my own Call to Greatness. They crowd in upon me with their compelling and revealing intimations of life's outstanding greatnesses in all.

I. The first of all the majesties for me is the Truth of the Inner Government of the World, with its mighty galaxy of the inconceivably Great, with its perfect government of the world, with its faithful servants everywhere, and with its greater Messengers from time to time coming into the world for the world's remembrance of its priceless heritage.

II. The second of the majesties for me is the Truth of the Universal

Brotherhood of all Life. There is a truth of most vital import in a world such as is ours today.

III. The third is the Truth of the Good Law which I have already interpreted thus:

Have Faith in the Good Law.

Have Faith in the Good Law, for it is the Law of the Universal Love of the Great Life . . . the Father Life, the Mother Life, the Brother Life.

Have Faith in the Good Law, for it is the Law of the Great Life—the Father Life, the Mother Life, the Brother Life—for all that lives.

Have Faith in the Good Law, for through Faith you shall become conscious parts of it, and be its messengers in all the worlds.

The Good Law can never be set at naught. Seek everywhere for the Good Law, for it is everywhere, whatever forms it may be compelled to assume.

The Good Law is the Will and the Word of our Lord Sanat Kumāra who came to us as the Supreme Messenger of the Great Life to help all living creatures to know the Good Law of the Great Life and to be witnesses to its infinite Benevolence.

Every Law of Nature is an activity of the Good Law, and all that happens is the Good Law drawing every living creature nearer to itself in growing adoration and service.

The Good Law is in every Faith, in every Race, in every Nation. Men may seem to turn their backs upon it, but it ever calls them to remember that they are within its Blessing.

Find Refuge in the Good Law from all adversity.

Find strength in the Good Law to live and grow in perfect confidence that all sorrows and all joys, all defeats and all victories, all darknesses and all light, are messengers of the Love of the Great Life, drawing all little lives closer and closer to its heart.

Be not tossed about impotently from sorrow to joy, from grief to happiness, from despair to hope. But be serene in the Good Law, in perfect Faith and Understanding.

Be not disturbed in any wise. Know that the Good Law reigns within you and without you, and that, therefore, to be disturbed or worried or angry is to be faithless to the Good Law and thus to oppose its loving sovereignty.

Every weakness is ignorance of the Good Law. Every virtue is homage to the Good Law. And all weakness develops into virtue as time passes. Time the great Transformer of darkness into Light, of death into Life, of the less into the More, and of all that is ignorance into all that is Truth.

Have Faith in the Good Law.

Be Loyal to the Good Law.

Serve the Good Law.

IV. The fourth is the Truth of the Path of Holiness—the most direct and the shortest way up the mountainside from the valleys of ignorance to the very summits of Glory.

V. The fifth is the Truth of Kingship as the goal of every kingdom of Nature, so that a king in a lower kingdom of Nature ascends into a higher kingdom and there begins anew an upward climb to higher Kingship still.

VI. The Sixth is the Truth of the Unity of all Truths wheresoever to be

found—in faiths, in politics, in the Arts, everywhere.

VII. The Seventh is the Truth of a universal and an individual ever-expanding consciousness, unfolding from complete unconsciousness to the most exalted Self-Consciousness.

VIII. The Eighth is the Truth of the Laws of Time-Eternity and of Justice-Love.

NOBLESSE OBLIGE

I see these Truths as shining Suns in the all-enfolding Canopy of Light, and I draw down of these Fires for the invigorating of my own that I may praise Greatness in all and help to stir a World-Fire such as shall burn weakness into strength, evil into good, wrong into right, discord into brotherhood: a World-Fire such as shall burn all war and warring into a Peace which shall bless all creatures.

But to be great, to remember greatness, is to act greatly.

If we say to every nation and to every faith: Remember your greatness, we are saying *Noblesse oblige*, honour demands, greatness requires, nobility of attitude and nobility of action.

There is no other greatness than that which finds full expression in attitude and in action.

If we can, let us submit to faiths and nations wherein their greatness most urgently needs dignified, emphatic, fearless, chivalrous action.

But though the Call to Greatness may thus sometimes come from without its answer must ever arise from within, and well indeed is it if the very Call itself surges from within the race

or nation or faith or community or individual.

Let an ardent patriot in every land declare, under the inspiration of Theosophy, the nature of the fire of his country's greatness.

Let him spread the fire far and wide, especially among the young.

Let him declare the nature of the world-service his country's Greatness can bestow upon the world and upon its nations and faiths.

Let him gather round him all who will call his land to Greatness and who will incline her to serve the world in the name of a righteous Peace and of a Universal Brotherhood.

There is but one Greatness—the Greatness God which includes all greatnesses, all splendours, all glories.

We cannot yet reach such Greatness save as in the shadow of a shade, even though it is within us in all its power.

But the seeds of Greatness are within us as is the Kingdom of Heaven in all its power.

Let there be a stirring in the seed for our awakening into our perfect destiny.

As the world is being reborn, so let us be reborn. As the world takes one step nearer to its essential greatness, so let us begin to shine forth with a richer measure of our own. Perhaps it is because there are people throughout the world unfolding a fuller measure of their greatness that the world is slowly moving on its upward way.

But I repeat that there is but one Greatness. Greatness is a unity, and our service to the world is to draw together in amity its warring elements,

bearing witness to the truth that there is but one greatness—the Greatness of God, and that in us all the Greatness of God dwells. As we remember this and pay active homage to it, so does the Universal Family of God live in mutual peace and happiness.

Let God's family come happily home to celebrate the Festival of a new world's birth.

Yet before we can come happily home there lies in our way the terrible obstacle of might.

Our statesmen will tell us that the United Nations are fighting for Righteousness, but each one of them is afraid of the commitments involved.

There is no Charter of the World's Liberties. There is no courageous pronouncement as to the freedom of enslaved peoples, save in terms of its postponement.

There is no brave facing of those major problems the absence of the solution of which makes war constant and inevitable.

The statesmen of the world are afraid. The leaders of the world are afraid. But we Theosophists should know no fear. When we join The Theosophical Society and become active students of Theosophy we leave fear behind us. But the statesmen and the rulers are afraid, and so long as there is fear all victory, however overwhelming, will be barren.

Where is that active Righteousness, I ask of those who proclaim that the war must be fought to Victory, without which Victory will be defeat, which alone can make Victory real and blessed?

Are there anywhere any signs of its dawning? Is there any sign in any country of Europe that that country is beginning to ascend into its resurrection? Are there any signs of Poland beginning to ascend into her resurrection from out her ghastly crucifixion? Does Poland see the dawning on her horizon of the Righteousness, the Freedom, for which she has suffered more than any other land, save, perhaps, China? Has any joyous word been said to her that she has not suffered in vain? On the contrary, fear has reigned, and Poland's state today is worse than it has ever been.

Where is the joyous, the really convincing word from the statesmen of the world that these nations and peoples who have suffered so terribly have not suffered in vain?

Is India a single step nearer to her goal despite the just laudations of her wonderful fighting men?

Has any joyous, any convincing, any compelling word been said to her so that she feels that because her sons are fighting *now* she herself is beginning to taste *even now* of that happiness and freedom for which we are always insisting the war is being fought?

Is China much nearer to her freedom than she was, despite the assurances of the Allied Nations? Even despite the help they are giving her?

Must I not say that in the world today despite the sacrifices of millions of men and women Freedom and Righteousness still matter less than might?

With words we may for the moment acclaim both Freedom and Righteousness, but with deeds we flout them.

THE PARTING OF THE WAYS

At this parting of the ways from an old world into a New World, the whole world must remember its inherent Greatness and cause it to become alive to bless it and strengthen it on its new way. The whole world must be born anew, must so be rejuvenated that all creatures from every kingdom of Nature may enter into a fuller measure of Happiness, Peace and Prosperity, as well as Certainty, than they have ever enjoyed before.

This is a parting of the ways for every one of us: for every Theosophist that he may renew his Theosophy and his membership of The Theosophical Society; for every individual everywhere that he may be born again.

The world must become new. Nations, races, faiths must become new. Individuals must become new and there is the greater call to Theosophists that they shall translate into service all that they have received and all to which The Society so abundantly bears witness. Each one of us must challenge himself, must be discontented with himself, save as he gives to others with an open-handed generosity that which he has received.

I am afraid of the Lodges with all their meetings and their lectures and their reiterations of all the things which have been said over and over again. It is the forthgoing that is wanted, a spreading of Theosophy, a strengthening of The Theosophical Society that is wanted from every one of us. We have no right to be members if others do not profit from our memberships at such a time as this, save as we give for the

sake of giving. Personally I should never regard an individual as a really loyal member of The Theosophical Society, who is not occupied, to whatever extent is possible to him, in spreading abroad the life which means so much to him, the truth which has meant so much to him, the blessings which he has been receiving for years and years. He may give in whatever terms may be most suitable to him to give. Whenever our brother Subbarayudu goes to the Vasanta Press and superintends the work of the press, he is giving. Whenever any one of you attends to his duties and fulfils them to the best of his ability, he is giving. The gifts may sometimes be welcomed and sometimes rejected. The world hardly ever honours its great. Save in India the lot of greatness is the lot of contempt, sometimes even of hatred, on the part of the average public.

Do not forget that this is the parting of the ways and either we change or we do not. If we do not change, we may attend meetings and meetings led by a member of this, that, or the other inner organization, but we have retired into obscurity whence we cannot emerge until after many an opportunity has come and gone again.

Let us not feel safe because we still have access to certain meetings. There is only one safety—Service. Safety is Service, Service is Safety. There is no other way. If it is said that an individual who takes the first of the great Initiations is "safe forever," it is merely because Karma has for him become so overwhelming that even though he may recede or fail from time to time, Karma

will wrench him loose from his failures and set his feet once more upon the Path of Holiness. Karma is too strong for the Initiate, the real Initiate.

[The foregoing constitutes the sum total of this last week's communion with one or two of the Elders whose advice I have been constrained to put unfortunately into my own language but which is as faithful a record as it is in my power to give. For the last thirty years or more I have been endeavouring to make contact with inner Greatness, and I can assure you these thirty years amount to very little. I am only now at the beginning, if I am even at the beginning, of some true contact with the Great Ones. It is not really a matter of thirty years, it is more a matter of thirty lives, but there has been an effort to push a few people forward because of the need of the world.

That which has gone before has a kind of *imprimatur*, if we are inclined to speak in such terms, of authority. What follows has no such authority.]

CO-OPERATIVE INDEPENDENCE

When I think of the parting of the ways and the need for the invigoration of every individual member, for the need for him to stand on his own feet, I say to myself:

Has the time passed for us to follow leaders blindly, without question?

Has not the time come for us to hasten to our own leadership and to quit ourselves like leaders?

Must there not come about in our individual selves that spirit of freedom and independence for which we are so eager in regard to nations and peoples?

Reverence we must have at all costs. Reverence matters almost more than any other function of God and the God within us.

But reverence must never mean subordination, still less subservience, to any save the Masters of the Wisdom Themselves, and the Great Ones would Themselves condemn any attitude towards Them which is not instinct with the spirit of perfect freedom.

Must we not now, to mark the parting of the ways, incarnate in ourselves for the sake of the world a courteous, chivalrous, reverent independence?

We must take upon ourselves a fuller measure of our Godhead and move about the world as Gods-in-the-Becoming.

Authority is, for the time being, dwindling into comparative insignificance. We must always have reverence for authority, for that authority which we recognize, but if the world is to be led into a new freedom, into a new independence, if we are to talk of "Independence for India" and we have the right to talk of "Independence for India," even though we may mean a measure of interdependence, we leaders, we Theosophists, must be able to show in our lives what independence means.

In the old days of The Theosophical Society we had the duty to learn and to follow. In these new days of The Theosophical Society we have the duty to be and to lead. The transition may be difficult. Young people may well take advantage of such an utterance as this and be busy about trampling under foot everything that is old, everything

that savours of authority, because the younger generation today is so largely bereft of reverence, at least in the subconscious, shall we say, for the time being. But if there is anything in our call for India's independence we must try to learn, even though with difficulty and constant frustration, something of our own independence.

In fact our motto might very well be "Co-operative Independence," enjoying always the fullest freedom for ourselves but no less the fullest comradeship with others. Let us never forget Comradeship.

Sometimes people quite naturally, to use the Biblical phrase, "kick against the pricks." But let them never kick away the ladder by which they have climbed to any eminence they may have reached. There is nothing more degrading, there is nothing more stultifying, than to climb and kick away the ladder which has helped us to ascend. There is no true independence which is not permeated with the richest reverence.

HEAVEN NOW

The last is something which will perhaps be a little amusing. Since I am always thinking about what people are saying, I sometimes challenge myself with the question: "Do you think like that?" Mr. Jinarājadāsa has given us a light and charming picture, a preview, of the well-stocked Devachan waiting for him around the corner. I really do not know what kind of Devachan I should like in the hereafter, though no doubt it is well to plan for it. So I have come to the conclusion:

Why not have our Heaven World, our Devachan, here and now? Why wait?

Why shall we not, with the aid of the magic of Theosophy and of our record of service and devotion through ages past, make here and now an oasis of Heaven in the midst of the grim desert of the world?

The world needs Heaven. Surely we have heavens of one kind or another, of one intensity or another.

Is not Theosophy a Heaven? Is not membership of The Theosophical Society a Heaven? Are not the Truths of Theosophy stars in heaven?

Heaven may lie about the outer world in its infancy, but Heaven opens before the Theosophist when Theosophy is alive in him, and is ever about him while it remains alive.

Now is the time for us to intensify our heavens that they may be oases of Light dotted about the deserts of darkness.

I think there was once a political movement which had for its motto "Union Now." For Theosophists the motto should be "Heaven Now." That may well be our great driving slogan no less for races and nations and faiths than for ourselves.

The world needs our heavens *now*. And I feel with all the greater intensity, because of this call, to help to drench the world in its own Greatness, and I feel

this parting of the ways to be such that while on the one hand we must go forward with the essential truths of Theosophy, those Truths, which perhaps I have suggested in the Presidential Address, the simple, direct Truths of Theosophy accessible to everybody, we must all be at work, having caused the uplift in ourselves, to cause the uplift of the nation, faith and race to which we belong, and show the world to which we all belong its inherent Greatness.

Let every one of us, equipped as we are, fortunate as we are, debtors as we are, be busy about helping ourselves first, and next our nations, our faiths, our races, in whatever way we can, if not by action then at least by will, feeling, inspiration, eagerness! If we will do this The Society will grow as it has never grown before, and it will become not only the Keystone, as it has been said it would become, of the Religions of the World, but it will become the Heart of the New World, partly because of some who have been baptized, confirmed and ordained in the old Theosophy, in the great traditions established by our heroic leaders, but also with our vision opened to the new world and to the new world's need of us, without fear, with courage, with sacrifice, with dedication, and with utter consecration to the Inner Government of the world.

THUS LET THE WORLD BE SAVED.

Georges Arundale

THEOSOPHICAL LEADERSHIP IN THE POST-WAR WORLD

[The President posed the question in the August Watch-Tower: "What shall Theosophy and The Theosophical Society give of their Leadership to the post-war or new world . . . ?" Answers came from members and Lodges in many countries,—these will be summarized for our readers under the heading of "Discussion Trends."]

The same themes were treated in five fruitful Conferences at the International Convention held at Adyar, December 25-31, and the addresses of the several speakers are given below either in extracts or summarized in their own words, applying Theosophy to (1) the Individual, (2) the Search for Truth, (3) Religion and the Arts, (4) Politics, Economics and Industry, and (5) Education.]

I. THE INDIVIDUAL

[The first conference on the opening day, December 26, was inaugurated by the President.]

DR. ARUNDALE:

THE First Convention Conference has as its subject: "What shall Theosophy and The Theosophical Society give of their Leadership to the post-war or New World"—the preamble or general theme, and the special theme for today: "To promote its Universal Brotherhood?" by which we mean "the application of Theosophy to the Individual."

You will notice in the preamble we speak of the Leadership of Theosophy and The Theosophical Society. I am perfectly convinced that the world needs fine Leadership more than it needs anything else. Right Leadership will make a Right World. It is the same with every nation. Here in India Right Leadership would make a Right India. Right Leadership would make a Right Britain. Right Leadership is urgently needed, and I do not think there is any country in the world which possesses the

leaders it needs, even though it may have eminent men for Leadership. Theosophy gives out tremendous truths that are urgently needed by the whole world. The Theosophical Society emphasizes that Universal Brotherhood which is so sorely lacking in the whole world at the present time.

Though tomorrow and on succeeding days we shall be thinking in other terms, today we are thinking in terms of the individual. And I want you to see if you do not think it is worth while to widen our Theosophy so that it includes very much more than it appears to include at the present time. At the present moment Theosophy consists of a body of doctrine, of a body of teaching, of a body of truths, and so has come to mean something special, something apart, a philosophy, perhaps, or another religion. I think that this stage of the unfoldment of Theosophy and of The Theosophical Society has so far been necessary to consolidate a number of truths of vital import to the whole world, because the whole world had forgotten them, or had not given them the place which was their due. So we have a body, a special body, of teaching which we call Theosophy.

Speaking personally—I am not speaking officially as President of The Theosophical Society—I feel that if we too, we Theosophists, are to change from an old order to a new, if we are to enter into a new world we must make our Theosophy far broader than it is, far more all-inclusive than it is. Implicitly it includes the whole of life. Explicitly it hardly does. So when I am thinking of the Leadership that Theosophy and The Theosophical Society can give to the individual in the new world I am thinking of the individual exactly where he is with all his beliefs, with all his prejudices, with all his superstitions, with all his individual modes of living. And the work, in my judgment, of Theosophy is not to try to force down his throat our teachings as if we had something more precious than anything he may have, but rather that we should give him exactly what he needs where he is, as far as possible avoiding Theosophical terminology as such.

The whole purpose of our Science, of our Society, is to make Brotherhood more of a living reality, the science and practice of Brotherhood no less. Brotherhood is everywhere. We are not inventing Brotherhood. We are not bringing it as something entirely different which nobody else has.

Everybody is a member of the Universal Brotherhood. We want him to realize that, not in our terms but in his own. It does not matter from the standpoint of Theosophy or The Theosophical Society whether or not he believes in karma or in reincarnation or in the states of consciousness or in the races or in any of the other paraphernalia of Theosophy as most of us understand it. There is no necessity for us to think we cannot give a Theosophical lecture without introducing Theosophical "truths" as we call them. The leadership we have to give is to see where an individual is and to help him on his own terms where he is to tread more quickly his own path.

The thought comes to me of a man who is, let us say, a seller of brassware. He has all kinds of brassware he sells to all who want it. Perhaps it has been the custom for Theosophists to say to such a man: "Yes, these are all right, but we have better pots and better dishes, better brassware than you have. Make room for ours. Let your stock be dissipated. Let our stock enter." It is as if we were to say to him: "You have not got karma? You must have it. You have not got reincarnation? It is essential for you to have it. You know nothing about the states of consciousness? Dear me, that is a terrible misfortune. You must be supplied with the states of consciousness at once. You have no knowledge of the Inner Government of the World? That is very unfortunate. How ignorant you have been. Let us give you our knowledge in exchange for your ignorance." We feel we are not good Theosophists unless we take our teachings and give them to people whether they are ready for them or not. I want to take the individual as represented by the person who travels in the tramcars, in the omnibuses, who lives perhaps even in the slums or in very humble circumstances, or who is an underpaid clerk in some business or government establishment, who has had only the ordinary mediocre training that people have under this abominable foreign system of education, and who knows nothing of all those things which are so precious, so dear, and so essential to us, and which we feel we blaspheme if we do not spread them everywhere.

By all means let us give our Theosophical truths as such to those who are ready for them. But we must modify our technique of lecturing, of preaching, of standing for our ideals. We must alter our technique, examine the individual, see with what he is already equipped, and then help him to something better. In other words, I will

say to the brass seller: "Yes, these are very beautiful pieces of brassware. But I think, if I may say so, they might be better polished. You yourself might be able to admire them more and sell them the more easily if they were a bit more shining. What you have is beautiful but sell it more beautiful." So I would go with a little tin of Theosophical polish, Theosophical brasso, and I would polish them and go on polishing them until he feels the need of some others.

In the same way with the mental and emotional stock-in-trade of this ordinary person of the tramcars and omnibuses: "You have this idea, this conviction, this opinion. Yes, these are very fine, but I think I could help you to have these same convictions and ideas and opinions a little brighter, perhaps a little truer, without asking you necessarily to change your opinions or convictions or ideas."

I want, therefore, to see people who are workers and lecturers in India going out and not just giving a plethora of Theosophical lectures to all and sundry, hurling this, that, and the other truth about, not knowing whether the audience will or not be able to digest these truths, but I want them to think of their audience where it is and try to help it where it is. There is so much truth that is not good for any of us to have. There is so much truth that is not good for some of us to have. We must discriminate. We must realize that Theosophy means the Science of Life, the practical realization of life, and The Theosophical Society means the spread of Brotherhood, and that matters more.

We may say that we can understand Brotherhood better if we know all the various Theosophical truths embodied in the Theosophical creed. It may be that is right. But we certainly can know Brotherhood better if where we are we have some little vision of it that we can see with our eyes

without the necessity of putting on a pair of spectacles.

I think we need bands of workers who will be great practical psychologists, who will take the average student, for example, where he is and help him to a greater realization of Brotherhood without necessarily speaking of official Theosophical truths at all. Take the average worker in a factory, or a mill, and help him where he is to realize Brotherhood more fully. We can take everybody where he is and give him exactly that which is on his line of growth, that which, as we might put it, comes next on his way.

We have consolidated a number of vital Theosophical truths which we call "Theosophical" because we must give them a label. Our truths are true and certain. They will not be lost. Nothing can cause us to forget them. But we Theosophists ought to be great messengers of Brotherhood, of the smaller brotherhoods, of the larger Brotherhoods, to the whole world and to our own particular surroundings in the world.

There are the three great truths I mentioned this morning, the Universal Brotherhood of all Nations and of all Peoples, of all Faiths, of all Cultures. But we must discriminate in our giving of them, so that each person feels happier, not more discontented or wearisome, but happier, because we have come as ministering angels to help him on the road he is travelling. On that road there may not yet be karma, reincarnation, or the truths we know as such. Where we can give them, let us not hesitate to give them. But most people are content with what they have and only need a little widening of their vistas in order to become still more contented where they are.

I therefore feel that the work of our Society and its members in the New World is both to give lectures on the great truths which have been given, which have been revealed to us, but also to approach every

individual whom we may come across with the truth he needs in the form he needs it. We must help the Hindu with his Hinduism. We must help the Christian, the Muhammadan, the Buddhist, the devotee of every faith with his faith that he may draw nearer to Those who founded it. I think it is a great work we have to do and I thought it worth while to stress that particular aspect of work for the New World in the beginning of this Convention.

My purpose is that every one of these Convention Conferences shall be constructive, and, so far as I am personally concerned, the constructiveness of this particular Conference might very well show itself as suggestions as to the way we can approach the ordinary everyday omnibus-going, tramcar-going individual, so that he feels us not as Theosophists coming and descending upon him but just as friends, hail-fellow-well-met, who, understanding him where he is, want to help him where he is.

THE PRESIDENT'S NOTES

[These are added because they cover points which the President did not elaborate in his talk.]

The individual needs two great Truths:

1. The Universal Brotherhood of Life.
2. The Universal Brotherhood of Truth.

1. No differences lessen, they glorify.

Ignorance, narrowness, prejudice prevent us from realizing this. We are shut off from Friendship and Comradeship. We live in isolations and prisons.

Religions are broken into pieces. Great Rishis and Saviours are fought for by Their own people, and Their Great and ever United Company is sought to be divided by the religious factions of the world—an impertinence, a blasphemy, an outrage.

Kingdoms of Nature fight kingdoms of Nature. Tyranny, hatred, cruelty reign supreme and find expression in war.

2. Here again, no differences lessen, they glorify. The same weaknesses produce the same results.

Theosophists must be knights of both great Brotherhoods. They must undermine hatred with understanding, cruelty with compassion, prejudice with appreciation, suspicion with trust. They must undermine fear and doubt with wisdom and confidence.

Death, Suffering, Despair, a Sense of Injustice must yield their conquest of man in the Light of Truth.

SEVEN STEPS

MR. HARJIVAN K. MEHTA,
Minister of Education, Bhavnagar State:

An individual is the centre of a family, a village, a town, a district, a province, a country, a nation, humanity, the world. To reform and to reconstruct the world it is supremely necessary to reform and reconstruct the individual. The thinking portion of humanity is dead tired of war and prays for a New World Order, which will banish war, if not for all time, at least, for a long time. But such a world order must be based on the spirit of Universal Brotherhood and loving co-operation. To develop such a spirit one should take seven steps on the ladder of Theosophy.

1. To accept the ideal of Universal Brotherhood of humanity without distinction of race, creed, sex, caste and colour, i.e. to have at least the mental conception of Brotherhood, even though it may be without being a brother to anyone.

2. To begin to practise brotherhood towards those friends and relations whom one likes.

3. To include all relations and all neighbours also in one's circle by developing the virtue of appreciation.

4. To cultivate higher emotions of friendship towards those who are happy; kindness towards those who are unhappy and

miserable; joyousness towards those who are righteous; and helpful and constructive tolerance towards those who are given to wicked ways of life.

5. To make brotherhood a divine art by dedicating one's body, heart, head, money, time, energy, influence and circumstances to the Glory of God and to the Perfection of Humanity.

6. To embrace the whole of humanity by understanding the Great Plan and the place of vices and virtues in it, and to remove disgust and indifference for those who are so-called wicked and unrighteous.

7. Lastly, to salute God and Master in all living beings and in all things, realizing that God is in all, all are in God—God is all and all are God in the making—and seeing the One in the many and including the many in one's heart.

This seems to me one of the ways of applying Theosophy to the individual.

UNIVERSAL GOODWILL

MR. N. SRI RAM,
Vice-President:

What today is the greatest need of all? If we are to sum it up in one phrase, it is Universal Goodwill applied to the individual as well as to peoples; in one formula, "the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour."

How are we to promote that Universal Brotherhood in the post-war world? In what special directions are we to labour for its realization?

Obviously one great responsibility which will devolve on Theosophists all over the world arises from the fact that they are in a position to help, in an extraordinary degree, to pacify the antagonisms created by the war and to reunite the sundered branches of the human family. I do not know whether in

India we can realize the urgency and importance of that need. One can easily sense even now what the feelings of the respective antagonists will be, both as to nations and individuals, how Germany will feel towards Russia for instance, how the people of the Allied Nations will feel towards the peoples of the Axis group? Is it not of the greatest importance that the bonds which have been cut shall be reunited, that the people of the Allied lands shall be able to meet their erstwhile enemies in goodwill, reconciliation and brotherhood? To me that stands as the outstanding need of the coming time.

In India every Theosophist has the opportunity and duty of bringing about a rapprochement between Britain and India, between the Muslims and the Hindus. The duty of uniting these branches of the human and national family lies heavily and directly upon us.

We have also the great duty of showing to people in the post-war world how war results not from accidental causes, not so much from a special measure of perversity on the part of certain sections of humanity but from unbrotherhood of every variety.

Even within our homes we might find in ourselves certain habits and tendencies which make for tyranny, and the grudging of freedom, the spirit of exploitation, suspicion and willingness to injure.

We must eradicate unbrotherhood in relation to the animal kingdom. How many have related these constantly recurring wars to our treatment of the subhuman creatures? We read with horror that one German officer set hounds upon groups of Russian prisoners. The charge was admitted and made a count in the indictment of that man. But if we habitually set hounds on jackals, on hates, on deer, and on other creatures, is it a far cry to setting hounds on those human beings whom we hate and dislike? We have, as Theosophists,

not to be content with superficial reasons, but must probe deep and find out how all these things happen. They happen because there is still the element of cruelty rampant in our hearts, and one effective way in which we can help in bringing about peace is to show the utmost possible goodwill, not only to those of every race, but also to the little creatures—the cats, dogs and other creatures, to whose suffering we are often so indifferent. This is not being sentimental or far-fetched but something that should be our first thought, practice and meditation every day.

Of course there is the question of cruelty in the treatment of other races, of the primitive peoples everywhere in the world; there is also much tyranny and cruelty in many many places to be found in the treatment of women and children. We must be on the lookout for cruelty everywhere.

If we think of all this and actively try to remove it, then we are contributing our material to the erection of Brotherhood, in which alone lie peace and happiness for all.

Every Lodge of The Theosophical Society must be active to show Brotherhood. Brotherhood must become dynamic and practical, not a mere social convention, not practised merely because "my life will be made unpleasant unless I am pleasant to other people." That is a mere top-dressing on a half-baked civilization. Brotherhood which is effective, constructive, even revolutionary, is the kind of Brotherhood we should seek in the various schemes of reconstruction possible and proposed.

There can be no international structure composed of people without a real sense of their kinship, and bonds with others. We might set up leagues of nations, plan beautiful institutions, all that will not stand the test of time, unless the individuals who work those leagues and institutions are supplied with an international civic sense.

We have also to place before people the idea that Brotherhood must be constructive, and not destructive, the idea that Brotherhood has a place for natural differences and does not seek to abolish them. We need to sound forth the fact that the very word Brotherhood connotes the existence of distinct individualities, to each of whom a due measure of respect and liberty has to be allowed.

The war has been difficult enough, but the post-war era is bound to be marked by other upheavals and there will be need for far-seeing statesmen. Such statesmen can only come from people inspired by Universal Goodwill, and that fact has to be emphasized by our Society, our Sections, our Lodges, according to their respective opportunities.

The word "Brotherhood" must mean more to a Theosophist than to anyone else. For he understands what the word "Brother" means. The Science of Theosophy has given him some idea of unity, of life, of the internal springs of progress, and an insight into possibilities not ordinarily understood.

REMOVING THE DIRT

MR. G. N. GOKHALE,
General Secretary for India :

There is one point in which we Theosophists alone can give Leadership in the post-war world. If our hands are dirty we can clean them with soap and water, or by cleaning a child with the same soap and water. While our motive in the first instance was to clean our own hands, in the second it was to help the child. What often happens is that we do nothing more than to rub our own hands. The dirt with which we are tainted cannot be cleaned in one life or two. We are told that the very idea of separativeness is dirt, and that idea permeates all our bodies, and we can only get rid of it by the practice of helping our fellow-men.

A THREEFOLD MESSAGE

MR. ROHIT MEHTA,
Recording Secretary :

We cannot conceive the question of post-war reconstruction and the new world order unless and until we discuss the question of the emergence of a new individual. Without new individuals a new world order is an impossibility, and it is there that we as Theosophists can give our unique contribution to the solution of post-war problems.

Statesmen, politicians, economists, industrialists and intellectualists think far too much in terms of plans and systems and neglect this fundamental idea of creating a new individual, who alone will be able to establish a sound system in which is happiness, peace and prosperity for the whole world. The Theosophical Society must give its Leadership to enable the world to witness the emergence of the new individual.

What is the message of Theosophy to the individual in the midst of the world devastated by this World War Number Two? The contradictions which forced upon us this latest World War consist of a great disharmony between the Individual and Society. Look at Education, Politics, Economics, wherever you go, you find the individual and society at loggerheads—the individual does not harmonize with society. Society is not prepared to give sufficient freedom to the individual, and there is the struggle of the individual demanding more freedom.

The Theosophical Society differs from many Brotherhood movements, and its unique difference needs to be stressed. We have to understand the threefold message of Theosophy to the individual. Firstly, it awakens in the individual the sense of his own inherent spirituality. Other Brotherhood movements have an economic, a military, a political conception, but not a spiritual conception. That is why these Brother-

hood movements are not so comprehensive. We cannot build a new social order until we have a new conception of man. That is our work—to go abroad to preach this message, so that every individual is awakened to spiritual strength and ideals, so that this great message becomes the basis of new world reconstruction. So the first message of Theosophy is the Divinity of Man.

The second message Theosophy teaches is that every individual is a part of one stupendous whole. All our problems arise because we consider every department of life and every individual as separate. It is the unity of life that needs to be emphasized. We belong to one family, we are connected and linked up with each other in bonds of love and brotherhood.

But if life is divine and is one, then life surely has a purpose. Theosophy tells every individual the meaning and purpose behind all the phenomena of life. Nothing happens without meaning and purpose. The world is suffering. How is suffering going to be alleviated? Physical suffering is only a minor part of the great world suffering. The world is suffering emotionally, mentally, ideologically, philosophically, spiritually. Theosophy gives the meaning and purpose behind that suffering. We Theosophists can tell the world that there is no suffering which does not strengthen the will, increase the understanding, intensify the sympathy. Where is there suffering that has not given us sympathy, added understanding, and increased power and will? If that is the meaning of suffering, we should be able to teach the art of living happily in the midst of suffering.

The first message is of the Divinity in man, the second the Unity of life, the third the Purpose of life. If you and I proclaim these messages, we shall be able to give new life for the establishment of a new world order in which there will be peace

and happiness and prosperity for all humanity.

II. THE SEARCH FOR TRUTH

[On 27 December 1943, the Second Convention Conference discussed the question: What shall Theosophy and The Theosophical Society give of their Leadership to the post-war or new world—to promote its ever-increasing Truthfulness? (The application of Theosophy in intensification of a universal, eager and free search for Truth.) There were four speakers.]

Professor D. D. Kanga declared that science alone, brains alone, cannot solve the complicated problems facing humanity. Along with scientific knowledge are needed qualities of the spirit—co-operation, the sense of justice. Scientific training must be supplemented by occult or Theosophical training and discipline. The prerequisites in the occult method are given in "The Golden Stairs." As an antidote to the spread of pseudo-occultism Professor Kanga advocated the establishment of a Theosophical World University and the founding of Chairs of Occultism at the Universities already existing.

III. RELIGION AND THE ARTS OR CULTURE

[What shall Theosophy and The Theosophical Society give of their Leadership to the post-war or new world—to promote its cultural wellbeing? (The application of Theosophy to Religion and the Arts.) This was the theme of the Third Convention Conference held on 28 December 1943, Shrimati Rukmini Devi presiding and the various speakers discoursing on drama, literature, sculpture, music.]

RELIGION AND THE DRAMA

Mr. ALEX. ELMORE,

Teacher of Dramatic Art, Kalāshetra :

In every great civilization, the drama has been co-existent with the religious life. Sacra-

mental worship is a form of drama—a very perfected form wherein the essentials are wonderfully near the Truths of which they are intended to be a reflection. The Ancient Mysteries are the true home of the drama where the neophyte plays the hero in the most real sense of that word. The highest form of drama is in the ritualistic worship and in the Mysteries, and it steps down into the Morality and Mystery plays so dear to every nation.

The further the dramatic art has strayed from its religious foundations the more complicated, the more prosaic in its expression has it become. Some drama there is which conveys to us great sweeps of Life, embodies overwhelming facts of spiritual significance. Shakespeare, the great Greek dramatists, Kalidasa—all show us the human and heroic story and its ending in perfection. The drama is a magic mirror which reflects with a double image, for in it we see ourselves as we are and also at the same time as the Gods we are so busy in becoming.

The very traditions of the stage have their foundation in spiritual and religious truths. All ancient systems of stage technique were worked on what is known as the "zoning" principle. Thus in India there was a distinct division between the place on the stage where ordinary mortals appeared and where Heroes and Gods enacted Their roles. In the Christian Mystery and Morality plays the stage was usually divided into Paradise, Earth and Hell, with conventionalized symbols known by all to indicate the primitive geography of the Creation! An attempt was made in the lesser mystery of the drama, to show the interexistence of the many worlds and that they were interactive one upon the other. It was perhaps only a hint of the verities of the inner Mysteries, but it prepared the people for a broader and truer conception of the universe.

An interesting tradition to be found in all ancient dramatic systems, is that Death is never to be portrayed upon the stage in sight of the audience. In the oldest known plays, the audience is informed of death either through the kindly services of a chorus, or through an actor proclaiming the circumstances of death. It was as though the tradition wished to point out that death was unreal, a dream dimly remembered in the true business of life. In connection with this there is the universal use of the mask, indicating that all the emotions and stresses of circumstance which leave the mark on a man's outer character do not belong to the serene inner Man at all. The very word "person" means "mask," and in the Japanese "No" plays only certain characters wear them.

All these facts go to indicate that the drama is founded on the great, eternal truths. It is this fact which should make the drama for Theosophists a great and living art, in which we can reach the world with our Theosophical tenets. Drama and religion must be brought together again in a union closer than ever before, and by those who understand the beauty and the significance and the "blood relationship" of both. The Theosophical gift to the world where the drama is concerned is nothing more nor less than that—the bringing together of the Prodigal Son of the Drama with the great and eternal Father of Religion and Spirituality.

VALUE OF TAMIL LITERATURE

Speaking on "Tamil and its Value to the New World," Vidwan Pt. R. Visvanatha Iyer, Tamil Pandit at the Presidency College, Madras, said: The submerged continent of Lemuria was peopled by the Tamils. The discoveries of Mohenjo-Daro and Harappa have proved the prevalence of Tamil culture or of its immediate prede-

cessor on the plains of North India long before the Aryans came and settled there. The Old Testament has a few Tamil words in it, showing that the early Hebrews had known this race. The *Ramayana* mentions the Rishi Agastya as presiding over a Tamil Academy on the Podiyil Hills, and Sugriva warns his lieutenants to be careful while going about that place. Such a hoary civilization and culture as these of the Tamils cannot but be of some value to the new world, and such value lies in the moral basis of its life and its religious outlook.

When the Brahmanic, Jain and Buddhist cults spread into South India, the Tamils eagerly adapted many of the tenets of the new faiths and blended them with their own, so much so that we find in the early centuries of the Christian era a glorious blend of various faiths in the Tamil land with hundreds of temples dedicated to various deities.

Philosophies came to be written down in each cult and new schools of philosophical thought were evolved. Apart from these, the Tamil land gave birth to a devotional school of thought and it had an independent and unique growth at the hands of its inceptors, Nayanars and Alwars. These were poets of rare merit and some of them also possessed miraculous powers.

Tamil from its early days has tried always to send its religious and philosophical messages, which are eternal and universal, through modes peculiar to the particular times in which it was passing. The exponents of such messages, whether saints or poets, had not only the Tamil people before their minds but visualized the rest of humanity for whose benefit they spoke. Like Rishis of old they were great seers and benefactors. Their messages are enshrined in their books. Further, the temples in the Tamil land with their multifarious idols expressing grand and eternal truths in

symbology—as the Dancing Shiva at Chidambaram and the reposing Ranganatha at Srirangam—have special messages of value to the modern world.

Unfortunately, Tamil at the present day occupies only a secluded place. Its greatness and value are not known. Tamil has to be discovered by the new world, as Sanskrit was discovered by Europe only a few centuries ago, to the world's great advantage. Perhaps The Theosophical Society situated at Adyar is destined to be its discoverer and interpreter.

Happily, Shrimati Rukmini Devi has opened a rare Tamil Manuscripts Library recently in the Adyar Theosophical buildings. The manuscripts, which number about 1,500, are the collections of the late Mahamahopadhyaya Dr. V. Swaminatha Aiyar of great fame. The collection consists of very rare specimens of Tamil literary, religious and philosophic thought, and as to many of them there are no second copies in the world. From this library we may expect a new stream of light which will give life and strength to the new world which is being born!

SUBLIMITIES OF MUSIC

MR. TIGER VARADACHARI
of the *Kalākshetra Music Department*:

Whether music is from the South, the East, the North, or the West, any country which has the highest attainment in music must be the most civilized in its form. Music uplifts all from the human to the celestial. We have heard of the ecstasies of pleasure in which the Devas sing. I will take one or two examples in two or three languages which illustrate the spirit of bhakti which the world lacks.

Here is a song by Tyāgarāja, the greatest poet of South India. Shri Rama in this song is saying that the result of one's actions in this life is fleeting, and that even

the region to which we go after death is limited. The devotee desires not the result of his actions, but through utter devotion and love and self-abandonment he prays: "May I reach Your Feet, never more to return." That is Theosophy.

The best medium through which to see God is music. The only seat for real devotion is music. It is only through music that bhakti in its essence can be expressed. I quote from the Sanskrit Scriptures where Krishna has said: "I am not merely seated in the hearts of yogis, or in the hearts of those who perform Yoga. Wherever My devotees raise their hearts in prayer, there you will find Me always." Where the voice of devotion rises in prayer, true music is heard. Musician and hearer forget themselves, and they are face to face with Paramatman, first gazing at each other as separate and finally achieving complete union.

The whole of Indian art is full of the spirit of devotion and spiritual idealism. In India without philosophy, without that thought which lifts human intelligence to the highest level, there is no art. You can see how great composers have composed on the sublime teachings of Theosophy. Popular songs may entertain you for the moment, but they do not lead to great art. So far as India is concerned I cannot see a single art that does not express her genius. In every art there is the spirit of Bhakti which takes mankind and all life to great heights of consciousness.

[Mr. Varadachari sang several bars, and illustrated his theme more fully at a music concert which he gave to an overflowing audience in the great hall the same evening.]

THE SPIRIT OF ART

RUKMINI DEVI,
President of Kalākshetra:

We have heard the talks on sculpture and drama, and other subjects, but the purpose

of them all was to show that we can contact the spirit of art as conceived by our artists. The last speaker has said that art can never be permanent if it is merely the expression of the mind, that it can only be permanent when it is the expression of the intuition. That is the essential principle of art as expressed from the Theosophical point of view. That kind of art is the most difficult in the world to achieve.

I do not wonder, as has been said by our last speaker, that there is too much effeminateness in the expression of man not only in sculpture but in the dance of modern India. If you go to the West, you will find that very often the reverse is true, for women are sometimes so very masculine. All these kinds of incongruities are bound to exist today. We can see the world is in a state of chaos. Where there is no character there cannot be beauty. The art we see today is only an expression of the mentality of the different nations. It is that mentality we have to destroy. We all have to be Mahishasura Mardhinis, Kalya Krishnas, so that we can destroy ugliness, as true beauty must ever do. We must bring into the world a form of art above the mind, a form of art even above art itself, a form of art above form, that will be spiritual.

Though there has been so much explanation, this spirit is something that is impossible to describe. It is very difficult for people to understand, it is very difficult for an audience to understand even what I am talking about. If one makes a criticism, people are very apt to say: "That is *your* point of view. I have my *own* ideas of art." I am almost wondering whether art work is a menace, for everybody tries to produce something they call "art." If I think it is not beautiful, they challenge me with the question: "Why not?" And this question is often impossible to answer. Art is a very subtle thing. We have to sense it. If we

have an intuition about something and people ask us why, we can only say: "Instinctively this is how I feel. I cannot tell you why." That is exactly the situation when it comes to art. We cannot say why an object or an action is beautiful. We can analyse the exact influence of art on peoples and nations, but we cannot go into the subject and say why it is important. I know it is important, but, though I have from time to time to give lectures on the subject, I do not know how to convince everybody of its importance.

I know a new form of art must come. I think how in Ancient India we had very magnificent and beautiful forms of art as we can see today, though there are only a few examples which are to be found in our South Indian shrines and our North Indian temples as well.

In olden days in spite of the fact there were no trains and motor cars, unity in India was far greater than it is at the present time. A famous writer of the South was famous in the North as well. In these days of rapid communication we are much more provincial. We have too many trains, too many aeroplanes. We can afford to be separate. In the olden days, even though people had to walk thousands of miles to pay it, there was magnificent respect for learning and deep wisdom and understanding. How the artist was honoured, because he was able to give a great gift to the world!

If you see all the different temples and pieces of architecture of old India, you can see that all this is the product of India, of India's heart, not the product of the mind of India. Not that in Ancient India there were no minds, because you will find far more intellect in the art of Ancient India than in the art of today. But in those days mind was not an instrument that dominated but one to be used. That makes all the difference. Today we do not use intelligence but it uses us.

It has been said that "the mind is the destroyer of the Real." It destroys true Beauty as well. If we have a Theosophical contribution to make in art, it is, as in other subjects, that we want to show Reality, we want to show Divine Beauty, we want to show the Eternity, the Simplicity of Beauty, we want to be able to help people to intuit, because through Beauty will come spiritual understanding. If we can understand true Beauty, then we can understand Spirituality, Theosophy itself. That is why I am so keen about the understanding of Beauty, of Art.

But it is not going to be easy, because the world is full of superficiality, of narrow-mindedness. Very few people today want to take the trouble really to work for the perfection of a piece of art. What they want is public acclamation. If the public praises you, you feel you have achieved everything you want, whereas, as a matter of fact, if the public appreciates you too much it is a danger signal—you should begin to wonder whether there is something wrong. I myself wonder what is wrong when everybody appreciates, and I am terrified in case something has been wrong and that I must immediately set about attempting to repair the damage done.

The public itself has a twofold personality. Artists are willing to give to the lower self of the public when there is the Higher Self of the public waiting to be served. It is the business of the Theosophical artist not just to provide for the entertainment of the lower self, but for the entertainment of the Higher Self, and the Higher Self is always there. As the President has said, every one is an artist, because he can appreciate the beautiful. But if he appreciates Mahishasura Mardhini today, he is probably capable of appreciating something which may be an example of ugliness tomorrow. If he appreciates the ugly, we will say that it is

the lower self that appreciates it. If he appreciates the Beautiful, it is the Higher Self.

In India we are passing through a bad phase in art. It is a good sign that people are interested in art, but a bad sign that people are producing a travesty on art. I saw a new temple in Tanjore District. Some of the priests who were showing us round told us that a "marvellous and wonderful new shrine" had been built. I went to see it. Some of the colours were impossible, they were so ugly. But a lot of money had been spent on it and money has so much magic. Never in the world's history has money had such magic power. And this travesty was standing side by side with a very old beautiful Temple. And the statues that had been erected by this very rich person were not of Kalya Krishna, Shri Rama or Parvati (which nobody can now produce) but were statues of the modern soldier. When I spoke about the resemblance of the statue to Hitler, I was assured that it was intentional, so that twenty thousand years hence the world would remember what had happened at the time of the building of the Temple. I said: "I hope in twenty thousand years the Temple will have been destroyed and the pillar will not be there." The priest agreed with me. The reason he had praised the Temple before was that he had thought I would be bound to like modern things and be blind to nice things. He was a simple person, an uneducated person whose taste—you have heard me make these rude remarks before—was far better than that of the so-called "educated."

So it is a very dangerous thing for people to become educated in art. People may ask: "Why do you have Kalākshetra then?" I am extremely conceited. I think I may be able to contribute something. Perhaps I shall be able to help these young people who come

to us to see and to feel something of the spirit of India and to feel something of the spirit of art and beauty and culture as it was so magnificently represented in ancient times. This is true no matter what subject we take up—art, music. This morning Tiger Varadachari tried to explain something of the meaning of South Indian song, but, after all, you have such similar composers in the North in ancient times—Mirabai, Kabir, Ramdas, Chaitanya. We also have such great composers in the South as Tyāgarāja, Shyama Sastrigal, Dikshidar, Purendra Dasa, and the Tamil saints.

In all these was the spirit of Simplicity. They did not think of public approbation. In those days art was not commercial. You expressed yourself in music, in sculpture, in the dance, because you were unconscious of any other way. It is said in *Light on the Path*: "Grow as the flower grows." The flower is unconscious in its flowering. It is this unconscious expression of Beauty which is the most important thing.

The more I work in art, the more I have to do with artists, the more I can say that there is a very definite contribution that Theosophy has to make, not only in bringing to the foreground the spiritual side of art, but also the simple natural beauty which is the outcome of the inner, the spiritual, in terms of beauty. Because, just as Beauty is an expression of character, just so is character an expression of Beauty. When the two are combined, then only can a nation become cultured.

If we want culture, it does not mean that we must all go trying to produce some kind of music or dance. Art is a form of Yoga. That is the reason why this Natarāja is such a wonderful conception to Theosophists, because we understand the inner meaning of the great power of Natarāja. Natarāja is not only the great Artist, the great Ruler of the Universe, the Divine Being who is All-Powerful, but

He is the Divine Being who is All-Compassionate. The last speaker was speaking about the feminine quality of compassion as expressed in masculine form. You will find it in old South Indian statues of Natarāja. He is the very essence of masculine Power, but there are none of the crudities conceived by modern art. This is the highest conception of art, for it is a conception of art in terms of Yoga, in terms of Power, Grace, Rhythm, Music, and the highest and noblest of all, the most cosmic conception of the Ruler of the World which is so inspiring for all of us. We may have read philosophical books and tried to study something of the great Cosmic Plan. What we must express and give to the world is that quality we find in Natarāja.

When we see Beauty, whether in Northern or Southern India, whether in Western or Eastern India, we feel that it is fundamentally spiritual, that it is fundamentally one. That is something that we can never analyse or discuss or tear into pieces, but which we can intuit. And only through that high intuition will come a true conception of art. We have to give that to the world, for through that conception of Beauty will come salvation. In the wonderful conception of both Natarāja and Shri Krishna as Destroyers of Evil, you will see Their hands are raised in blessing. While They may be Destroyers of Evil, Their heart is full of love and compassion, and Their blessing is pouring upon the world while They are apparently being cruel.

It is the Cosmic conception of art with which we must get in touch and the superficial forms of art we must forget. True art is a form of meditation. Only when we can go into great heights of meditation can we understand true Beauty. I feel that Spirituality is the key-note of Art as we have been given it by The Theosophical Society. There is no difference between Theosophy,

Religion and Art. They are one, and there can be no difference between these three. True Art is Religion. True Religion is Beauty. When there is Religion and Beauty in their highest aspects, *there* is Theosophy. That is why we have such a tremendous responsibility. We have to try to lift ourselves up to great heights. We have to live in our Higher Selves, rising above the lower levels, and bringing down the Spirit of Beauty.

If we do so, I feel we shall be truly helping India. India is not what we see today. She is a great, a magnificent Spiritual Power that must bring all the nations of the world together. We believe in internationalism. We believe in Brotherhood. How shall we bring the world and the peoples of the world to an understanding of each other? How shall we prevent future war? We can prevent future war if our hearts are full of compassion and the spirit of simplicity, and if we understand the essential, the divine, the cosmic ideals of beauty common to all nations.

I shall close this meeting with this one thought that I hope you will all carry in your minds: We are not merely artists in order that we may have a profession. We do not work for Art simply because it is fashionable. But we have this great responsibility. We have to be messengers. If we truly want to be artists, we have to be messengers of the Beautiful to the world, and we have to present Beauty to the world in the simple manner we see here in these works of art—so simple and yet so powerful, so divine that they shall bring Salvation to the world.

EVERY ONE AN ARTIST

DR. ARUNDALE:

We must get rid of that superstition about artists that they are a kind of group apart

and have to be treated as such. Every single being in the human and superhuman kingdoms is an artist, owing to his origin in the divine nature which is Art, whatever else it may be. So while individuals who can paint and make sculpture, draw, dance, sing, or do all the various other things which are grouped under the general heading of "Art" may be called "artists," I am convinced that every single one of us is an artist too. I have not yet danced, except privately, nor can I sculpt, nor can I draw, but I can appreciate all of these. I hold the opinion that nobody is really a full-fledged artist who cannot create something with his hands, but a half-fledged artist is one who at least appreciates art, revels, delights in it, is beginning to distinguish between what is art and what is vulgarity, crudeness and an absence of refinement. We are all half-fledged artists. I am almost a fledged artist—the wings are coming out, because I can do something with my hands on a musical instrument called the piano. And I do appreciate tremendously the group of active artists—men and women and young people—who can create with their hands some beautiful object of art.

Kalākshetra and all for which it stands should be a tremendous inspiration to every one of us, and every Lodge throughout The Theosophical Society should have a little authentic Kalākshetra group in its midst. I say this rather hesitatingly, because I am afraid that many are only half-fledged or quarter-fledged or are perhaps even yet concealed within the egg, and it may be that when Rukmini Devi saw the activities of these groups she would wonder how misappropriately the holy and sacred name of Kalākshetra had been used. Still a Lodge is not a real Lodge unless the spirit of Art is in it to however small a degree, just as a Lodge is not a Lodge unless it has young people among its members and unless

women are prominent in the Lodge. A Lodge is not really a Lodge unless there is the beginning of artistic appreciation along real lines. That is the work Kalākshetra is in part doing for The Theosophical Society.

Theosophy is Art, Art is of the heart of Theosophy. We have been dealing too long with Theosophy as mind and as intellect, and too little with Theosophy as Art and Emotion. Now a new era has come about and I hope we are all of us profoundly grateful for it.

IV. POLITICS, ETC.

[The theme of the Fourth Convention Conference on 29 December 1943 was: What shall Theosophy and The Theosophical Society give of their Leadership to the post-war or new world—to promote its material well-being? (The application of Theosophy to Politics, Economics and Industry.)]

MR. ROHIT MEHTA,
*Recording Secretary and Chairman
of the Meeting:*

The world is faced with the great problem of its material wellbeing. In India there has always been a general feeling that religion has nothing to do with the material and mundane problems of this world, and that it should be concerned only with the problems of the other world and with man's spiritual salvation. There cannot be a greater misconception of religion than this. The spiritual regeneration of the world is not possible without its material or physical regeneration. And thus Politics and Economics cannot be outside the province of religion. The Theosophical Society as a spiritual movement must give a positive lead to the world in the solution of its material problems—it must give a lead towards the building of a better, more spiritual-based political and economic order.

Now the Theosophical attitude to every problem is fundamentally different from that held by people. In the world every problem is considered in isolation—separate one from the other, because life for the most part is looked upon in terms of compartments. The Theosophical attitude is that of synthesis—looking at each problem from the standpoint of the "whole." This synthetic view reveals the great fact that all departments of life are interrelated, and that unless the fundamental principles of life's growth are understood and applied, a lasting solution of the world's ill is not possible.

One instance of this compartmentalized thinking is to be found in the politico-economic field. The world has accepted the principle of democracy in politics, but it has denied the application of the principle to the field of economics, with the result that political and economic life has become insecure. In the domain of politics the undemocratic economic forces have entered, defeating the purposes of internationalism and collective security. Each nation is trying to dominate the nation weaker than itself largely because of the enormous economic power left unchecked in the hands of the few. If political insecurity reigns supreme in the international field, then in the sphere of national economics there is poverty amidst plenty. There is utter maladjustment of economic forces, so that while necessities are denied to the many the few are rolling in luxuries. With poverty all around us, luxury goods are being produced in rich abundance, and it is the starving millions who have to produce these luxuries in order that the vanities of a few may be gratified. The compartmentalization of life has resulted in this utter chaos in the political and economic sphere.

This means that the principle of democracy needs to be extended to other spheres of life also. Henry Wallace, Vice-President

of the U.S.A., says that we need not only political, but economic, social, educational and ethnic democracy as well to solve our post-war problems. This is no doubt true, but a mere extension of the democratic principle will not do, for we know that political democracy has not succeeded because of its failure to put the wise and the experienced in positions of power. It is only when the ultimate control of the political destinies of the world is vested in the wise that political security on our globe will be assured.

But how is this to be achieved? It really means that we have to evolve a world political and economic system in which the forces of *Freedom and Order* will be balanced, in which Democracy will be harmonized with true Aristocracy, in which individualism and socialism will be co-ordinated. The success of post-war reconstruction therefore depends upon our ability to synthesize the two tendencies:

- (1) Ever-increasing freedom of the individual,
- (2) Ever-increasing integration of society.

Such a synthesis in the field of politics will mean more of Self-Government to smaller and smaller Units, and more of co-ordination of their functions under a Central Co-ordinating Authority. In other words this means: in politics we shall have to apply in greater measure the principle of Federation and Decentralization—without making the Federal Authority weak, there should be greater devolution of functions to the federating Units. In the sphere of national and international politics this principle will need to be applied for the harmonization of these two tendencies. In the field of economics, this balancing of opposing forces will mean encouraging collective ownership of the means of economic production and distribution without killing individual initiative. This means a socialist planning of so-

ciety in which the utmost individual freedom is assured to every citizen. It means a democratic Socialism in which "the free development of all is a condition for the free development of each." Socialist planning will enable us to resolve economic contradictions prevailing at present in society, and individual freedom will enable each citizen to utilize his economic security for the realization of spiritual ends.

The leadership of The Theosophical Society essentially consists in directing the world's attention to the fact that Political Democracy is not enough, that Economic Security is not enough, that both these must be used to safeguard the spiritual freedom of the individual. The world does not realize that a nation is a spiritual entity and that an individual is a spiritual being. Let our leadership proclaim therefore that all political and economic schemes must subserve the spiritual purposes of man, and that a scheme which fails to do that will leave the foundations of the post-war world insecure.

PRACTICAL IDEALS

MR. HARJIVAN K. MEHTA:

Theosophy means not only Divine Wisdom but also Divine Love and Divine Action. Therefore, the application of Theosophy to Politics means Government of the people for the people by the best and the wisest, the most loving, the most constructively active representatives elected by the people, who know the use and value of their votes.

Four Stages of Government: As man passes through four stages of life, namely, childhood, youth, adulthood and age of experience, so has the Government four stages, viz., autocracy, democracy, self-rule and the Divine Rule according to the Great Plan. To a great extent, the world has passed through the first stage and has entered the second. That is why democracy is held out

as an ideal everywhere. At present, what is known as democracy is more or less party government, but the time will come when Government will be by the wisest of all parties and of all people of a country in the beginning and by the wisest of the whole world as a State.

The World is a School of Yoga: The world is so planned that there is the evolution of every man, every race, every nation and of humanity as a whole through every field of life. In the beginning, a man identifies himself with his body, then with his family, then with his village or town, then with his district, then with his province, then with his country, and finally with the whole world, the whole humanity at large. Politics, if rightly understood and practised, also becomes a school of Yoga.

Political Reform: Before the present war, 1943, to all strong nations, national sovereignty was a God and nationalism was a religion. That has brought this war. So after the war, the ideal should be the sovereign world-stage and not many sovereign nations; and in every country, the Government must be by consent of the people and not by compulsion; by discussion and not by dictation. People should be delivered from the evils of too much power on one hand, and too much passive obedience on the other.

The method to be followed is decentralization and self-government, from the village panchayat to the Central Legislature, and based on graded franchise.

International Peace will be secured by strictly following the principles of arbitration, collective security and disarmament, and by reforming the covenant of the League of Nations.

Public Opinion: In favour of international Peace, public opinion will be created by explaining (1) the essential unity of mankind; (2) the interdependence of the interests of

all people; (3) the realities of war; (4) the evils of rabid nationalism.

(See *The Intelligent Man's Way to Prevent War* by Leonard Woolf.)

The Application of Theosophy to Economics and Industry means consideration for others, i.e., economic freedom for all, based on the spirit of brotherhood.

This idea can be fruitfully achieved by making the following arrangements:

1. Commerce and Industry to be the distributors of necessary things of life and not the profit-makers.
2. Trade to be internationalized by removing monopolies, imperial preference and tariff walls.
3. Currency to be international.
4. Freedom of airways, seaways and landways for all, for civic and commercial purposes.
5. Redistribution of raw materials.
6. Not the increase of the export but the balance of trade to be the aim.
7. Development of home materials, i.e., home production to be absorbed by home consumers as far as possible.
8. Community ownership of industries.
9. Regulation of labour condition, i.e., increase in the standard of wages, of living, and of purchasing power.
10. Reconstruction of the social order, i.e., increase in community life; return to the co-operative joint family system; from every one according to his capacity and to every one according to his needs.
11. Deliberate taxation of large incomes for public necessities; education; maternity and child welfare; sanitation; public parks, etc.
12. The life of the poor be considered holier than the property of the rich.

The Individual Ideal

1. Every one to think more of his duties than of his rights.
2. A sufficient supply of needs and not of wants.

This sort of economic democracy will be a way to World Peace.

A SPIRITUAL DEMOCRACY

MR. N. SRI RAM:

Politics is as much a province of Theosophy as any other department of life. For Theosophy is the Wisdom which mightily and sweetly ordereth *all* things.

Politics is essentially the Science of Right Government; and it concerns all; it must become interwoven in a rational manner with the life of the people; cease to be a party game. Since Theosophy must stand for a new, spiritual order, the politics of the future must be part of that order; the democracy of the future must be a spiritual democracy—not a theocracy—but an order in which every individual will be enabled to realize his responsibility for the welfare of his brothers, whether in the village, city or nation, and give of his best to discharge it.

This can only happen when duties are balanced with rights, and the stress is laid on duty or giving, and not on right or claiming. Duties for oneself, rights for others.

The citizen must from his infancy be brought up to care for the State, and the State must explicitly receive not only his loyalty but acknowledge its care for him, perhaps even formally in an appropriate manner, as in the ancient civic ceremonies. Each for all and all for each.

No State can be better than the character of its citizens. Character is formed by service, the recognition and discharge of one's obligations.

The responsibility of each individual in a rightly constructed political system must be real, not nominal or fictitious. A man must not be asked to deal with or vote upon matters he does not understand. Fitness and proper adaptation of function to organ is as much a sociological as it is a biological

need. Of course all such irrelevant, artificial impediments to mutual co-operation and to efficiency of State-functioning as communal voting¹ have no place in an order based on the conception of man as a spiritual being, and a Nation, nay, the whole of humanity, as a brotherhood or a family.

India can show the way, if she will, in the making of a model democracy by uniting her communities, balancing centralization which is needed for integrity, with progressive decentralization which is essential for freedom, and by making knowledge or experience and service a condition for franchise; she can evolve a system showing the characteristics of order (a happy efficiency), integration or strength, freedom, that is self-expression, not freedom to starve, and high civic sense.

Politics cannot be separated from economics, regulation from sustenance, government from the physical wellbeing of the governed.

Brotherly love has to mark our economics for a Nation, as much as it is recognized as a principle for the family. That means the abolition of destitution, unemployment and insecurity. By what means this has to be done must be most seriously and urgently thought out—not merely how to avoid famines and aggravations of a normal scarcity but what Brotherhood means, in practice, as regards the needs and amenities of physical life. Our economic structure must not be top-heavy and over-complex as it is, lending itself to inflation and manipulation. It must be a beautiful structure (like a Temple), with foundations deep and strong, and walls secure and accommodating, a living monument to the spirit of Brotherhood but not forgetting the varying needs of various types of people, according to their functions, circumstances and faculties. The

¹ That is, voting by members of one particular religion forming a separate constituency.

socialism of love and the individualism of Wisdom are twin principles of equal importance for the proper regulation of our lives.

THE NEW DEMOCRACY

MR. RANGASWAMI IYER:

This war proves the imperative need for the existence of a world organization like the defunct League of Nations whose function would be to remove all causes and conditions which may have a tendency to bring about World War No. 3. The establishment of such a world organization for peace will go hand in hand with the establishment of an International Court of Justice with wider and more effective powers than its former counterpart of The Hague possessed, resolving judicially all disputes between different nations without the help of war as an instrument of Justice.

Just as "the autocracy of the wise is the salvation of the foolish," so has democracy, as it operates today, to take fresh shape before it can justify itself as a beneficent scheme of government.

On what lines should democratic government, in which the voice of the ordinary citizen should prevail, be fashioned, in order to be free from the defects which beset its working in its present form? We should seek for illumination from the most perfect form of Government which is now reigning over our world from the inner planes of being, *i.e.*, the Inner Government of the world where perfect wisdom guides and full freedom for the individual plays. Democracy should rule wisely, efficiently and beneficially. The democratic maxim that all men are equal and each man should have one vote to cast in the solution of all questions whether simple or complex is a fallacy which will render democratic rule as defective in the long run as unbridled autocracy or oligarchy in the past.

How to grade the responsibilities of the voter along with his capacities in the differing spheres of legislation and rule extending from the village to the whole Nation through all the intermediate stages of the sub-district, the district and the province, is a matter which has to be considered with reference to the conditions of each country and the character of its people. An attempt was made in the Commonwealth of India Bill to introduce what was termed "graded functions and franchises" for voters for different democratic assemblies ranging from the lowest to the highest.

In a democracy of the right type man and woman would be recognized as complementary of one another.

Unlike countries where defects in democratic rule have given rise to reactionary conceptions of a National State being an all-supreme entity for whose glorification the individual citizen exists, the reverse relationship would express the true object of the existence of a National State, as being the field for the right evolution of the individual citizen and its strong protector, guide and servant.

Every citizen will have the right to free education at the cost of the State in all branches of learning including arts and sciences.

From the recognition of the One Life pervading all, will emerge the recognition by the State of the rights of the members of the animal and vegetable kingdoms to freedom from fear of cruelty, and the right to lead an unmolested existence in pursuing their appointed course in evolution even though serving the legitimate purposes of man.

War as an institution for enforcing the rights of Nations and communities will be recognized by humanity as a method akin to the crudity and inappropriateness of

dispensing justice between individuals merely by the measure of their physical strength in fighting with each other. This can be effectively brought about only by the growing recognition that over National States should arise the paramountcy of a World Federation, evolving out of regional federations, based on the Brotherhood of man.

In the application of Theosophy to the field of Economics, especially in India, it is imperative that balance should be brought about between Agriculture and Industry by a well-planned programme of developing heavy industries and improving agriculture by the introduction of co-operative farming with the aid of machinery on lines similar to what has been achieved in Soviet Russia, so that the standard of living may be raised, and chronic unemployment amongst the masses and intelligentsia may be substantially relieved if not eradicated. India cannot quickly attain a parity in this regard amongst the civilized nations of the earth without liberal help and guidance from the State. Barriers to human solidarity now existing in the forms of competitive tariffs, the institution of unreasonable restriction by passports and the like, multiple national currencies, discriminative legislation, etc., would disappear. Already there are indications tending towards the establishment of a World Economic Council to help in the equitable distribution of food and raw products so that man may not starve in the midst of Nature's plenty, and a reasonable standard of healthy living may be guaranteed for all people in the world irrespective of race, colour or clime. For example the establishment of a body like the United Nations Rehabilitation Committee and various schemes of social security now propounded are all moves in that direction.

As regards the bearing of Theosophy on Industries there is a growing tendency even

amongst capitalistic civilizations towards the nationalization of key industries for which Soviet Russia again has shown examples of practical application in many directions.

This is an age of machinery which would supplant more and more manual labour as the progress of evolution consists in relieving man from the drudgery of physical labour and giving him ample leisure for the cultivation of his higher powers and capacities, and for educating himself to understand and appreciate their values and find joy in his work. Mass production in Industries must be carried on without sacrificing the growth of human individuality, and bringing it down to the level of lifeless machinery. Already there is recognition of the need for harmonizing mass production by machinery without the congested life in crowded factories and workshops and by retaining the virtues of self-expression and joy in work characteristic of cottage industries. To go back from machinery to manual labour as is contemplated by a certain school of Indian politicians is a retrograde step not possible to realize. It is found that after a vigorous propaganda for more than two decades, Khadi or hand-spun and hand-woven cloth can only supply the needs of a small fraction of huge population of India. Machinery has come to stay.

THE TWO TRIANGLES

MR. MAVJI GOVINDJI SETH
of Bombay:

The application of Theosophy to politics, economics and industry is a hard, difficult and almost hopeless subject. Theosophists from earliest times have tried their hand at such application, but the story has been one of temporary successes and repeated failure. Vashishta, Vyas and Valmiki, Rama and Krishna, Plato, Pericles and Aristotle, Janaka, Ashoka and Akbar, Burke, Pym and

Hampden, Wilberforce and Gladstone, Wilson, Franklin and Wendell Wilkie, Roosevelt, Henry Ford and Chiang Kai-shek—all have tried in their own time and their own way to spiritualize politics, economics and industry, but theirs has been an uphill task. It is like carrying a huge rock to the top of a hill. The theory of such application has been well stated, but the practical application is most difficult.

A look at the Seal of The Theosophical Society shows two interlaced triangles, one having an upward pull and the other pulling downwards. The lower triangle, to my mind, represents Politics, Economics and Industry in human affairs. Politics in its lower aspect is said to be the last recourse of scoundrels. Economics is the science of selfishness and self-interest. Industry means aggrandizement, imperialism, exploitation of the weak, misery, poverty, slavery, dictatorship and ruthlessness.

The upper triangle represents love, sacrifice and service, the lower one with its apex downwards means grab and rob and accumulate. It is said that wars are the result of commercial manoeuvres and industrial jealousies.

The work of the Theosophist is that of idealists, utopians, optimists. In spite of repeated frustrations, we must never say fail. And in that spirit, we have to work for the coming civilization, the new world order, so that co-operation will take the place of competition, with justice and fairplay to weaker nations, brotherhood in practice, and love instead of fear in the Reconstruction plans after the World War. Theosophists must try to strengthen the pull of the Upper Triangle.

V. EDUCATION

[What shall Theosophy and The Theosophical Society give of their Leadership to

the post-war or new world—to promote the wellbeing of its youth? (The application of Theosophy to Education.) The Conference at Adyar on Education, December 30, was opened by the President, who occupied the whole session elaborating the points noted below, or most of them, and four other speakers carried over into a Second Education Conference on the 31st.]

DR. ARUNDALE'S NOTES

The Secretary of the Board of Education in England says: "Youth, taught to gorge at the trough but not to browse in the fields of knowledge."

Therefore, relieve the child of formalities so that he may be free; i.e., avoid examinations, and substitute

Teachers' Conferences
Age-Ability-Aptitude
Practical Education
Religious Education

Theosophy

*exalts Youth, dignifies Youth;
discovers in age the spirit of Youth;
makes Eternal Youth the high purpose of Evolution;
gives to Youth its rightful place in every phase of citizenship, from self-citizenship to world-citizenship;
discloses the Pilgrimage of the Soul from sleep to self-consciousness, through kingdom after kingdom of Nature. Therefore, Theosophy orients Education to Reality.*

1. The Education of the bodies through which the Soul functions:
The physical vehicle;
The emotional vehicle;
The lower mind vehicle;
The higher mind vehicle.
2. The Ladder of Education:
Self-Seeking, Self-Discovery, Self-Sacrifice, Self-Surrender, Self-Realization.

3. The Universal Brotherhood of Life.
The Universal Brotherhood of Truth.
The Universal Brotherhood of Culture.
The Universal Way.
1. Heart-Education more than Mind-Education.
2. The Emotions, Ideals, Aspirations, must be beautifully unfolded.
3. The physical body must be trained for their expression.

The Creative Spirit
(Godliness)

The Spirit of Service

Self
Community
Faith
Nation
Race
World

Healthiness
(Purity)
of
Mind, Emotions,
Body
Helpfulness
Happiness

Reverence

Individuality

Goodwill
Compassion

Universality

These are the acid tests for every detail of the curriculum of education.

Every teacher must be handpicked, must know himself to be called to a spiritual vocation, and he must be educating himself in every one of the above principles.

No one can truly teach who is not teaching himself while he is teaching others, who is not teaching himself *more* than he is teaching others.

Do we want quality or quantity?

I plump for the quality first and for a

National Village Education Service

Education for *service* first of all.

Educational system integral part of

Education for citizenship—from childhood to old age.

Scout Movement should be an integral part of National Education.

Hindus, Muslims, Christians, Parsis, Jains, Buddhists: Pool your cultures into a *National Culture*. Pool your genius into a *National Service*.

Obstacles in the Way

1. The foreign nature of the prevalent system of education in India.

Tradition-less, Faith-less, Ideal-less, Patriotism-less.

The Sargent Scheme is an incredible waste of money on an entirely effete system of education.

2. Punishments.
3. Examinations.
4. Prevailing ugliness.
5. Music, singing, crafts everywhere absent.
6. Vocation-less teachers.
7. Generally: Anti-Indian, instruction rather than education, teachers without vocation, students without guidance.

Plan of Activity

1. Be clear about the above ideas. There must be no slave-thinking in education.
2. Draw up a National System of Education under the following and other heads, on a basis of your own experiences and in consultation with others: *Be daring and original—above all Indian*.
3. Circulate your Plan among your public and invite criticism.
4. Determine the essentials of the teachers' equipment. Here give as much as you can of Theosophical Truths: Karma, Reincarnation, the Soul and its sheaths, the Rishis, etc.

5. *Educate yourself: Educate public opinion.*

Let Lodges everywhere concentrate on a great Drive to give National Education a place in the Sun.

A KELTIC PRAYER

Dr. J. H. Cousins linked up the educational programme with a Keltic prayer in an ancient religion by the Welsh poet, Taliesin, which gives a suitable layout for the opening of an āshrama: "Grant, God, protection, and a protection strength, and in strength perception, and in perception knowledge, and in knowledge the knowledge of truth, and in the knowledge of truth the love of it, and from the love of truth the love of all beings, and from the love of all beings the love of God—God and all Godliness." That invocation, if properly studied, would be found to show the progressive steps of a true education. The same applied to Tagore's poem commencing: "Lord of my Life," etc.

Dr. Cousins noted that in the Theosophical Schools we have developed the true education of the inner nature, the creative spirit, and this is largely due to the creative Art of Rukmini Devi. "We look forward," he said, "to the not far distant future, when all that which is now in our schools at Adyar will become the governing idea of some University that will take in all parts of the nature of humanity and give a splendid lead, as we Theosophists feel we can do, to the thought and the practice of the education of the future."

A NEW ERA OF DEMOCRACY

MR. M. T. VYAS,

Principal, The New Era School, Bombay (one of Dr. Arundale's "old boys"):

Democracy, real self-government, born of love and understanding, is the future of individuals and of nations. We parents and teachers can bring about true democracy through our children if we will give them true education. Education depends on the growth of all the vehicles of the child and on his civic relationship to all the kingdoms

of Nature. The Indian child must imbibe his culture from a national system of education. The ancient āshrama ideal suggests what national education should be. National education would dispel ignorance, poverty and superstition; give women their proper place at home and in society; abolish difficulties of class and caste; teach the youth of India the true meaning of religion; encourage Indian arts and crafts, and reconstruct India's industrial and economic life. Thus Indian youth would find real happiness in his citizenship and give a new era of democracy to the world.

THE MONTESSORI METHOD

MISS E. F. PINCHIN,

Montessori Directress, Besant Theosophical School, Adyar:

Dr. Arundale has spoken of the Montessori Method as a world system of education and of his firm belief in its principles. It is indeed an expression of practical Theosophy.

Dr. Montessori places first the Exaltation of the Child, and of the child she has a deep understanding. She speaks of the Secret of Childhood as a secret individual, unique and sacred to each child, an inner plan of his being to be revealed by the child himself and which he will always obey since it is the law of his being. This is none other than the note of the spiritual Ego, and Dr. Montessori takes care that the Child (the Ego) has an opportunity to orient all his bodies to himself; that is her first aim and no other educationist has realized the paramount importance of this. She is right when she says the adult's work is to prepare an environment so that the child may manifest his own centre round which he cannot err. The first step in education for Dr. Montessori is then the removal of obstacles in the environment which impede the

full expression of the plan or secret of the real child. It does not matter whether the obstacle was placed there five minutes ago or five hundred lives ago; all we have to do is to work on the environment that that obstacle may be removed or starved out.

But there is a first lesson for the teacher—not the child; it might be expressed in the words: "Take thy shoes from off thy feet for the ground whereon thou standest is holy ground." Even if we do not trample over the threshold of the temples of Divine Life which all children are, we are constantly pattering and pottering over them, chattering inanities to shatter the atmosphere and leaving scratchy marks like a fussy lap-dog or noisy crow.

The real understanding of the child, the proper care of the environment that the inner planner may declare his plan, and the refraining from pattering and chattering at the various thresholds of the child-temple can be summed up under the heading—Reverence to the Child. That is half of the Montessori system; the other half is Reverence in the Presentation of the Things to be Learnt, for there is an inherent dignity in all of them which must be passed on to the child.

It is not facts we have to give him—those he can find better for himself—but the *essence* of facts; not the mere mechanical skill of an activity but the note of high aspiration that fostered man's first efforts in those directions. All "subjects" are either expressions of the Divine or the efforts of man to reach up towards a greater expression of the Divine within and without him. The Dottoressa's dictum is that we must "help the child to reach heights. This and not any specific method is the secret of success."

The Montessori Method is therefore practical Theosophy. When the child from birth—the Ego taking birth—is accorded rever-

ence and everything presented to him is presented with reverence, then the man will view all questions with reverence for the true, and solve all problems of economics, politics and social living in the knowledge of right relationships, and head, heart and hands combined will be used in the service of the Divine.

EDUCATION OLD AND NEW

MR. K. SANKARA MENON,

Headmaster, Besant Theosophical School :

In the world of today we are confronted with two types of education; the effete type of which we have splendid examples in India where we have an education which accomplishes practically nothing but an inversion of the spirit, and secondly the propaganda type of which we have examples in Germany and Italy where education has been able to transform the whole nation. Now if youth can be trained to be so completely dedicated and devoted to a cause which is wrong, how much more easily should we be able to present ideals which are elevating and inspiring and thereby bring into the world a state of things that will give the individual freedom and teach him how to live at peace and with goodwill towards all men. We want the latter type, the *real* education which will be a true balance between the individual and social aspects of the human being.

The individuality has to be drawn out but a too highly individualistic person can no longer be in harmony with his fellow-beings; hence the second aim of education is to achieve in the developing individual that perfect harmony between the Self and its environment which enables him to be at peace and in harmony with the world. It is in this that Theosophy is of invaluable help, as it enables us to see ourselves and others against the background of true life,

based on his past and foreshadowing his future. We want, therefore, the Theosophical teacher with a deep understanding of the deeper facts of life to assist the pupils to attain that balance.

The acquisition of knowledge is useful inasmuch as it enables the child to grasp the underlying principle through which education becomes for him a series of revelations, veil after veil being rent asunder. It is this self-discovery which forms the essential factor of education; the child is constantly faced with new adventures, and the teacher's duty is to supply the magic wand whereby he may be enabled to light the lamp within him. More than anything else a knowledge of psychology is required, and real friendship and understanding between teacher and pupil is essential.

The teacher must have a complete abandonment to his task, so that he can hold aloft a great vision of what the child himself could be, something to which the child can become attached and through that attachment develop and derive inspiration.

Education should be in freedom and for freedom; yet, without discipline nothing can be achieved either in school or in the world. Up to a certain extent pupils may be left unattended, but should never be allowed to run wild—a framework of order, without punishment and fear, is necessary for growth. The teacher should watch carefully how the child is opening out, allowing

all possible freedom but never allowing licence.

If that initial and essential freedom in education is given, several very original factors will develop in the child. His inspiration will be awakened and the soul of the child will be kept sensitive. The danger always is that habits are formed and the wonderfulness does not strike us any more. So the teacher will always see that the child remains as sensitive to the wonders of creation and as near to Nature as possible.

The teacher's task is to educate the child in the fundamental human values for all time, to educate from him the capacity to make a new world for himself and his generation as he finds the needs of the world; to release within him the creative power that will give him the capacity to make this new world for himself.

One of the most beautiful prayers for education, oft repeated in India, is said by teacher and students together: "Let us live together, let us enjoy life together, let us learn together, let us become splendid with the acquisition of knowledge. Let there be in our hearts no enmity towards one another or any human life."

It is only when that idea of true Brotherhood through education and true understanding of life and its realization comes to us and to the world, that we shall have a reign of peace and goodwill.

THEOSOPHY CALLS

THE VOICE FROM THE FUTURE

"GREAT are the times we live in, great also are the dangers which beset our civilization, great is the need of the world and great are the efforts we have to make to bring a yet greater future into being. Only the Great-

ness of Theosophy is able to clear the scene for that greater Greatness, a world of peace and happiness for all. Great then also is the responsibility of all men of goodwill, especially of members of The Theosophical Society,

who understand the Great Plan and the Great Principles which form its background. We know that a splendid Greatness is in store for the world and humanity, which we can help to usher in, and Adyar's battle-cry goes out to all members to rally to the colours.

The Life of Theosophy must be widely spread everywhere, Theosophy in action, Theosophy as a vital example showing how the essential Greatness of Theosophy can become a living power amongst men. This calls for the help of every single member, for however inspiring it may be to read and hear about the Greatness of Theosophy, it is only the personal example and application of Theosophy which will convince the world of its truth, its saving power.

The present situation in the world is a challenge to every one of us how best we can put into practice all we have been studying and experiencing and thus to spread the Greatness of Theosophy.

Theosophical propaganda (never a very happy word!) must now be linked up with the actual problems of the world so that the Greatness of Theosophy may shed its light on them and offer a truly great solution, an inspired union of our propaganda-, publicity-, and Theosophical Order of Service activities. The task before us now is to put into practice every expression of Greatness we may encounter, be it physical or mental, emotional or intuitional, scientific or artistic. For it is only through the inspiring example of applied Greatness that the world will realize that Theosophy is the one and only solvent capable, not only of heralding the New Age, but also of working out its thousands of problems and to turn its message of Greatness into a splendid reality, bringing Peace and Understanding, Righteousness and Happiness to all.

* * *

In our endeavour to co-ordinate our activities it is but natural that we take up our official Journal, *THE THEOSOPHIST*, as it is in the Watch-Tower notes that our President sounds his key-note for the work to be undertaken in the immediate future. Yet there are many members who, for various reasons, never see *THE THEOSOPHIST*. With the object of making the President's notes more readily available in their essence to all members, we are experimenting with the following scheme at Headquarters.

It is not for us to dictate what methods shall be used in the Lodges and Sections; we could not do this, even if we wanted to, since Members, Lodges, Federations and Sections alone know what approach to the public is most advisable in their respective areas. It has been suggested, however, that Adyar might send out recommendations on the main points of the Watch-Tower notes, indicating how these points may be utilized and put into practice. We intend to send this material to all Sections which may then like to publish it in their Sectional Journals so as to give it the widest possible distribution. Obviously, our aim must be for brevity without loss of clarity.

Your suggestions or changes in the scheme will be very welcome; ours is just a preliminary effort to change from the old system of sending out Theosophy. We want to pool the experience and ideas of all Members, Lodges and Sections alike, while leaving it open to all to use the scheme according to their convenience.

We hope that this may lead to a lively and constructive exchange of views on the important matter as to how to place Theosophy before the world, and, perhaps the most important matter of all, to link us all closely with Adyar.

HENRY VAN DE POLL

Self-Reconstruction—4

H.P.B. ON SELF-RECONSTRUCTION

In "Isis Unveiled"

COMPILED BY KATE SMITH

[There is pathos in Madame Blavatsky's having spent so much thought and care on expounding the laws that underlie meditation, in those very early days when she wrote *Isis* in New York, fourteen years before she could find the right people to work with her to found an Esoteric School. It reminds one of Wordsworth's remark that a great poet has to create the taste for what he is, before he can be appreciated. From the beginning H.P.B. sounded the key-note: "To create himself anew."—K. S.]

IS it enough for man to know that he exists? Is it enough to be formed a human being to enable him to deserve the appellation of MAN? It is our decided impression and conviction, that to become a genuine spiritual entity, which that designation implies, man must first *create* himself anew, so to speak—i.e., thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice.—*Isis*, I, 39.

Basing all his doctrines upon the presence of the Supreme Mind, Plato taught that the *nous*, spirit, or rational soul of man, being "generated by the Divine Father," possessed a nature kindred, or even homogeneous, with the Divinity and was capable of beholding the eternal realities. This faculty of contemplating reality in a direct and immediate manner belongs to God alone; the aspiration for this knowledge constitutes what is really meant by *philosophy*—the love of wisdom. The love of truth is inherently the love of good; and

so predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and communion with Divinity, and restores him to the likeness of God. "This flight," says Plato in the *Thaetetus*, "consists in becoming like God, and this assimilation is the becoming just and holy with wisdom."

"Conviction," says Bacon, "comes not through arguments but through experiments."—*Isis*, I, 49.

"The will," says Van Helmont, "is the first of all powers. For through the will of the Creator all things were made and put in motion . . . The will is the property of all spiritual beings, and displays itself in them the more actively the more they are freed from matter." And Paracelsus, "the divine," as he was called, adds in the same strain: "*Faith* must confirm the imagination, for faith establishes the *will* . . . Determined will is a beginning of all magical operations . . . Because men do not perfectly imagine and believe, the result

is that the arts are uncertain, while they might be perfectly certain."—*Isis*, I, 57.

We know that every exertion of will results in *force*, and that, according to the above-named German school [of Schopenhauer and others, to which Von Hartmann belonged] the manifestations of atomic forces are individual actions of will, resulting in the unconscious rushing of atoms into the concrete image already subjectively created by the will. Democritus taught, after his instructor, Leucippus, that the first principles of all things contained in the universe were atoms and a *vacuum*. In its kabalistic sense, the *vacuum* means in this instance the *latent* Deity, or latent force, which at its first manifestation became WILL, and thus communicated the first impulse to these atoms—whose agglomeration is matter."—*Isis*, I, 61.

The ancient philosophy affirmed that it is in consequence of the manifestation of that Will—termed by Plato *the Divine Idea*—that everything visible and invisible sprang into existence. As that Intelligent Idea, which, by directing its sole will-power towards a centre of localized forces, called objective forms into being, so can man, the microcosm of the great Macrocosm, do the same in proportion with the development of his will-power. The imaginary atoms—a figure of speech employed by Democritus, and gratefully seized upon by the materialists—are like automatic workmen moved inwardly by the influx of that Universal Will directed upon them, and which, manifesting itself as force, sets them into activity. The plan of the structure to

be erected is in the brain of the Architect, and reflects his will; abstract as yet, from the instant of the conception it becomes concrete through these atoms which follow faithfully every line, point and figure traced in the imagination of the Divine Geometrician.

As God creates, so man can create. Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they are called, although to their creator they are as real as any visible object is to anyone else. Given a more intense and intelligent concentration of this will, and the form becomes concrete, visible, objective; the man has learned the secret of secrets; he is a *MAGICIAN*.—*Isis*, I, 61-62.

Seeking it not, they become immortal, as do all who labour for the good of the race, forgetful of mean self. Illuminated with the light of eternal truth, these rich-poor alchemists fixed their attention upon the things that lie beyond the common ken, recognizing nothing inscrutable but the First Cause, and finding no question unsolvable. To dare, to know, to will, and REMAIN SILENT, was their constant rule; to be beneficent, unselfish and unpretending, were, with them, spontaneous impulses. Disdaining the rewards of petty traffic, spurning wealth, luxury, pomp and worldly power, they aspired to knowledge as the most satisfying of all acquisitions. They esteemed poverty, hunger, toil, and the evil report of men, as none too great a price to pay for its achievement.—*Isis*, I, 66-67.

. . . The Magi were holy men, who, setting themselves apart from everything

else on this earth, contemplated the divine virtues and understood the nature of the gods and spirits, the more clearly; and so, initiated others into the same mysteries, which consist in one holding an uninterrupted intercourse with these invisible beings during life.—*Isis*, I, 94-95.

"I will tell you, Socrates," says Aristides, "a thing incredible, indeed, by the gods, but true. I made a proficiency when I associated with you, even if I was only in the same house, though not in the same room; but more so, when I was in the same room . . . and much more when I looked at you. . . . But I made by far the greatest proficiency when I sat near you and touched you."—*Isis*, I, 131.

Every created being possesses his own celestial power and is closely allied with heaven. This magic power of man, which thus can operate externally, lies, as it were, hidden in the inner man. This magical wisdom and strength thus sleeps, but, by a mere suggestion is roused into activity, and becomes more living, the more the outer man of flesh and the darkness is repressed. . .—*Isis*, I, 170.

But though during its brief sojourn on earth our soul may be assimilated to a light hidden under a bushel, it still shines more or less bright and attracts to itself the influences of kindred spirits; and when a thought of good or evil import is begotten in our brain, it draws to it *impulses* of like nature as irresistibly as the magnet attracts iron filings. This attraction is also proportionate to the intensity with which the thought-impulse makes itself felt in the ether;

and so it will be understood how one man may impress himself upon his own epoch so forcibly, that the influence may be carried—through the ever-interchanging currents of energy between the two worlds, the visible and the invisible—from one succeeding age to another, until it affects a large portion of mankind.—*Isis*, I, 181.

. . . The future exists in the astral light in embryo. . .—*Isis*, I, 184.

. . . *The human spirit, being of the Divine, immortal Spirit, appreciates neither past nor future, but sees all things as in the present.* . .—*Isis*, I, 185.

. . . *There is but one MAGNET in the universe, and from it proceeds the magnetization of everything existing.*—*Isis*, I, 208.

The magnetism of pure love is the originator of every created thing.—*Isis*, I, 210.

"The nature of the universe delights not in anything so much as to alter all things, and present them under another form. . ."—*Isis*, I, 257.

. . . The ancients taught us, through Hermes, that nothing can be abrupt in nature; that she never proceeds by jumps and starts, that everything in her world is slow harmony, and that there is nothing sudden.

In no country were the true esoteric doctrines trusted to writing.—*Isis*, I, 271, footnote.

. . . Everything that bears a shape was created, and thus must sooner or later perish, *i.e.*, change that shape. . .—*Isis*, I, 290.

No form can come into objective existence—from the highest to the lowest—before the abstract ideal of this form

—or, as Aristotle would call it, the *privation* of this form—is called forth. Before an artist paints a picture every feature of it exists already in his imagination; to have enabled us to discern a watch, this particular watch must have existed in its abstract form in the watchmaker's mind. So with future men.—*Isis*, I, 310.

It is the phenomenon of Faith, sole source of every prodigy, and it will be done unto you according to *your faith*. The one who enunciated this profound doctrine was verily the incarnated word of truth; he neither deceived himself, nor wanted to deceive others; he expounded an axiom which we now repeat, without much hope of seeing it accepted.

"Man is a microcosm, or a little world; he carries in him a fragment of the great *All*, in a chaotic state. The task of our half-gods is to disentangle from it the share belonging to them by an incessant mental and material labour. They have their task to do, the perpetual invention of new products, of new moralities, and the proper arrangement of the crude and formless material furnished them by the Creator, who created them in His own image, that they should create in their turn and so complete here the work of the Creation; an immense labour which can be achieved only when the *whole* will become so perfect, that it will be like unto God Himself, and thus able to survive to itself."—*Isis*, I, 323-24.

"Fixed thought is also a means to an end. The magical is a great *concealed wisdom*, and reason is a great public foolishness."—*Isis*, I, 361, footnote.

If the soul of man is really an outcome of the essence of this universal soul, an infinitesimal fragment of this creative principle, it must of necessity partake in degree of all the attributes of the demiurgic power. As the creator, breaking up the chaotic mass of dead, inactive matter, shaped it into form, so man, if he knew his powers, could, to a degree, do the same.—*Isis*, I, 396-97.

From Pythagoras, the first philosopher who studied wisdom with the Gymnosophists, and Plotinus, who was initiated into the mystery of uniting one's self with the Deity through abstract contemplation, down to the modern adepts, it was well known that in the land of the Brahmans and Gautama-Buddha the sources of "hidden" wisdom are to be sought after. It is for future ages to discover this grand truth, and accept it as such.—*Isis*, I, 442.

The universe itself illustrates the actuality of perpetual motion.—*Isis*, I, 502.

One thing is certain, when a man shall have discovered the perpetual motion he will be able to understand by analogy all the secrets of nature; progress in direct ratio with resistance.—*Isis*, I, 502.

We instinctively comprehend that, however finite the powers of man, while he is yet embodied, they must be in close kinship with the attributes of an infinite Deity; and we become capable of better appreciating the hidden sense of the gift lavished by the *Elohim* on *H'Adam*: "Behold, I have given you everything which is upon the face of all the earth... *subdue it*," and "*have dominion*" over *ALL*.—*Isis*, I, 574.

LIFE ON OTHER WORLDS



BY ALEXANDER HORNE

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ONE of the surprising features of presentday thought is the increasing number of astronomers who let their imaginations roam over the stellar universe in the search for evidences of life. It is equally surprising, in this so-called age of cynicism and unbelief, to see how many sober-minded scientists—biologists and astronomers alike—find satisfactory ground for the belief that other planets than the Earth are the repositories of life.

A case in point is Dr. H. Spencer Jones, the English Astronomer Royal, who might properly be credited with some authority on the subject, and whose work *Life on Other Worlds* goes into the question quite thoroughly. When we say "life" we of course normally have in mind the type of life we are familiar with on Earth, but Dr. Jones parenthetically—but nonetheless significantly from our point of view—raises the question whether life might not very well manifest itself on some of the planets in some biochemical form quite different from the one we are familiar with on Earth. This raises tremendous possibilities, not the least of which is the thought, adumbrated by a few bold thinkers here and there, that life might conceivably exist in some regions in forms other than the bio-chemical altogether, thus requiring no physical basis for its

manifestation whatever. Even with our biological type of life, the vitalistic school contends that the life-impulse itself is of a non-material character, acting upon and through material particles, while the animistic school in psychology similarly contends that thought and consciousness are non-material entities in themselves, though acting through the medium of our brain-cells. Bergson and others have even postulated the possibility that the Ego might conceivably exist without any physical vehicle whatever. It is certainly not going too far to suggest, in view of these circumstances, that—given the existence of a life-impulse on some planet, or some centre of consciousness or other vital activity—life could find manifestation in some form so different from the one we are familiar with that we might even hesitate to designate it by the term "life."

But, without going so far afield in our speculations, and confining ourselves to the purely material plane, Dr. Jones points out that life could easily exist on some planet in some bio-chemical form even if the conditions did not happen to be suited to the peculiar bio-chemical form we have on Earth. Here, we find, life has asserted itself out of a welter of physico-chemical conditions prevailing upon and peculiar

to this particular planet. It has developed, in other words, within the limitations of a particular environment, and, so to speak, in response thereto. But even on this Earth we find life extremely versatile and infinitely adaptable to a variety of widely different conditions, as the naturalists never tire of reminding us. Whether in the rarefied strata of the mountain-tops or at the enormous pressures of the ocean's depths; in the extreme cold of a Siberian winter or the scalding heat of a Yellowstone geyser; whether in the fetid atmosphere of the tropics or the near-killing aridity of the desert—everywhere life finds some means to assert itself and triumph over its environment. Is it so difficult, then, to believe that even in regions where the earthly type of organism cannot exist, life will yet find some way—some vehicle—wherein to manifest itself?

In this earthly environment of ours, to be more specific, life has evolved with the chemical element Carbon as its basis. Carbon, we consequently find, is the central element of every organic compound, the core of every protoplasmic cell; in the form of carbohydrates and hydro-carbons it furnishes much of the food all animal life depends upon for its existence, while practically the entire plant world in like manner depends on the Carbon in the atmosphere for its sustenance. Life, in the bio-chemical sense, becomes on this Earth the delicate and endless transformation of an incredible variety of Carbon compounds, and when conditions are such that these chemical transformations become impossible (at ex-

tremely low or extremely high temperatures, for example), life itself—Earth-life—becomes impossible.

But, Dr. Jones points out, Carbon is not the only chemical element with a ready capacity for building up a rich variety of chemical compounds, and a facility for chemical transformation. Silicon has an almost equal capacity. Because of this, he thinks, it is at least conceivable that organic cells could exist that had Silicon as their basis in place of Carbon. Were this the case, and because of Silicon's relative indifference to extremes of temperature as compared to Carbon, life "might be able to exist at temperatures so high that no terrestrial types of life could survive" (p. 22). This would seem to knock into a cocked hat the familiar objections of those who point to the fact that no other planet has the physical and chemical conditions necessary for the support of our terrestrial form of life.

Dr. Jones, however, is not satisfied with merely dismissing the problem in this manner but attacks it in the orthodox fashion as well—that is, from the standpoint of "life as we know it." Pursuing the question within this limited field, he finds that on one of the planets (Mars) there is not only evidence of the existence of life, but conditions are such that life is very likely already on the decline, and that the planet is therefore a dying world. On another planet (Venus), however, conditions are diametrically opposite, more comparable to what they must have been on Earth in its early stages. Here, then, life may be on its ascending

arc. The thought is provocative to students of the occult sciences, wherein the doctrine of the life-waves and their waxing and waning on the various planets is a familiar and inspiring tenet.

To come down now to particulars, we find upon examination of the scientific account that the giant planets (Jupiter, Saturn, Uranus and Neptune) are soon ruled out as the possessors of our type of life. While endowed with atmospheres that are much more extensive than ours, these are found to possess entirely different characteristics—for instance, large quantities of Hydrogen and Helium, poisonous marsh-gas and some pungent ammonia; no Carbon dioxide (so essential for plant life), and very likely no free Nitrogen or Oxygen or water-vapour. The temperatures, moreover, are far too low to make life probable.

In one respect at least—that is, in the specific instance of Jupiter—the scientific account is in agreement with the occult story. While we are taught that the planets all share in the evolutionary scheme as a whole, we tacitly assume this to mean that all these planets are at all times inhabited by some form of life or other. That this assumption is not necessarily correct is indicated in the statement of the authors of *Man: Whence, How and Whither* to the effect that "Jupiter is not yet inhabited, but its moons are, by beings with dense physical bodies" (p. 7). Whether the same remark applies to any of the other giant planets the writer does not know. Readers are invited to contribute any discoveries they may make in this direction. As far as the moons of Jupiter

are concerned, the statement is not as well corroborated by Dr. Jones's findings as the reference to the planet itself is. The astronomer finds it unlikely that any of the satellites of the giant planets have any atmosphere, and that in any case the temperatures—being approximately the same as the planets to which they are attached—are too low to sustain life.

In this connection it is well to bear in mind C. Jinarājadāsa's remark that "though a physical planet may not be able, owing to heat and pressure, to permit life in such organisms as we have on our earth, nevertheless there are types of non-physical evolution which can do their work efficiently on the astral planes of planets, where physical life may not be possible" (*First Principles of Theosophy*, pp. 152-53). This would go far to bridge any apparent discrepancies that might exist between the findings of orthodox and occult science.

When we come to the minor planets, however, we are on somewhat surer ground in this respect. Of these minor planets, the most interesting, to many people, is Mars. "It is the one and only world," says Dr. Jones, "where we appear to have direct evidence of life and . . . of intelligent beings." Its period of rotation is very nearly 24 hours, like ours; seasonal changes in the sizes of the polar caps suggest the presence at these points of ice and snow, as on Earth. What appears to be "continents" and "seas" have been observed, with "channels" (not necessarily *canals*) joining the seas. These channels have been thought by some to be artificial

in character, thus indicating their having been constructed by intelligent beings. Schiaparelli, who discovered them, kept an open mind on the subject; the American astronomer Lowell, who has studied them in our own time, has on the other hand openly and somewhat vigorously proclaimed their artificial and intelligence-constructed character. This, he thinks, is evidenced particularly by their unnatural regularity and the fact that numerous canals, criss-crossing each other, have what appear to be oases at their hub, thus suggesting their having been constructed to carry the melting waters from the ice-covered polar caps across the surface of the planet for purposes of irrigation. Moreover, since the force of gravity does not appear to be capable of accounting for the flow of water to and from the polar regions across the equator, Lowell presupposes the existence of vast and powerful irrigation projects that pump the water as required. This leads to the further conclusion that life on the planet must now be on the descending arc, according to Lowell's reasoning, since the necessity for such a vast irrigation system would suggest a growing aridity, and thus in time the planet would completely dry up and life become extinct.

Such a process of extinction has apparently already taken place on the Moon. At least there is now no evidence of life on that planet, whatever may have been its condition in the past. "From what we have learnt of the Moon," says Dr. Jones, "and in particular from its lack of Oxygen and water and from its extreme variations of tem-

perature, we should naturally conclude that it is a world where life of any sort is entirely out of the question. . . . It is a world that is completely and utterly dead. . . ." (pp. 112, 114). "The Moon," says Jinarājādāsa similarly, "has now on it none of the life-wave, and it is practically a dead planet, waiting slowly for disintegration" (*First Principles*, p. 150).

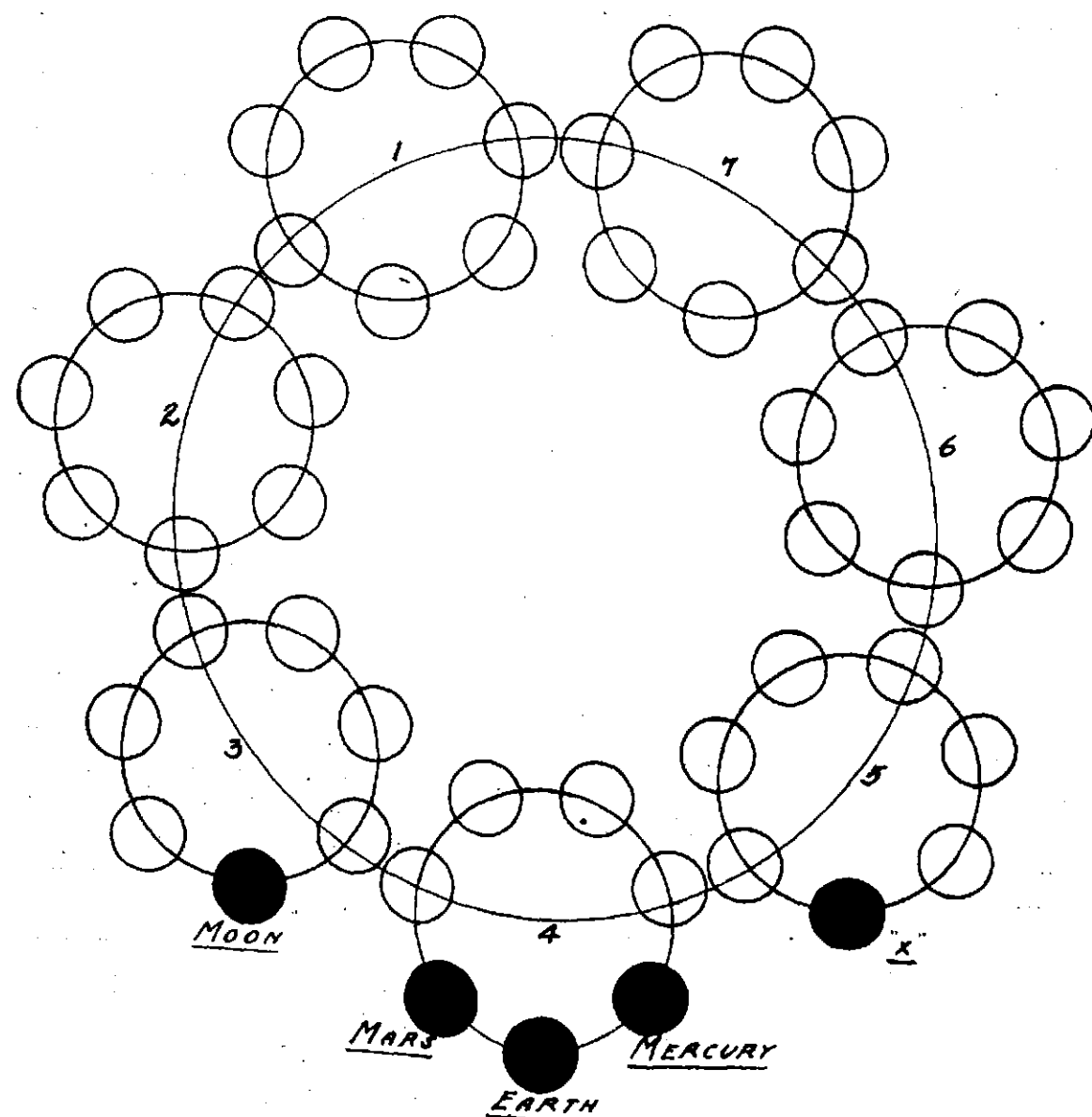
Here, then, we have perfect agreement between the occult and scientific findings. As to Mars, which we have just discussed, the scheme as given by several writers and investigators—notably A. Sinnett, Annie Besant, C. W. Leadbeater and C. Jinarājādāsa—shows three physical planets in the septenary Earth Chain (see accompanying illustration). These three are Mars, the Earth and Mercury,¹ the other four in the Chain being constituted of super-physical matter and therefore outside the limits of the present discussion. Of the three physical planets, however, Mars is an abode of life, but apparently on the decline, or "in obscuration," as we would say, spiritually speaking; the Earth is at its zenith; Mercury, we would expect, would be as yet bereft of life. The scientific account, we find, bears out this expectation. Jones finds little or no atmosphere on Mercury; three-eighths of its surface is in perpetual

¹ According to H. P. Blavatsky, this is incorrect, Mars and Mercury possessing independent schemes of evolution, instead of being members of the Earth Scheme. This controversy is of long standing, but is only of passing interest here. When we know more, this apparent discrepancy will perhaps resolve itself. At any rate, it would indicate that occult investigators are just what the name implies—not mere slavish imitators and copyists. It would be comparatively simple to follow one rigid scheme throughout, and thus give the impression of unanimity for the sake of establishing infallibility. See *The Secret Doctrine*, Vol. I, pp. 188, 189.

daylight and at a high temperature from continual exposure to the sun; the antipodal three-eighths is in perpetual night and intensely cold. With such extremes of temperature, coupled with the absence of water-vapour and Oxygen, "there seems to be no possibility," he says, "that life can exist on the planet" (p. 120). Of any future change in the constitution of the planet, such as would permit the development of life at some future date, science of course can say nothing and maintains an understandable silence. Occult scientists, however, having observed the sweep of life-waves from planet to planet in the past, feel no such reticence, and can confidently predict the emergence of life in the future on planets that may today contain no life—when their time comes.

On one planet, at least, does modern astronomy see the possibility of a future development of life, as was intimated at the beginning of this article. That planet is Venus. Here we already find, at the present time, an atmosphere comparable to the Earth's, at least as inferred from a consideration of the molecular velocities of the chemical elements involved, and the chances of certain elements being retained or discharged from the Earth's gravitational field—for it is on such indirect testimony that astro-physicists often have to base their conclusions. More direct observation of this atmosphere by means of the spectroscope, however, discloses no Oxygen above the cloud-layer that envelops the planet; no water-vapour, for that matter, has been disclosed either. Yet the visible cloud-layer must

certainly contain water-vapour. Carbon dioxide, on the other hand, is present in great abundance, much more so than on the Earth. Of course, what there may be between the cloud-layer and the planet itself is uncertain, not being observable. In general, Dr. Jones concludes that the atmosphere of Venus—Earth's twin-sister, as he calls her—is passing through the same evolutionary stages that the Earth's atmosphere has done, except that, while the Earth's Carbon dioxide has now largely become converted to free Oxygen through transformation by plant life, on Venus this has not yet occurred, indicating the probable absence of vegetation at the present time. "Venus, then," says Dr. Jones, "appears to be a world where life has not yet developed, or, if it has commenced, where it is merely in such a primitive stage that we cannot obtain any direct evidence of it. It is a world where conditions are not greatly different from those that existed on the Earth many hundreds of millions of years ago. There may be expectations of life in the remote future when, as the Sun's supply of radiation becomes gradually depleted and the Sun slowly cools down, conditions will approximate more and more to those that the Earth passed through and which led eventually to the appearance of life. As conditions become more suitable for life to appear on Venus they will become less favourable for its continued existence on the Earth. After life on the Earth has become extinct, a new chapter may commence on Venus leading gradually and progressively to more and more highly developed forms of life



THE EARTH SCHEME OF EVOLUTION

and ultimately—who can tell?—to intelligent life" (pp. 170-1).

This inspiring picture of the coming of life to an at present uninhabited planet would be entirely in accord with the occult picture if Venus, in the occult scheme, bore the same relation to the Earth as the Earth does to the Moon; in other words, if Venus occupied the position "X" in the accompanying diagram. According to the occult teaching, our solar system consists of several mutually independent planetary schemes of evolution, each of which has one or more dense physical planets as representatives, so to speak, of the system as a whole. Thus we have the Earth Scheme of Evolution, the Venus Scheme, and so forth, and in each of these systems evolution goes on along parallel but mostly independent lines, each contributing to the glory of the One Life much as the colours of the rainbow contribute to the splendour of the Sun. Within each of these independent schemes of evolution, in turn, we find a system of septenary "chains" of worlds, and these, again—for purposes of identification—are known by the names of the planets which form their representatives on the physical plane. And thus once more we have the Moon Chain and the Earth Chain, as two of the seven chains that constitute the Earth Scheme as a whole. These two chains are shown as the third and fourth in the accompanying diagram, in which the black circles represent the physical planets, the others being of a superphysical character, as previously indicated.

Within this scheme of evolution, the life-wave is found to pass from chain

to chain, so that the life which at one time ensouled—let us say—the third or Moon Chain, is now found to ensoul the fourth or Earth Chain, and will similarly some time in the far distant future ensoul the Fifth Chain, here represented in its physical aspect by the planet X. Now if X were equal to Venus, the above-hoped-for correspondence between the orthodox and occult accounts would be mathematically perfect. For we would in that case see the Moon as a now-dead planet, with the Earth as the present repository of life, and Venus as the future host of the life-process. Unfortunately, our pretty scheme does not work out as neatly as all this. Instead, we find Jinarājādāsa telling us that the planet X is not yet in being, but will one day come into existence "by aggregating into one planetary mass the Asteroids, which now make a ring of little planets between Mars and Jupiter" (*First Principles*, p. 151).

As to Venus, that is said to have a scheme of evolution all its own, entirely independent of that of the Earth. And far from being uninhabited, it is at a stage of spiritual evolution much higher than the Earth's. Here, Jinarājādāsa's remark about the possible existence of superphysical beings on planets whereon physical life may be impossible should once more be borne in mind.

Before bringing this discussion to a close, it is necessary to call attention to one more important difference between the scientific and the occult viewpoints. Dr. Jones, as we have seen, paints a picture of a gradually dying Earth and the possible re-emergence of life on

another planet. In a sense, that is of course a vast improvement over the picture science had hitherto presented to us—namely, that of a cosmos in which our tiny, insignificant planet was the only abode of life—a life inescapably doomed to final and irremediable extinction once the Earth had reached the stage when it could no longer support any kind of physical existence. All sensation, all thought, every throbbing impulse, every hope and aspiration, would then be blotted out into utter nothingness, once and for ever.

Superior as Dr. Jones's picture is to this bleak prospect, even his own leaves much to be desired.

Just think. When, after some hundreds—perhaps thousands—of millions of years of painful struggle and evolution; after untold æons of striving and suffering, of holocausts and conflagrations—among which the present terrible world-conflict is but the faint flicker of a cosmic eyelid; when, after unending ages of blood, sweat and tears we will have managed to rear a civilization as much worthier than our present "culture" as ours is superior to that of the cave-dwelling Neanderthal—after all this, we are to be doomed to lose *everything*: all our wisdom, all our powers and capacities, all our experience, all the fruit of our almost-endless suffering, only to have life start out afresh on some distant planet, to go through all this eternity of toil all over again, senselessly, inexorably, inescapably, and apparently to no purpose! It is a dismal picture indeed.

See now how much more inspiring is the picture the Theosophist paints.

Not merely because he wants to paint an inspiring picture, as an escape from reality, but because his inner sight has given him a vision of past worlds, so that he may confidently project this vision into the future. And so the Theosophist sees life not as something discontinuous but as something interrelated; not as something accidental but as a process thoroughly suffused with purpose, as part everywhere of an eternal plan, progressing from planet to planet in an ever-ascending march to perfection. As each living being—whether amoeba or man—undoubtedly brings into its personal life all the inherited capacities and undeveloped potentialities of its predecessors, picking up in one generation where the preceding generation had left off—for it is only on this basis that biological evolution has been made possible—so does planetary life in any one world-period carry one step nearer realization all the unexhausted possibilities of a preceding æon. There is thus a planetary reincarnation just as there is an individual reincarnation, with nothing ever lost, no achievement relinquished, no values destroyed; every fruit garnered, every capacity and experience once gathered, held in hand for ever. All life, boundless in space and eternal in time, becomes the almost perfect reflection of the Absolute.

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MAN, MOON AND PLANT

BY H. E. STADDON

CHAPTER VIII

HARVESTS OF GRAIN OR OF HUSKS?

[Continued from page 115 of our issue of May 1943. The author has been able to replace the lost chapters sooner than he expected—the following chapter on "Harvests of Grain or of Husks" and the final chapter on "Tattvas, Tendrils and Torsions."]

"Food should not one speak evil of—this is the rule."

"Food should not one despise—this is the rule."

"Food should one multiply—this is the rule."

"None in the house should one e'er turn away—this is the rule."

From food indeed whatever creatures in the earth do dwell, are procreate; by food again they surely live; to food again once more they at their end do go. Food sure of beings eldest is; thence is it called the nutriment of all . . . From food are beings born; when born by food they grow. It's fed upon, it feeds on things; therefore they call it food (Upanishads).

And there was no bread in all the land for the famine was very sore. . . ." (Genesis).

. . . The Lord of Emanation said: By this shall ye propagate; be this to you the giver of desires (milks). With this nourish ye the Shining Ones and may the Shining Ones nourish you. Thus nourishing one another, ye shall reap the supremest good. . . . A thief verily is he who enjoyeth what is given by Them without returning Them aught. . . . From food creatures become; from rain is the production of food; rain proceedeth from sacrifice;

sacrifice ariseth out of action. . . . (*The Bhagavad-Gita*).

Barrage Balloons, floating high up in the sky, are only of practical use while fully inflated and under anchored control. That needs design, intelligence and skill. In a similar manner, the somewhat metaphysical concepts which have been formulated in these studies will only be of practical use when well anchored in the earth and placed under skilled control.

While it is easy to grasp that no human babe is born into the world without a mother to suckle it, it is not so apparent that Mother Earth makes equal provision for all of her children. There are, however, human mothers who fail to nourish their offspring through causes which appear to be outside of their control. Yet, if close analysis were made, it would probably be found that there had been definite emotional inhibitions during the period of gestation. It is therefore necessary under such circumstances to fall back on a foster-mother or adopt artificial substitutes for the essential food of the hungry infant. Allow that simile to

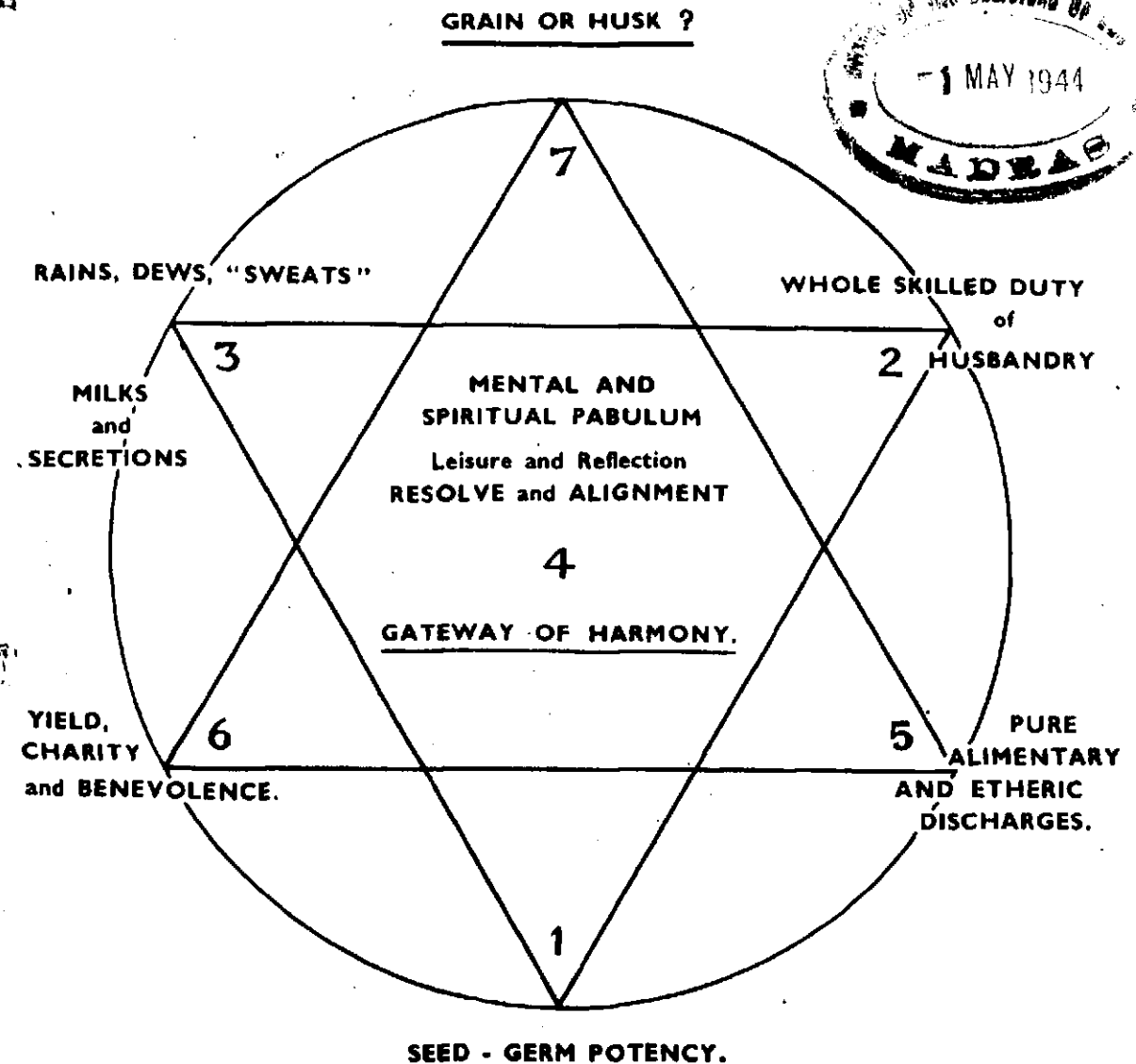
apply to Mother Earth and her children universally and it is not hard to discern a correspondence of causation when there are famines, failures of crops and a drying up of the natural milk supply. We have seen in previous studies that all the Fohatic Threads are interwoven. It may be difficult for an on-looker to discern the point of the interference with the life-flow, but were the failure to fructify be discovered, probably it could be corresponded to the short-circuiting in an electric installation. Through over-emphasis during the war on the need for scientific farming, the whole art and philosophy of good husbandry is being ignored. Modern science apparently would like to conscript Nature as part and parcel of a universal industrial food factory, complete with plants for production, dehydration, sterilizing, and economizing all the fruits of the earth. In effect, there would be set up a Dictator's Chair from which would emanate orders to the Spirit of Nature indenting for the physical requirements of humanity to be packed and delivered f.o.b. definite ports at scheduled prices allowing for a good profit after paying all charges, including a novel form of insurance policy. But Nature cannot be industrialized. She makes no charge for any of her produce but she is only conquered by obedience to *her laws*, not man's. Until modern science is married to spiritual philosophy and natural art, she will fail even to cure pests, blights, sterility and disease, leaving aside the big question of *security* of supply and co-operation with the Plan of Evolution. Man is bound on the *wheel of necessity* and there is no

escape by tendering the plea of ignorance. There is no release possible except by fulfilling one's *whole duty*. Such a man will the Gods succour, for as the Psalmist declares: "I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread."

My mind has been exercised a good deal to find signifiers for a pair of triads which will help to explain the Law of Poise or Balance by bringing to earth metaphysical concepts reflecting good husbandry. To give one example: There is an ancient saying in the East that "master's foot is the best manure." There is difficulty to the western mind in grasping such an aphorism. When it is pointed out, however, that subtle etheric vibrations are discharged from certain physical centres of man's body and that these radiations are strongest from the tips of the fingers and the toes, there is a clue to an occult maxim of import which declares "everything is food." In this regard the interested student is invited to read *The Etheric Double*, compiled by A. E. Powell, which will throw light on this particular study. Etheric emanations can be very impure, and it is suggested that in such cases the vitalizing "magnetic" current would cause a corresponding reaction.

Those students who have maintained interest in these studies will have no difficulty in following these signifiers. While Nature gives liberally man must still till the earth by the sweat of his brow. Indeed the whole of the Threads are interdependent and may be thought of as smaller circuits of Life Food within

ENDOWMENTS BY RELEASE PROCESS—THRESHING AND WINNOWER AND GARNERING



Mankind is Bound to the wheel of necessity for their daily food and the only release is through purity, obedience and sacrifice. Nature is the supreme economist and in her scheme nothing is wasted for "food-in-food is set." That is the law!

a larger circuit of World Process. enlarging on the signifiers placed at Physical and Superphysical cannot be each angle and the centre of the counterpoised Triangles. Other terms may be together in balance—or should do so. be equally chosen and applied so long Let us proceed to jot down a few notes as the whole fitness of things is

maintained, for Nature has so planned her hierarchies of Foods or Creatures that *all is food*, both seen and unseen, visible and invisible.

Firstly, we must note the balance of the scheme. The potency of the seed-germ will have a great deal to do with the Grain or Husk at threshing time. Skill in action or good husbandry is easily thwarted by lack of rain and dews or Deva help. The purity of all etheric discharges from the toiler's body is reflected in his sweat and in the yield. That is hard to follow without reflection on the whole plan. At the Gate of Harmony, Point No. 4, leisure and rest for worker, stomach and soil are essential to bring into alignment the whole Life Process of Evolution and Progress. Therefore, in reading the notes given at each point, they stand or fall by their economic application to the whole of the Kingdoms for *all is food*. Failure at any connecting point will spell failure to the whole and will produce corresponding harvests. Of what use is it to supply the soil with artificial manures if it is unsuitable to pure assimilation by the plant and hence gives sour alimentation to man? The whole vital connection must be embraced and there can be no attempt at side-tracking one's whole duty.

Point No. 1. Good seed has been explained from the biological aspect, but it has an occult potency which needs emphasis. Not only will such seed give better and cleaner harvest yields but it is a food dear to the Gods for the vehicle of sustained fertility in man and beast. Where the whole germ of wheat is not eaten, sterility follows.

For, "in the plant is that vital and intelligent Force which *informs* the *seed* and develops it into the blade of grass or the root and sapling. It is the *germ* that becomes the Upadhi (vehicle) of the seven principles of the thing it resides in, shooting them out as the latter grows and develops (*The Secret Doctrine* I, 332). Human marriages were consummated after the grain harvest in less sophisticated times. Take as one example the romantic story of Ruth in the Hebrew Scriptures. It is true that other considerations may be thought of, but it is suggested that they built around an ancient teaching and economic factors fitted in well with the Manu's plan.

Point No. 2. Opportunity must be seized in husbandry. Swift and skilled action is required. There are many other things embraced in good farming than tilling soil and sowing seed. Skilled work will combine with natural law and economy of energy. The whole character of the husbandman is here called into service and in that service his own self is released and greater opportunities present themselves. Anticipation, swift action and understanding are three essentials apart from other considerations.

Point No. 3. Without rain and dews there could be no harvest. But what is death to the cloud is life to the rill and corn. *All is food*. Again, the exuding sweat of man from physical toil gives him renewed health and vigour. Try it and see. In England when the Dig for Victory campaign started and thousands of men in sedentary occupations took a turn at digging the

oil, many of them immediately complained of stiffness, backache and so on. What a blessing most of them could sweat and allow the skin glands to become free by excreting the impurities and waste products from their systems. That process also is *food* to another hierarchy of etheric creatures. Sex glands and their secretions are involved at this point.

Point No. 4. Leisure and the recreation with all that is joyful and restorative brings about Harmony. This adjustment will reduce growing blood pressure after perspiration, give food to the worker, and cause new resolve to meet the problems confronting him. All phatic Threads which may have become neglected and unrecognized are brought into alignment with man's composite make-up when true relaxation and sleep are enjoyed. Repose in sleep *food* of the very necessary kind, for healthy humanity spend one-third of their lives sleeping.

Point No. 5. Purity is the key-note here. This is essential in every department of husbandry. If complete alimentation is denied there is an obstruction in the Food supply of another of nature's hierarchies, for even scavengers require assimilation. Moreover, little is it known or understood that there are channels in the human body for the proper distribution, assimilation and release of definite Etheric Prānas; *all is food*. Unless these channels are kept free there is disease for the proper nutriment is not reaching the Etheric web or etheric centres known as Chakras. In this regard the student is again invited to read *The Etheric*

Double, as Chapter XI deals with the methods of circulation and discharge of these prānas; the following extract will suffice here.

The radiation of etheric matter is strongest from the ends of the fingers and toes; hence the great importance of scrupulous cleanliness in these parts of the body; a person with dirt under the fingernails, for example, is continually pouring forth a stream of unhealthy influence into the etheric world.

That is why, when dealing in a previous chapter with cross-pollinations by the tip of the finger, emphasis was laid on the disabilities of such an operation from unclean habits.

Point No. 6. "Nourish ye the Gods and they will nourish you." A masterman who does not deal justly with his workmen in the barn and field causes discontent, bad alimentation, poor work. And so with the Devas, for all is based on the law of reciprocity. To guard against arthritis in the joints be generous, distribute the ripe and *best* fruits of your orchard, and do a hard day's sweat. Benevolence, sacrifice and charity wash away many "sins." The gifts of the Gods will flow readily where there are no selfish inhibitions. Such is the quality also of the yield at harvest. Today there are few gleanings for the wayside poor but there is still plenty of smut on the blackened grain and canker in the orchard.

Point No. 7. Continuity of Race, in man as in plant, is the compound or synthetic result of natural processes founded on Law and compliance therewith. When the threshing and winnowing of the grain is completed, then alone

shall we have *seed* to sow. Man can only sow what he reaps and his *food* is also the result of his action. Just as a farmer judges his grain, so does the quantity and quality of the grain judge him. Our works do follow us. There is an obligation laid upon the husbandman to have regard to the future generation and to retain his soil in good heart. By making provision for co-operators with God on his farm he builds up a heritage for his own rebirth. "As a man soweth that also shall he reap."

PRACTICAL SUGGESTIONS FOR POST-WAR TIMES

All that has been written in this chapter must be related to what has gone before. And now for a few brief practical observations. The war has resulted already in terrible devastation to the Plant Kingdom. What are we going to do about it? Is no recompense required saving afforestation in case of another national emergency? The outlook for the Brotherhood of Roots is gloomy indeed if that is to be the standard of rehabilitation. There must be no haphazard plan for again clothing our countryside with forests, plantations and good grazings. A suggestion which has come to my mind is along the following lines, the idea to be made adaptable to circumstances, namely: We are now contemplating building hundreds of thousands of houses which are to become Homes. Let us hope sincerely that will prove to be the case. Now if a law were passed making it compulsory for a minimum amount of land to be attached to each house, within and without the town areas, that

alone would be a big step. Then there should be provision that the cultivation of, say, ten rods of ground was a *sine qua non* of purchase or tenancy. Those who did not want to work the ground could live in so-called "Flats," which is an appropriate name under such circumstances. But it is no good providing people with the extra ground if assessments are to be raised, thieves are to abound when crops are ready for reaping, and seedsmen are to sell exceedingly poor seeds at excessive prices. Horticultural Societies exist and their influence should be extended. Then, and not till then, would the majority of people have the opportunity of cultivating a health-giving sweat and sweet salads. Further, why not lay down a plan, which shall become a national custom, of planting and naming a serviceable Fruit Tree in each garden, new or old, whenever a newcomer is born into the family?

Then, in connection with national reafforestation, why not start an international movement for planting Peace Groves of good hardwood trees? One tree could be planted near each town for the many thousands of Citizen Warriors who had laid down their lives that Humanity might have food and live. In the place of erecting more stone and metal war memorials, many quite unsightly, why not have *living symbols of freedom* in waving trees? Each village might plan its Memorial Grove in a suitable open space and each tree could be encircled with its warrior's name on the village Roll of Honour. What a heritage for the nation in years to come! As one of the major economic problems in England is

transportation, distribution and handling, were each village to have its own orchards and fruit plantations, that would ensure adequate fresh supplies at a reasonable cost and the fruit would be sound and reliable. Why should unheard-of profits be made by go-betweens in the matter of necessary foods for the people? But who will dare to move in such a matter where commercial interests are affected? We have a National Trust with large reserves of land and parks. Why not employ some of this land for the cultivation of fruit crops? And what about more Peace Groves on an international scale, one grove for each of the Allied nations to begin with, and reservations for the enemy nations when they have changed their hearts? Here would be indelible dedications to the big turning-point in the true recognition of Brotherhood and would again attract the Devas to suitable sanctuaries.

A WORD OF WARNING

There is a very important subject upon which a word of warning must be said and emphasized. The Press in England, and maybe other countries, is concerned with experiments which are being made with the breeding of animals by artificial insemination. It is reported that there are hundreds of women in the United States who have applied for experimental insemination as their own husbands are sterile, and so on. Now this is a grave and serious matter where something more than pity is called for. Is this a result of the

elemental forces let loose by the war seeking to dethrone intelligent man? Animal insemination by artificial means is bad enough, but when it comes to human experiments it is quite wrong and a loud public outcry should be made. Is humanity once again to fall below the level of the beast of the field by perpetuating in another fashion the Sin of the Mindless, *dumb to keep their shame untold*? Let me put one question and there let the matter rest: If it be possible to procure such birthings among women, could one versed in the Ancient Wisdom conceive of the higher principles of man becoming aligned with such physical bodies, or any, but the lowest class of Egos, adopting such an entrance?

After wars follow famines and pestilences and scourges. The Allied nations are now planning to feed the starving peoples so soon as opportunity offers. Tremendous social changes will occur in a not long-distant future. There are surges of Egos seeking bodies. There are millions less of vital men who would have been eligible fathers. What other outlet will there be than polygamy? Moral codes are being shattered in many directions but in their reconstruction let men not forget their Spiritual Pedigree and their Intellectual Pedigree as well as their Physical Pedigree, concerning which latter many are none too sure.

The Threads of Fohat must be disentangled. Purity is the only adjuster of disharmony. What shall we will: Harvests of Grain or of Husks?

(To be concluded)

EL PODER DEL PENSAMIENTO

En la obra del Hindú Atreya "La Filosofía de Yoga-Vasistha" el capítulo quinto, se relaciona con el Poder del Pensamiento; por creerlo de interés para nuestros lectores, traducimos algunos apartes.—D.L.A.

En la actualidad oímos mucho acerca del poder del pensamiento. Es enorme la cantidad de literatura que se ha escrito acerca de este asunto.

Las palabras de James Allen, Trine, Marden and Larson, para mencionar unos pocos, han pasado ya por repetidas ediciones. Los experimentos llevados a cabo en los Laboratorios del Occidente, especialmente en los Estados Unidos, para estudiar el efecto del pensamiento en relación a su fuerza con respecto a la salud del pensador, en ciertas clases de pensamiento generado. Una nueva escuela, generalmente llamada "Pensamiento Nuevo" que cree en la Omnipotencia del pensamiento, ha venido a ser prominente.

Pero todo esto ha sido de sorpresa y satisfacción, cuando consideramos que, lo que se considera en el siglo veinte como un pensamiento nuevo, es una antiquísima doctrina de la India, y, que, se encuentra expuesta muy detalladamente en el Yoga-Vasistha.

El Vidente de Mundaka Upanisad, en tiempos remotos, dijo: Aquellos mundos u objetos deseados mentalmente por un hombre de corazón puro, le serán concedidos, por el poder de su mente. El Señor Buda enseñó: Todo lo que somos, es el resultado de lo que hemos pensado, está fundado y hecho de nuestros pensamientos.

Nada hay pues radicalmente nuevo en la teoría del "Nuevo Pensamiento" cuando se conoce todo lo que al respecto ha dicho

Vasistha. Swami Rāma Tirtha ha escrito una carta al pueblo Americano y en ella dice: Todo su Nuevo Pensamiento no es más que el antiguo pensamiento Hindú. Para que partan de un verdadero punto, tienen que esperar un poco más, cuando adquieran más conocimiento de la India. Muchos escritos maravillosos a este respecto, no se han traducido todavía a su idioma, tales como el Yoga Vasista, en el que se encuentra todo lo relacionado con el pensamiento nuevo de América.

Dé acuerdo con Yoga-Vasistha, la Mente es Omnipotente." "La Mente es capaz de lograrlo todo. Lo que ella se imagine se sucederá inevitablemente. Lo que es pensado con intensidad se materializará en efecto."

El Dr. Charles Gilbert Davis en su obra "The Philosophy of Life", dice: El Pensamiento es Omnipotente-La mente es todo poderosa. La mente está dotada de poderes creativos. Ella puede producir objetos de sí misma. Ella es el creador del mundo, el que apareció justamente como la mente lo imaginó. Tiempo y espacio también aparecen como la mente cree que sean."

Marden dice: "La Mente es el único creador. Nada fué ni nunca será creado o recreado, sino por medio de la mente. (O.S. Marden. "The Miracle of Right Thought".)

Davis dice; "El pensamiento es el material del cual las cosas están hechas"—La mente es todo, ella es todas las cosas.—Toda la materia no es sino una materialización del sentido.—En la creación de un mundo para sí misma, la mente es perfectamente libre y no es impelida por fuerza externa alguna."

La mente se imagina al mundo y al cuerpo de acuerdo con su modo libre de pensar, como por un acto de magia. Nosotros no debemos estar bajo la impresión de que este poder creativo pertenece a unas pocas mentes selectas. Es el privilegio de toda mente. Toda mente tiene este poder.

Todos obtenemos lo que aspiramos. Todo lo que nosotros deseamos intensamente lo conseguimos tarde o temprano, de acuerdo con la intensidad del esfuerzo que pongamos para conseguirlo. Nuestros propios esfuerzos, guiados por nuestras aspiraciones, son el urdiembre y la trama de nuestro destino. Cualquier cosa que nos propongamos y luchemos por conseguir, seguramente que lo obtendremos. No hay otra fuente que nos confiera favores, tan sola recibiremos aquello que deseamos, con excepción de aquello que merecemos. Cualquier cosa que consigamos por la mediación de otros, no es sino el resultado de nuestras propias aspiraciones y esfuerzos.

La mente misma es el resultado de su propio esfuerzo, no obstante a veces lo ha conseguido aparentemente bajo el disfraz de una mediación de Dios o de la penitencia. No hay nada más que el propio esfuerzo para atraernos las cosas buenas. Ninguna otra persona es responsable de lo que nosotros adquiramos, porque todo lo que somos es consecuencia de nuestros pensamientos. No hay nada bajo el sol imposible de conseguir por cualquiera, si es que emplea el correcto esfuerzo. Similarmente, en "Peace, Power and Plenty" Marden dice: "La causa de cualquier cosa que le venga a Ud. en la vida está dentro de Ud. mismo."

La naturaleza de las cosas a nuestro alrededor no es sino lo que nosotros creemos que es. Nuestras vidas no son más que lo que nuestras mentes han creado. Los pensamientos son ladrillos con los cuales nosotros edificamos la mansión de nuestra personalidad. El pensamiento determina

nuestra destino. Nosotros nos volvemos lo que deseamos ser. El mundo a nuestro alrededor es el reflejo de nuestro pensamiento. El cambia su apariencia a la par que nosotros vamos cambiando.

La extensión del espacio como la duración del tiempo son relativos a nuestras mentes y emociones. La naturaleza de las cosas sufre cambios, aún el veneno puede ser cambiado en néctar si constantemente nos imaginamos que eso es, y un enemigo se comportará como amigo, si tenemos fé en que él llegará a serlo. Uno siente como uno piensa. Si en un momento dado uno piensa ser de cierta edad, recibe la sensación de serlo. La duración de una noche, puede ser interminable para una mente en dificultades o un momento para una feliz. Lo dulce se puede convertir en amargo y vice versa, a fuerza de pensarlo así, con intensidad. Algunas veces, gente se ha matado como consecuencia de haberse imaginado una cosa malévol, absolutamente inexistente. Uno experimente solamente como real aquello que la mente así lo creó. Uno es afectado por las cosas solamente de acuerdo con sus ideas acerca de ellas. Por el pensamiento solamente es que incurrimos en el error, experimentamos el nacimiento y la muerte, nos esclavizamos al mundo y nos libertamos de él. Nuestro estado de felicidad y de miseria en el cielo o infierno, son efectos de nuestros pensamientos.

Tarde o temprano en esta vida o en vidas futuras, todos nuestros deseos y pensamientos tendrán que realizarse. Pero, todo aquello deseado ardientemente, con fe, será pronto una realidad. Fe, o la creencia intensa, es el secreto de todos nuestros éxitos. Un escritor moderno (Mr. Larson en The Hidden Secret) dice: La Fe es el Secreto Oculto de todas las cosas; la llave que abre toda puerta que pueda existir en el universo; la fe es el camino perfecto hacia el mundo

interno, del cual proceden todas las cosas; la fe es el camino real hacia el poder infinito; la fe es el secreto oculto de todo deseo o necesidad del hombre.

A. T. G.

ROGELIO SOTELA

Por la Revista Teosófica Cubana, nos hemos enterado con pena, de que en la ciudad de San José, Costa Rica, su país natal, ha dejado de existir en el Plano físico, nuestro distinguido amigo y hermano Rogelio Sotela. Aún joven, lleno de vida y de entusiasmo por todo. Sotela poseía un gran conocimiento del corazón humano, su don de gentes era tan único en él, intuitivo, rebotante de gentileza y franqueza, cualidades que formaban el marco de su personalidad atrayente, haciendo amigos de todos cuantos le trataban. Donde Sotela se encontraba tenía que haber alegría y optimismo, como sutilísimo poeta que era, con verdadero arte sabía hacer resaltar la belleza de todo cuanto encontraba a su paso.

Este viaje de Sotela, es sin duda un sensible golpe para la Iglesia Católica Liberal, que pierde uno de sus más distinguidos sacerdotes, para la Sección Nacional Centro-Americana, que pierde una de sus columnas de soporte y para su familia y amigos, que perdemos a un ser a quien con devoción

Damos las gracias por el envío de las siguientes revistas:

"FRATERNIDAD"; Marzo, Abril, Mayo y Junio, de la Sección de Chile.

"SIMIENTE"; Mayo, Junio y Julio, de la Logia Gnosis de Guatemala.

"TEOSOFIA" Julio, Agosto y Septiembre, de Lima, Perú.

"REVISTA TEOSOFICA CUBANA" Enero, Febrero, Marzo, Abril, Mayo, Junio, Julio, Agosto y Septiembre.

"JUVENTUD TEOSOFICA" Mayo, Agosto Septiembre y Octubre, de Santiago de Cuba.

"EL ESTUDIANTE" de Enero y Febrero, de Sancti-Spiritus, Cuba.

"EVOLUCION" ENERO, AGOSTO, SEPTIEMBRE y OCTUBRE, de Buenos Aires, Argentina.

"COMPRENSION" Noviembre y Diciembre, de San Rafael, Argentina.

"REVISTA TEOSOFICA ARGENTINA" Enero, Febrero, Septiembre, Octubre, Nov. y Dic.

"ESPIRITUALIDAD" Junio, Julio, Agosto y Septiembre, de Mendoza, Argentina.

A NOCTURNE

The scene is laid in moonlight once again,
When silver supersedes the common hue
Of woods and waters, mansion, paths and plain;
When shadows seem alive and good to view;
And earthly things and beings and sounds attain
A world of calm, of cool, of sweetness new.

The gifts of God are great! so men command
The freedom, wealth and love of Silverland.

D. R. DINSHAW

Special Section

MAHAMAHOPADHYAYA DR. V. SWAMINATHA AIYAR

NOTE BY THE PRESIDENT



DR. V. SWAMINATHA AIYAR, 1855—1942

I AM very glad to be able to publish in this issue of THE THEOSOPHIST a Supplement dealing with the great accession which has come to the Adyar Library through the housing in it of the very important collection of manuscripts gathered together by one of India's outstanding scholars—Mahamahopadhyaya Pandit Dr. Swaminatha Aiyar—in the course of many years of research and seeking. Practically all the manuscripts are in the age-old Tamil language which, in its own way as wonderful as Sanskrit, has not yet been revealed to the world as was Sanskrit in the eighteenth century, to upset all the cherished convictions of philologists.

Writing in 1786, William Jones declared Sanskrit to be more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either. In the *Ramayana*, as Professor R. Visvanathan tells us, there is mention of the Rishi Agastya presiding over a Tamil Academy, and indeed He is generally regarded as the Founder of the Tamil language as also of the wonderful systems of Indian medicine now, like Tamil, relegated to utterly undeserved obscurity. Tamil once flourished in northern India before the Aryans came to India as it is now spoken by millions of people in the south, and I am most earnestly hoping that the inspiration which caused the family of the great collector to present to Shrimati Rukmini Devi their illustrious member's collection for reverent keeping and for furtherance of his lifelong work will be but the beginning of a world-wide revival of deep interest in the Tamil language such as began for Sanskrit in the eighteenth century.

Tamil is immensely rich in religious and philosophical thought, is full of unique wisdom, and its music is nothing short of marvellous. It is a language full of the finest culture, and will certainly profoundly influence the world when it is at last released from its scant recognition even in India.

I feel that the association of these 1,500 manuscripts with The Theosophical Society and the Adyar Library through the joint generosity of the family of Mahamahopadhyaya Pandit Dr. Swaminatha Aiyar and of Rukmini Devi will be the starting-point for a great Tamil renaissance and therefore for a beautiful enrichment of that world culture which alone can bring about World Brotherhood.

FOREWORD BY RUKMINI DEVI

On the 28th of April falls the second anniversary of the passing of the late Mahamahopadhyaya Dr. Swaminatha Aiyar, who was one of the greatest Servants of India. He gave his entire life to Tamil literature, but the future will show even more than the past the value of his work.

The world has come to know to a small extent the value of the Sanskrit language and the ancient Culture that it represents—but except amongst Tamil scholars no one knows of the treasure-house of Culture, Philosophy and Greatness of Tamil literature. Some of the greatest Rishis have written poems of eternal beauty which will cause a sensation in the world when translated by poets. In The Theosophical Society all over the world we know the name of the Rishi Agastya, the Father of Tamil literature, and of the name of the Saint of Thiruvalluvar of whom Madame Blavatsky has written so much. But there are many other saints of whose writings even Indians are ignorant. I cannot help thinking that in having given my interest to this life-work of Dr. Swaminatha Aiyar I have, even without full realization of the task, taken upon myself one of the most potent essences of Indian Culture. With one of the finest manuscript libraries already in the Adyar Library, and with the addition of the finest library of Tamil manuscripts, The Theosophical Society's Headquarters is indeed growing from greater to greater glories as it should.

From the other articles can be learnt more about this library. I can only say that the presentation to me of this library by Shri Kalyanasundaram Aiyar, the noble and devoted son of Dr. Swaminatha Aiyar, is one of the most remarkable experiences of my life. There was nothing in me to deserve it but my eagerness to help in this cause. I did not know Shri Kalyanasundaram Aiyar. By correspondence I asked him if he would allow Kalākshetra to publish some of the books of his great father on Music and Drama. Through this fact alone came a sudden decision on Shri Kalyanasundaram Aiyar's part to give this library. The incidents were small but I feel sure this would not have happened without reason, for it seemed like a God-directed action and the real reason will be seen in the future, and I hope in the near future.

With the co-operation of friends and financial help there is a new field of activity for us all to enhance still more the building of India's new civilization. As I write this I think with reverence of the Rishi Agastya and dedicate this cause to Him and to our beautiful Motherland India.

Adyar

3 April 1944

TAMIL LITERATURE

Mahamahopadhyaya Dr. V. Swaminatha Aiyar's Contributions

BY R. VISVANATHAN

1. “உண்டா லம்மலிவ் வுலகம்
தமக்கென முயலா நோன்றுட்
பிறர்க்கென முயலுந் ருண்மை யானே”
புறம். 182.
2. “இருந்தமிழே உன்னால் இருந்தேன்; இமை
யோர்
விருந்தமிழ்தம் என்னுடும் வேண்டேன் -
இருந்த
உதிப்பித்த பன்னால் ஒளிர் அடியேன்
பதிப்பிக்க வேகடைக்கண் பார்.”
டாக்டர். உ. வே. சா. ஐயர்.

1. This universe exists because of the existence of Persons who spend their mighty exertions not for their own benefit but for the benefit of others.

Puram 182.

2. O Great Tamil! I lived on your account; I do not desire even the sweet ambrosia of the celestial beings. Pray, cast your merciful glance on me so that I, your humble slave, may brilliantly edit the many works born of your womb.

Dr. V. Swaminatha Aiyar

The second stanza above quoted is from the reply of the late Mahamahopadhyaya to the address presented to him on his 81st birthday at Madras on 6 March 1935. This clearly tells us the purpose of the late Doctor's life and the ideal he had set before himself. It is now our duty to see how far he was able to achieve his purpose.

Mr. Aiyar was introduced to the late Mahavidwan Minakshisundaram Pillai

in April 1871 when he was barely 16 years of age and he studied under him for five years. It was a period of great fame for Mr. Pillai as a teacher and poet. Under the patronage of the head of the Thiruvavaduthurai Adhinam the teacher-poet was accorded a high place in literary circles and he richly deserved all the encomium showered on him by the public. He was himself the author of about 100 works—most of them equalling the highest in Tamil literature.

Swaminatha Aiyar easily became the pet of his guru and was considered worthy to succeed him. During his five years' stay with him, he followed him as his shadow, visited all places of importance in his company, became acquainted with the living authors and patrons of Tamil literature of his time, studied all the available literature and grammar in the land and got immersed in the study of Tamil customs and usages, and thus became a most promising young man who could speak with authority on any literary or religious topic of the Tamil land and compose Tamil poems himself.

But it must be said also that in the nineteenth century when this future researcher and scholar was in the making, Tamil had lost most of its ancient literature. The only books available for

anybody to peruse were a few didactic works as *Thirukkural* and *Naladiyar*, religious and devotional hymns as *Thevaram*, *Thiruvāchagam* and *Divyaprabandam*, a few later Kavyas as *Kambaramayanaṁ*, *Periapuranam*, and *Naidatham*, and a host of minor Prabhandas like *Kovai* and *Ulā*, and a number of *Sthalapuranas* and almost all the works on Grammar with their commentaries. Very little was known of the Sangam works, of the great and small Kavyas, which together formed the nucleus through which all our ancient greatness could be seen and which by themselves formed the basis for all later construction of the edifice of Tamil literature. Yet, *Tolkappiyam*, the most ancient Tamil grammar, was available to scholars of this period in its entirety, though much of its rules or of their annotations was not understood, as examples and quotations for them were given from the above-mentioned Sangam works and Kavyas. Only very few Tamil scholars had the good fortune of being in possession of these rare works with their annotations and they too paid only scanty attention to them. In the wake of Hindu religious revival, secular literature and Jain and Buddhistic Kavyas were neglected. Most of these works were almost dying and many more were already dead. It was given to this chosen man of God, Swaminatha Aiyar, to rescue these dying classics from the jaws of death and give them new life and vigour which they had not known for a long time.

(Such lapses of Tamil works are not new to the literary history of the Tamil people. Once during the Sangam days,

the Tamils had lost the chapter on Poruladhikaram of the ancient *Tolkappiyam* itself, and it was by divine grace that a new book on the subject-matter was given to the Tamils. The new book which thus sprang into existence is now known as *Irayanar's Ahapporul*—Irayanar meaning God. Again during the great Rajaraja Chola's days (tenth century A.D.) *Theveram* songs had long sunk into oblivion. And it was through the help of God Vinayaka and His devotee Nambi-Andar-Nambi that the Chola was able to unearth a great portion of them and to give it to the world. Mr. Swaminathaiyar's work was no less miraculous than the above two and he alone can tell us the hardships he underwent in pursuing his self-chosen task. Our purpose is only to estimate the results of his labours.)

Though Dr. Aiyar had a crowded programme of strenuous teaching work in college (he taught Tamil for 40 years in colleges) and at home and of various academic activities which usually fall to the lot of great educationists, he found time to collect more than 1,500 manuscripts and actually edited and published about 70 of them; and he left behind him notes for probably an equal number more. His printed works cover many thousands of pages of rare Tamil textual, annotatory, and notes material.

His published works may be classified as follows: 6 Sangam works, 5 Kavyas, 14 *Sthalapuranas*, 4 Grammatical treatises, and the rest Prabhandas. Of the Prabhandas 5 are Kovais, 8 are *Ulās*, 6 *Thōōthus*, 2 *Paranis*, 1 Pillai Tamil, 3 *Venbas*, 2 *Vrithams*,

1 *Kalambakam*, 3 *Andāthis*, 3 *Prabhanda* collections, and 4 others of miscellaneous character. His prose works number 19.

A short sketch on the value and nature of these kinds of literature may help us to appraise the worth of his achievements.

I. SANGAM WORKS

Sangam works are broadly divided under two heads, *i.e.*, *Major* and *Minor Poems*. The minor poems are mostly didactic works and are smaller in size than the major works and modern scholars have a tendency to classify them as post-Sangam works. Most of these have been published by others. The Doctor's publication does not include any of these minor poems. Though he had the necessary material regarding these also, he perhaps restricted his attention to unpublished works alone. He has left behind him notes carefully prepared on these minor works also, and they are now awaiting publication at the hands of any lucky agency which may be willing to take them up.

But, the major Sangam works belong to a different category. All of them were lost in oblivion and it was left to the indefatigable labours of this discoverer that almost all of them are now available to the world. These works are again divided into two divisions, *i.e.*, *Pattu-p-Pattu* (Ten Idylls) and *Ettu-Thogai* (Eight Collections).

Pattu-p-Pattu are ten long Idylls of very high order on the ruling monarchs or chieftains of the Sangam

age. *The Collections* (anthologies) are eight in number and they consist in all of 2,425 stanzas of varied length and have been sung by almost 475 poets. These stanzas, each vying with the other for its superiority in excellence of subject-matter and in the dignity of style, were sung on various occasions, by various poets, on a number of varying topics.

The Tamil genius has classified all worldly thought and topics under two broad divisions, namely, *Aham* (the inner) and *Puram* (the outer). Under *Aham*, Love in all its aspects is dealt with and in *Puram* all other worldly acts as war, wealth, etc., are classified. Detailed rules of grammar have been written as to the nature of songs that could be compiled on these two aspects of life, their contents, metre, etc. Sangam works closely follow these rules. Along with the grammatical rules which form the basis of these works they give, as in a mirror, a clear picture of the culture of those bygone days of the Tamil land.

As already pointed out all these works were completely lost to the world during the beginning of the last century until they were discovered by the learned Doctor.

It was not an easy thing for the Doctor to achieve his aims. Difficult as it was to collect the material, it was not easy to identify the texts, because even the names of most of them were forgotten. As the first and last leaves of most of the palm-leaf manuscripts were in many cases missing, their nature and identity could not easily be established. Because our hero happened to

possess a thorough knowledge of all the commentaries of grammar and was endowed with a wonderful memory, a parallel or a resemblance to any example in the commentary, which he had already learnt, to a line in the manuscript under examination would suddenly reveal the name of the book in his hand and that would be the starting-point for future research on it. Prefaces which he has written to his publications reveal how miraculously he pitched upon the identity of many of his books and what difficulties he underwent in putting together the parts into which the manuscripts were divided and re-building them to their original forms. In short, the Doctor's work was superhuman and it has no parallel in the history of any literary discovery in any part of the world.

Thus he was able to bring out almost all the Sangam works. *Pattu-p-pattu* (the Ten Idylls) with its invaluable commentary by Nachinarkiniyar came as an eye-opener to the Tamil land in 1889, and the other books followed in slow succession. A few lines in *Purananuru* could not be discovered and the book with its ancient commentary appeared without these lines in 1894. *Patirruppattu*, a book of 100 poems on the greatness and achievements of ten kings of the Chera line, sung by ten Sangam poets, was published with the old commentaries but without the first and last chapters in 1904. These three form the Puram collections, and together portray the geographical, political, social, economic and religious conditions of the land of 2,000 years ago. Many later researches in these fields by

other scholars are entirely based upon these three works.

Aingurunuru containing 500 stanzas was published in 1903 with its short commentary. *Paripadal*, which is a book of songs set to music and which is said to contain 70 songs, could not be completely discovered. The Doctor was able to set forth only 24 full songs and portions of a few others. The book has been commented upon by Parimelagar, the famous commentator of *Thirukkural*. From this book we come to know about the conditions obtaining in the river Vaigai, and the towns Madura, Thiruparankumram, Thirumadanthurai, Thirumaliaunjolai, etc. We also learn about the modes of worship, religious beliefs and civilization obtaining in those ancient times from this work. It is a pity that such a treasure could not be had in its entirety. *Kurunthogai*, an *Aham* collection containing 402 stanzas, had been commented upon in part by two of our greatest annotators but unfortunately both the commentaries are entirely lost, though the original with varying textual readings were available even in print. It was left to our learned Doctor to write a detailed commentary on the book and publish it in 1937. The book now runs to 1,128 pages of printed matter. The value of the book may be inferred from the fact that 165 stanzas from it have been quoted or referred to or incorporated in later works in Tamil and as many as 29 commentators of a later period have quoted from this book. The Doctor's edition with the newly written commentary by himself is his masterpiece in the matter of editing

and commentary writing. This was published with the pecuniary help of the Madras University.

The other three books of the Sangam Collection, namely, *Kalithogai*, *Narainai* and *Ahananuru*, have been edited and published by others.

II. KAVYAS

Tamil tradition believes that early Tamil possessed five major Kavyas, namely, *Silappadhikaram*, *Manimekhalai*, *Jivakachintamani*, *Kundalakesi*, and *Valayapathi*. Of these the Doctor has edited the first three. *Silappadhikaram* and *Manimekhalai* are twin Kavyas and are believed to have been written 1,800 years ago. The stories depicted in them are based upon real happenings in the Tamil land. They possess a mine of information about various arts and crafts of those bygone days in addition to a fund of information on politics, warfare, religion and society of that period. *Silappadhikaram* is the only source of our knowledge about the Tamil dance and music of early days. The book has two annotations—one short and another elaborate. *Manimekhalai* has for its theme the spread of Buddhism, while the author of *Silappadhikaram* is believed to be a Jain monk. The third book *Jivakachintamani* is purely a Jain Kavya. It contains 3,145 stanzas of excellent poetry. This book was the model on which all other later Kavyas in Tamil were based. Once it was held in very high esteem in the land. It has a commentary by Nachinarkiniyar.

It was not very easy even for Dr. Swaminatha Aiyar to edit these three books. Every Jain or Buddhistic reference had to be correctly understood and explained. Reference in Tamil was not available. Yet he plodded his way with extraordinary patience and energy and laboured at them for a number of years with the result that the Tamil public now have these three Kavyas splendidly edited. He has added his own notes on *Manimekhalai*. The other two Kavyas, *Kundalakesi* and *Valayapathi*, are up to the present day considered lost except for a few stanzas found here and there.

Among the other Kavyas which our Doctor has published special mention must be made of *Perunkathai*, which is one of the forms which Sanskrit Brahada-katha took in Tamil. Only parts of this book were discovered by him and he has edited them with a very long preface and has appended his own notes—as no original commentary is available. This work is on a par with the three Kavyas above referred to, in its diction, subject-matter and in the fund of information it gives.

III. STHALAPURANAS

Next to the major Kavyas, we may take the *Sthalapuranas* or the stories of the temples. Thanks to the religious revival caused by the earnest endeavours of the Nayanars and Alvars, in the post-Pallava age, and to the great upheaval of religious thought brought about by great philosophic writers like Meykandar and Umapathy Shivacharyar of the Chola age, the land

was immersed in devotion to personal Gods and temples and temple worship became the order of the day. Festivals grew in importance and large concourses of people visited these religious places periodically. For their benefit, stories of the divine origin of the temples, of the miraculous powers of deities presiding over them, the ways in which great souls worshipped at these places and obtained salvation and such like stories were written (more or less in stereotyped forms) for each temple and they were known as *Sthalapurāṇas*. Though these Puranas were written almost on one and the same plan, we find them to be store-houses of plenty of local, geographical, historical and social information and they give the reader much religious and philosophical food in easy and digestible forms. Further they are also clothed in excellent poetry and some of them as *Thiruvālayadālpuram*, *Thyagarajalila* and *Viravanapurānam* can be placed along with the best literary pieces in our possession.

Dr. Swaminatha Aiyar was a great Shaiva devotee by birth and training. He has published fourteen *Sthalapurāṇas*, in his own inimitable way—giving a critical and long introduction to each and adding notes to the stanzas. The parallel quotations he gives for the innumerable references to the texts, his explanation of the abstruse philosophical sentiments expressed therein, and his enlargements of the anecdotes occurring in them, throw a flood of light on the religion of the land as no other religious book ordinarily does. It is regrettable that the public have not realized the value of these Puranas—

perhaps due to misguided thinking that each Purana is restricted only to its local importance. Therefore, most of these excellent books have not gone beyond their first editions.

IV. PRABHANDAS

From the eighth century A.D. a new phase of literature called *Prabhandas* began to grow in the land. Most of them are religio-literary. They are shorter in form and restricted in application. It is said that 96 kinds of Prabhandas exist in the Tamil language and their popularity can be gauged from the knowledge that scores of Prabhandas in each kind were available in print even fifty years ago. We shall hereunder examine the nature and value of some of these kinds in which our Mahamahopadhyaya was interested.

1. *Kovai*. We know Love as a theme was greatly developed by the early Tamil poets. Long treatises of grammar have been written on this aspect, and codes for poets to follow have been systematized. More than 400 steps in the development of love-making and married life have been detailed. After the religious awakening in the land, poet-religionists tried to tune this human aspect of love with Divinity, with results too wonderful to define.

The result is *Kovai-Prabhandam*. A separate metre called *Kattalai-Kalithurai* had to be used for it. The form and course of the subject-matter were prescribed. This kind of Prabhandam was mostly on some local deity of importance and at times on patrons of literature. At first reading the stanzas

seem to express an ordinary course of sexual love, but on deeper study the divine nature of the exposition naturally reveals itself. The first writer of *Kovai* was Saint Manikavasagar of *Thiruvachaga* fame. Our Doctor has edited five works of this kind of which perhaps *Thiruvānūrkovai* containing 513 stanzas is the best.

2. *Ula*. This is another kind of Prabhandam of a literary and religious type. The hero of the poem, his place of residence and his exploits are greatly praised in the words of onlooking damsels (of the dancing class) of varying ages while he is passing at the head of a procession along the royal streets. Each stanza is a couplet and is linked on to the next so that the whole piece running to a few hundred stanzas in each case looks as one poem. They are also excellent forms of poetry wherein the poet's imagination finds free play. Dr. Swaminatha Aiyar has published in his usual thorough manner as many as eight of these *Ulas* and each is as magnanimous as the other.

3. *Thōṭṭhu* (Messenger Kavya). This Prabhandam is a parallel to the *Sandesa Kavya* in Sanskrit. The effect of its subject-matter and the method of metrical composition is the same as in the *Ulas*. But the procedure is different. Here a lady in love sends a messenger to her lover asking for his grace. The lady is the soul if the lover is the Lord or a mortal if the other is a human being. The vehicle of the message is chosen to suit the whim of the poet. Among Dr. Aiyar's publications we find a Bee, the Tamil language, the Southern Breeze, a deer, a parrot, and the tobacco

as messengers. The name of the book takes after the kind of messenger chosen. This Prabhandam is widely read in the Tamil land, and the Doctor's editions have popularized them a great deal.

Among other kinds of Prabhandas which he has edited may be mentioned *Kalambakam*, *Parani* and *Pillai Tamil*. *Kalambakam* means a conglomeration of various sentiments and the handling of several metres. *Parani* is a war-song detailing the victory of a monarch over his foe. Shiva's overthrowing of Daksha is the theme of *Takkayaga-parani*, and virtue's conquest over vice is the theme of *Pasavathai-parani*. *Pillai Tamil* is a poem on a hero who is a child. It contains ten parts to correspond to the ten stages of a child's life and contains 100 songs. Dr. Aiyar has edited a few of these types of Prabhandas also.

Some kinds of Prabhandam take their names after the metres employed. These are invariably prayers to local deities. Here the poets handle various methods of word-arrangement and the names of Prabhandas as Yamaga and Thimrupu explain this method; we find such books also among our Doctor's publications.

On the whole the learned Doctor has published about 38 Prabhandas with his critical introduction, newly written notes and indices. In addition to these he has published four books on Grammar which are also new publications in the field.

V. PROSE WRITINGS

Tamil prose is only of recent origin and the Doctor's contribution to this is also not meagre. When he began

his publishing work there were only a very few prose books in Tamil; but thanks to the national awakening in the land prose-writing has become the order of the day. But a Tamil style has not yet been stabilized as all prose-writers of the present day are not good Tamil students. But the Doctor has set a model for elegant, simple, chaste and good prose which is beginning to have a great influence on the Tamil literary world.

His earlier prose-style, as evidenced in the long prefaces appended to his poetical editions, is terse, long, and appeals only to those who are familiar with the classic style of poetry. But later he began to write his reminiscences and of those whom he knew in a style appealing to the popular mind. His earlier prose-books, namely, *Buddha Charitram*, *Manimekhalai Kathai Surukkam*, and *Udayanan* are in the earlier scholastic style as they were all based on poetry. But his biography of his guru, *Minakshisundaram Pillai*, running to 740 pages, and another of his predecessor in the Kumbakonam College, *Thyagaraja Chettiar*, and his own unfinished *Autobiography* are in the latter-day easier style. He has written three other biographies of three eminent Tamil musicians. His other prose-books which number nine—excluding one essay on *Thiruvalluvar* and *Thirukkural* and his lectures on Tamil—contain in all 153 items. They are mostly on what he has seen or heard. His ideal for prose-writing may be stated in his own words: "We must acquire the habit of writing without errors and of using as far as possible

words intelligible to all. It is good to avoid in prose obsolete and variable terms. . . In speaking and writing we must aim at conveying our thoughts to others, and not at employing a learned style. . . In the choice of words we must consider more their actual currency and intelligibility than their purity." In the presentday antagonism in the land caused by the purist movement in literary matters the great master-writer's opinion on prose style has a great and refreshing influence.

* * *

These, in brief, are some of the contributions to Tamil which the great man was able to make in the span of life allotted to him. His greatness as a poet is not known to the world as his own poetical compositions, which are said to run to about 4,000 piecemeal and stray stanzas, are not yet published. His brilliance as a conversationalist, as a correct interpreter of ancient thought and customs, and his hold on the Tamil public by his personal example are not detailed. Sufficient if it is said that he, as no one else before him had done, gave an impetus to Tamil research. Tamil has a prominent place in the cultural history of the world and the great discoverer's name will be handed on to posterity as one who has helped the elevation of Tamil in the public eye. The literary public see in each of his editions not one book edited but a whole field of literature explored. The method of his publication and the fund of material he throws into it, and the arrangement he follows must form a separate study.

May his Soul rest in peace!

APPENDIX

A LIST OF MAHAMAHOPADHYAYA DAKSHINATHYA KALANITHI DRAVIDAVIDYA BHUSHANAM MAHAVIDWAN DR. V. SWAMINATHA AIYAR'S PUBLICATIONS

- | | |
|--|---|
| <p style="text-align: center;">1. SANGAM WORKS</p> <p>1. (1) Pattu-p-Pattu ... 1889
2. (2) Purananuru ... 1894
3. (3) Aingurunuru ... 1903
4. (4) Patirrupattu ... 1904
5. (5) Paripadal ... 1918
6. (6) Kurunthogai ... 1937</p> <p style="text-align: center;">2. KAVYAS</p> <p>7. (1) Jivakachintamani ... 1887
8. (2) Silappadhikaram ... 1892
9. (3) Manimekhalai ... 1898
10. (4) Perunkathai ... 1924
11. (5) Udayana-kumara-kavyam</p> <p style="text-align: center;">3. STHALAPURANAS</p> <p>12. (1) Venuvanalinga Vilasa Chirappu ... 1878
13. (2) Thirukudanthai Puranam ... 1883
14. (3) Thiruperunthurai Puranam ... 1892
15. (4) Viravana Puranam ... 1903
16. (5) Suraimanagar Puranam ... 1904
17. (6) Thyagaraja Lilai ... 1905
18. (7) Thiruvāla Vayudayar Thiruvilayadal ... 1906
19. (8) Taniyur Puranam ... 1907
20. (9) Mannipadikkarai Puranam ... 1907
21. (10) Trikkalathi Puranam ... 1912
22. (11) Vilathothi Puranam ... 1934
23. (12) Arrur Puranam ... 1935
24. (13) Thanikachala Puranam ... 1939
25. (14) Villai Puranam ... 1940</p> <p style="text-align: center;">4. GRAMMAR</p> <p>26. (1) Purapporul Venba Malai ... 1895
27. (2) Nannul Maylainather Urai ... 1925</p> | <p>28. (3) Nannul Sankaranamachi-voyar Urai ... 1928
29. (4) Tamil Neri Vilakkam ... 1937</p> <p style="text-align: center;">5. PRABHANDAS</p> <p style="text-align: center;">(i) Kovai</p> <p>30. (1) Sikazhi Kovai ... 1903
31. (2) Thiruvavaduthurai Kovai ... 1903
32. (3) Pazhamalai Kovai ... 1935
33. (4) Siramalai Kovai ... 1937
34. (5) Thiruvavarur Kovai ... 1937</p> <p style="text-align: center;">(ii) Ulās</p> <p>35. (1) Thirupuvananathar Ulā ... 1904
36. (2) Thirukkalathinathar Ulā ... 1904
37. (3) Thiruvavarur Ulā ... 1905
38. (4) Mathurai Sokkanathar Ulā ... 1931
39. (5) Kadambar Koil Ulā ... 1932
40. (6) Sankaralingar Ulā ... 1933
41. (7) Thiru-Ilanji-Murugan Ulā ... 1935
42. (8) Thirukazhukunram Ulā ... 1938</p> <p style="text-align: center;">(iii) Thōōthu</p> <p>43. (1) Kachi Anananda Rudresar Vandu Vidu Thōōthu ... 1888
44. (2) Tamil Vidu Thōōthu ... 1930
45. (3) Padmagirinathar Tenral Vidu Thōōthu ... 1932
46. (4) Mān Vidu Thōōthu ... 1936
47. (5) Alagar Killai Vidu Thōōthu ... 1938
48. (6) Pugayalai Vidu Thōōthu ... 1939</p> <p style="text-align: center;">(iv) Kuravanchi</p> <p>49. (1) Thirumalayandavar Kuravanchi ... 1938
50. (2) Sarabogi Rajar Kuravanchi ... 1932</p> |
|--|---|

(v) *Kalambakam*

51. (1) Thiruppathiripuliyur Kalam-
bakam ... 1908

(vi) *Parani*

52. (1) Takkayaga Parani ... 1930
53. (2) Pasa-vathai Parani ... 1933

(vii) *Pillai Tamil*

54. (1) Palaniyandavar Pillai Tamil 1932

(viii) *Prabhanda Collections*

55. (1) Minakshisundaram Pillai Pra-
bhanda Tirattu ... 1910
56. (2) Shivakolundu Desikar Pra-
bhanda Tirattu ... 1932
57. (3) Kumaraguruparaswamigal
Prabhanda Tirattu ... 1939

(ix) *Miscellaneous*

58. (1) Dandapani Vritham ... 1891
59. (2) Tiruttanigai Tirru Vritham... 1904
60. (3) Thirukalukunra Sledai
Venba ... 1939
61. (4) Shiva Shiva Venba ... 1938
62. (5) Kurrula Sledai Venba ... 1940
63. (6) Thirukkalathinathar Ittakā-
maya Malai ... 1938
64. (7) Magaranedunkuzhai Kādar
Pāmalai ... 1939

65. (8) Kapāliswarar Pancharatnam
66. (9) Thirumayilai Thirupandati
Text ... 1893
With notes ... 1930
67. (10) Shankaranayinar Koil
Andathi ... 1934
68. (11) Thirumayilai Yamaga
Andathi ... 1936

6. PROSE WORKS

69. (1) Madhyarjuna Manumiam ... 1885
70. (2) Buddha Charitram; Buddha
Dharma, Buddha Sangam 1898
71. (3) Manimekhalai Kathai Suruk-
kam ... 1898
72. (4) Udayanan Kathai Surukkam... 1924
73. (5) Sbri Minakshisundaram Pillai
Charitram. 2 Vols. ... 1933-34
74. (6) Nān Kandathum Kettathum 1936
75. (7) Pudiyathum Pazhayathum ... 1939
76-79. (8-11) Nallurai Kovai. 4 Parts
1937, 1937, 1938, 1939
80. (12) Thiruvalluvarum Thirukura-
lum ... 1936
81. (13) Ganam Krishnaiyar ... 1936
82. (14) Gopala Krishna Bharatiyar 1936
83. (15) Mahavaidyanathaiyar ... 1936
84. (16) Ninaivumanjari. Part I ... 1940
85. (17) " " Part II ... 1942
86. (18) Vidwan Thyagaraja Chettiar 1942
87. (19) Sanga Tamil and Ancient
Tamil, ten lectures deli-
vered at the University of
Madras.

DEVOTIONAL LITERATURE IN TAMIL

BY V. S. CHENGALVAROYA PILLAI, M.A.

IN the Tamil language "Devotional Literature" is as antique as Tamil literature itself. It would be an interesting and useful reading to trace the History of Devotional Literature in Tamil, which for the past nearly 2,000 years of the history of the Tamil language has covered a good portion of its literature. Poetical literature forms the oldest literature in Tamil, and devotional literature forms an appreciable portion therein. For the sake of succinctness and convenience we may divide the history of devotional literature into three periods, viz., (1) ancient, (2) medieval and (3) modern; and examine briefly the nature and the volume of the literature falling to each period.

Firstly, *ancient literature*:

We may assign to this period works dating from the earliest times up to the tenth century A.D. The oldest of Tamil works extant is the Tamil grammar—*Tolkappiyam*—the date of which is assigned by the Tamil scholars to a period prior to the birth of Christ. This work is all wide in its scope dealing as it does with such subjects as Botany, Geology, Theology, Psychology, Physiology and other sciences in addition to its being a science of language dealing with Orthography, Etymology, Prosody and Figure of Speech. In this work, the world or land is divided into five divisions, each division being governed by a particular deity, e.g.,

1. Forests and land adjoining forests known as the "Mullai" land;
2. Fields and land adjoining fields known as the "Marutham" land;
3. Mountains and land adjoining mountains known as the "Kurinji" land;
4. The sea and land adjoining the sea known as the "Naithal" land;
5. Desert (and sandy) land known as the "Palai" land.

For the first division, Thirumāl (Vishnu) is the presiding deity; for the second Indra; for the third Muruga; for the fourth Varuna and for the fifth Kadukāl (a form of Kālī), the Sun and Agni (Lord of Fire). It is these deities who are mainly referred to in the Sangam literature, which extended up to the third or fourth century A.D. Sangam literature refers also to Shiva as the destroyer of Thiripura, not to speak of other deities like Ganapathy, Brahma, Kaman (Cupid), the Sun, the Moon, etc. In consonance with the nature of the land concerned, in the Mullai land, Edayars (Yadhavas), the people of that land, worshipped and danced in praise of Thirumāl, and they worshipped also the horn of a she-buffalo when marriages had to be celebrated. Vedars and Koravars (people of the Kurinji land) worshipped and danced before Muruga. Indra was worshipped and festivals conducted whenever rain and fertility of fields were required. People in the Naithal land worshipped the horn of

Sura (a kind of fish or shark). Very respectful reference is made whenever Shiva has to be mentioned and He is described as the Being who knows no birth, the destroyer of Thiripura, the destroyer of the God of Death, the Great Dancer, and with such epithets as would show that He was regarded as the Supreme Lord. It is also noteworthy that in *Tolkappiyam* reference is made to impersonal God also—to that Being which knows no form but still embraces all forms, which cannot itself be seen but which sees everything, which has no name but which is praised with thousands of names and attributes such as the all-powerful, the all-pure, the all-knowing, the all-covering and what not. This supreme Being is known by the name of Kanthazhi and "Kanthazhi" is defined as the supreme Being which depends on nought, is formless and stands unrivalled transcending everything.

The oldest devotional poem now extant is the *Thirumurugatruppadai* by the great poet Nakkirar (the President of the Tamil Sangam). This work is in praise of Lord Muruga and it holds till today the first place amongst the devotional songs in His praise and almost all later works in Tamil in praise of Muruga make reverential reference to this work. The theme of this work is one who has attained the Grace of Lord Muruga and who is in the know of the way in which His Grace is to be obtained and acts as the guide to reach that goal to one who is also anxious to reach Lord Muruga's Grace. This poem which consists of 317 lines is committed to memory by the devotees

of Muruga even today, and is recited morning and evening or at least once daily by them in the faith that such recitation or daily Prayanam will remove one's woes and bring in peace of mind and happiness.

Another work of the Sangam period which contains devotional poems in praise of Muruga and Thirumāl is the *Paripadal*. Yet another work probably relating to this period (some hold that this work relates to 100 B.C.) is the *Thirumandiram* by Saint Thirumoolar. This work consists of 3,000 stanzas and is held in great reverence up to date by Shaivites. Though a devotional work, it deals with abstruse matter relating to philosophy, yogam and gnanam and attainment of the highest bliss. It should be noted that the invocatory stanzas of several Sangam works pertain to either Shiva or Thirumāl or Muruga.

About the fourth century there appeared the immortal works of Saint Manikavasagar known as the *Thiruvachagam* and the *Thirukovayar*, and between the seventh and ninth centuries when Jainism was at its height in the Tamil land and Jain works like *Jivakachintamani* appeared, saints Sambandar, Appar and Sundarar came on the field. They worshipped the Shivakshetras in the Tamil land and sang hymns in praise of Lord Shiva. These are known as the *Thevaram* (the Lord's garland) or the Tamil Vedas and they are set to tune and sung with rāgams and tālams in Shaivite temples and by Bhajana parties and in musical concerts. About the same period, i.e., between the sixth and tenth centuries, devotional literature relating to Vaishnavism also came to light

and it is the well-known *Nalayira Prabhandam*, and like *Thevaram* it is sung in Vaishnavite temples and by Bhajana parties. The excellent work *Lalladam* also belongs to this period.

Next comes the *medieval period*, i.e., the period between the eleventh and the sixteenth centuries. Saint Pattinathar flourished during this period and his poems are well-known for their true devotion and simple and easy style. His work is included in the "Eleventh Thirumurai," a collection consisting of devotional songs of some of the earlier authors like Nakkirar, Karaikalummayar, etc. It was during this period that commentaries on the *Nalayira Prabhandam*, philosophic treatises on *Shaiva Sidhantam*, *Visishtadvaitam* and other religious cults came on the scene. Puranic literature like *Periapuranam* (describing the lives of 63 Tamil Shaivite Saints), *Thiruvilayadalpuranam* (describing 64 divine plays of Shri Soma-sundara, the presiding deity at Madura) and Epic poems like *Kanthapuranam* by Kachiyappa Shivachariar describing the valour of Lord Muruga and destruction of Asuras (Surapadma and his brothers), and *Ramayanam* by the famous Kambar—one of the greatest of Tamil poets—(describing the valour of Shri Rama in killing Ravana the Rakshasa), and the celestial work by name *Thiruppugal* by Shri Arunagirinathaswami (in praise of Lord Muruga) saw the light of day. It should be noted here that what *Thevaram* is to the devotees of Lord Shiva, what *Nalayira Prabhandam* is to the devotees of Lord Vishnu, that the ever charming *Thiruppugal* is to the devotees of Lord Muruga. Though

in praise of Lord Muruga, *Thiruppugal* makes respectful references to Lord Shiva, Lord Vishnu and Pārvati Devi and adapts itself beautifully to rāgams and tālams and hence its wide popularity up till now.

When one speaks of devotional literature in Tamil the foremost works that will come to the mind of a Tamilian even today are: (i) the *Thiruvachagam* and the *Thevaram*; (ii) the *Nalayira Prabhandam* and (iii) the *Thiruppugal*. These works are of ever-enduring interest and undying fame—because of the great truths they reveal to us, and the question naturally arises, what are these truths? The essence of their teachings may be summed up as follows: He (the great Being) cannot be reached by any amount of research or investigation or by any kind of science, and there is only *one* way of realizing Him and that is through selfless piety nurtured and developed by incessant prayers and by chanting His name. As you go on praying you lose yourself, egoism disappears, and He is realized. Shaivaite devotional literature in Tamil is known by the name of "the Twelve Thirumuraigal" and they consist of the *Thevaram*—consisting of 7 Thirumuraigal, *Thiruvacham-Thirukovaya* (8th Thirumurai), *Thiruvisaippa Thiruppakandu* (a collection of songs by certain Siddha Saints—9th Thirumurai), *Thirumantiram* (10th Thirumurai) the 11th Thirumurai (another collection already referred to), the 12th Thirumurai which is the *Periapuranam*.

Then comes the *modern period* covering the period from the seventeenth century up to date. The devotional

literature relating to this period is poems known by the names: Andathi, Malai, Kovai, Kalambakam, Ulā, (with the exception of Gnana Ulā or Adi Ulā by Seraman Perumal of the ninth century) and Pillai Tamil. The great poets who contributed to these forms of literature are Kumara Gurupara Swamigal, Sivaprakasa Swamigal, Pillaiperumal Iyengar and Sivagnana Swamigal. It should be mentioned here that a particular form of devotion usually resorted to by Tamil poets is known by the name Agapporru. Here the Jivatma—the soul—is personified as the lover (male or female) and the Paramātmā—the Lord—is personified as the Loved, the underlying idea being that if our yearning towards Him is as natural and real as our love towards a man or woman, we are sure to get His blessings and eventual salvation. Special mention has also to be made of Saint Thayumanavar's works, which are most popular amongst the Tamils and Shri Ramalinga Swamigal's Arutpa, which, of late, has won the heart and soul of the Tamil public. To this period belongs also the Christian literature works like *Thempavani* and the works of some Muslim devotees.

Another class of work of this period is *Sthalapuranas* depicting the history and greatness of the several sacred places in the Tamil land. There are 274 Sthalams which have the immortal Thevaram songs and 108 Thirupathis which have the Vaishnavite sacred songs. Almost all these *Sthalapuranas* are translations from the Sanskrit and the foremost place in this kind of com-

position will go to Minakshisundaram Pillai, guru of our revered Dr. V. Swaminatha Aiyar.

A few words about devotional literature in prose will not be out of place. It was only after the middle of the nineteenth century that devotional works in prose came on the field. These are easy prose works of *Ramayana*, *Bharatham*, *Periapuranam*, *Kanthapuranam* and *Thiruvilayadalpuranam*; and the first and foremost writer who deserves our praise for this branch of work is Shri Arumuganavalar of Jaffna.

So far as to the history of devotional literature in Tamil. In the end, the question naturally arises—how came we in possession of these great and ancient works hundreds of years after they were composed? Due praise should go to the great souls of the nineteenth and twentieth centuries who toiled hard for the collection in the printing and publication of these works. Well, who is it that both in quality and quantity merits the first prize and laurel in undertaking the stupendous task of unearthing these works, in unravelling them from the cadjan-leaves on which they were written, in preserving them from destruction and in presenting them to the Tamil world in the form of neatly printed editions? The answer is easy. It is our late lamented master Mahamahopadhyaya Dr. V. Swaminatha Aiyar.

He is gone who seemed so great,
Gone; but nothing can bereave him
Of the force he made his own
Being here.

TAMIL MANUSCRIPTS

Story of Dr. V. Swaminatha Aiyar and Ancient MSS.

BY S. G. GANAPATHI AYYAR, B.O.L.

WHEN Dr. Aiyar breathed his last in 1942, he had lived 87 years, for service and uplift of the Tamil language. He had not attained the age of twenty when he had already delved deep into its literature, and for a magnificent period of nearly seventy years he played the roles of teacher, editor, commentator and author. His contributions to Tamil literature and the consequent invaluable service he has rendered to the land of the Tamils are distinguished by the fact that the writings are spread over nearly 18,000 pages and relate to subjects never studied before. His work falls under four general categories, viz., (1) Sangam Works (works written more than 1,800 years ago), (2) Literature on Buddhism and Jainism, (3) Prabhandas (Minor Poems) and (4) Biographies and Life-sketches.

During his student days, and for a hundred and fifty years before, there was little acquaintance with the Sangam classics. The works on Buddhists and Jains had disappeared into oblivion. It was therefore no easy matter for him to learn and understand the customs and traditions of these people in recasting their literature. He managed to pick himself up despite these handicaps and shaped his writings truly.

Without being tempted to copy the matter as it was on any palm-leaf

manuscript, he would patiently wait for some more copies of the same from various sources and only after a minute comparison and great deliberation did he venture to re-write the matter for publication. From the topics he would decide the text of the original and prepare an index and a glossary for the text; he would also study cross-references of some terms to other works and note down the allusions also. Endowed with a fervour to explore potential sources of information and with an instinct for following up, he would approach the families of dead pandits and beg leave to search in their literary belongings. Not infrequently, the head of the family would conservatively refuse to let him in, until local influence was brought to bear on him to evoke a compliant attitude. All this he would often have to do after reaching the village hungry and thirsty having walked several miles. Once he happened to come into a village when the sun had already set and discovered a few palm-leaf manuscripts in somebody's possession. Though he could examine them only in the moonlight slowly and smilingly he discerned evidences of Mullai Pattu (song in which a wife thinks of her absent husband), one of the Pattu-p-Pattu (the Ten Idyls).

He returned to his college duties the next day almost entranced. Later,

when he wrote an account of this discovery, he gave it the title "The jasmine that blossomed in the moonlight" with a pun on the word *Mullai* (the word *Mullai* also means Jasmine). The song opened in the moonlight much in the same way as the flower does.

In all, he treasured about 1,500 manuscripts which have now been most generously presented by his son to the library at Adyar called after the great scholar.

In his twenty-seventh year he commenced work on the publication of *Jivakachintamani*, a classic of the Jains. The available text and commentary contained manifold references to the conventions and religious principles of the people, and truly there was none competent to explain them. He laboured to acquaint himself with a number of Jain families and sought their aid in understanding these references. He met the same difficulties when editing the Buddhist work—*Manimekhalai*. Again he had to trace out persons who knew the Pali and Sinhalese languages. Today these two books stand as the chief monuments to his ardour, industry and indefatigability in the pursuit of literary knowledge.

He did not know any language other than Tamil, but soon learned to read proofs and all other aspects of modern typography.

His biographical studies are not mere narratives of the subjects but are interspersed with illuminating discoveries on the relevant history of the people contemporaneous with each subject. In these biographies one would come across the social history of the people of the eighteenth and nineteenth

centuries. He profited by the early habit of maintaining a diary, and of recording any information that the young or old could give him. Like Johnson he was a great conversationalist. He would gather the ears of corn while he held somebody—young or old—literate or illiterate—in conversation, thresh them out instantly, and store them in the granary of his mind. His *Life of Minakshisundaram Pillai*, his teacher, shows a wealth of dialogue. He would often ask someone to translate and read out modern English writers to understand their style and approach. He had a scrap-book containing cuttings from unthinkable sources and a library of rare and very ancient publications. Some books have been rebound interleaved for his corrections and explanations, and the marginal markings on the pages are numerous and varied according to their significance.

His researches extend over a wide field and the material prepared by him and yet to be published may roughly be twice as much as has come out during his lifetime. There are fruits of his own labours and enquiries still awaiting classification and editing.

I am one of those who was fortunately associated with him for a long time, and the number of students and teachers who have known him personally or through his books is legion. Our task lies in commemorating his memory in all ways possible, and in revealing to the Tamil Nad the rest of his work that has yet not found expression in print. Never before in recent years have we had a stalwart like him and when again shall we have another?

DR. V. SWAMINATHA AIYAR AS

I KNEW HIM BY S. R. BALASUBRAHMANYAM, M.A., L.T.

Headmaster, Sir Sivaswamy Aiyar High School, Thirukattupalli

MY interest in Dr. U. V. Swaminatha Aiyar began with my Tamil studies nearly a quarter of a century ago. For some years his name was to me merely a romantic dream. But during the last fifteen years of his life it was given to me to have known him intimately; and ever since we first met, my heart's admiration for Dr. Swaminatha Aiyar has gone to him in a full measure; and today I cherish his memory as that of one who was great in his profound humanity as much as in his matchless scholarship.

By a rare fortune my lot was thrown with his during the time he was Principal of the Shri Minakshi Tamil College at Chidambaram. I was then connected with the management of this and allied institutions maintained by Raja Sir Annamalai Chettiar. And in that capacity I had frequent opportunities of coming into close and intimate contact with him. This official relationship happily ripened into lasting friendship. During the time he was Principal of the Tamil College we had occasion to discuss many plans for the furtherance of Tamil research. We then dreamed—at one stage it looked as if the dream would materialize—that all his manuscripts, laboriously and earnestly collected, should be transferred to Chidambaram and that a band of scholars should under his guidance

bring out all unpublished works and also publish critical notes, linguistic and historical. We further planned that a building for Tamil Research should be erected at Kothangudi village to the east of the Chidambaram Railway Station. This sweet dream vanished with the recall of the father by his devoted son, Mr. Kalyanasundaram Aiyar. And what Chidambaram lost, Adyar has gained!

Dr. Swaminatha Aiyar was animated by a true religious fervour. While he was at Chidambaram, he used to go to the temple of Natarāja almost every day, and very often we could see him doing his perambulations round the four car streets with a rosary of beads in his hand, his face and body shining bright with sacred ash. He used to revel in the temple Prasādam; and those of the Chidambaram temple are deservedly famous. And the only rest he would allow himself from his intellectual pursuits was his devout prayer to God with the telling of the beads and the uttering of the holy word.

As a scholar and teacher Dr. Swaminatha Aiyar stood unrivalled. His fame had already been made; and when a scholar of that eminence came to Chidambaram, it is small wonder that admiring students gathered to learn at his feet. His disciples held him in great esteem and they were eager to pursue

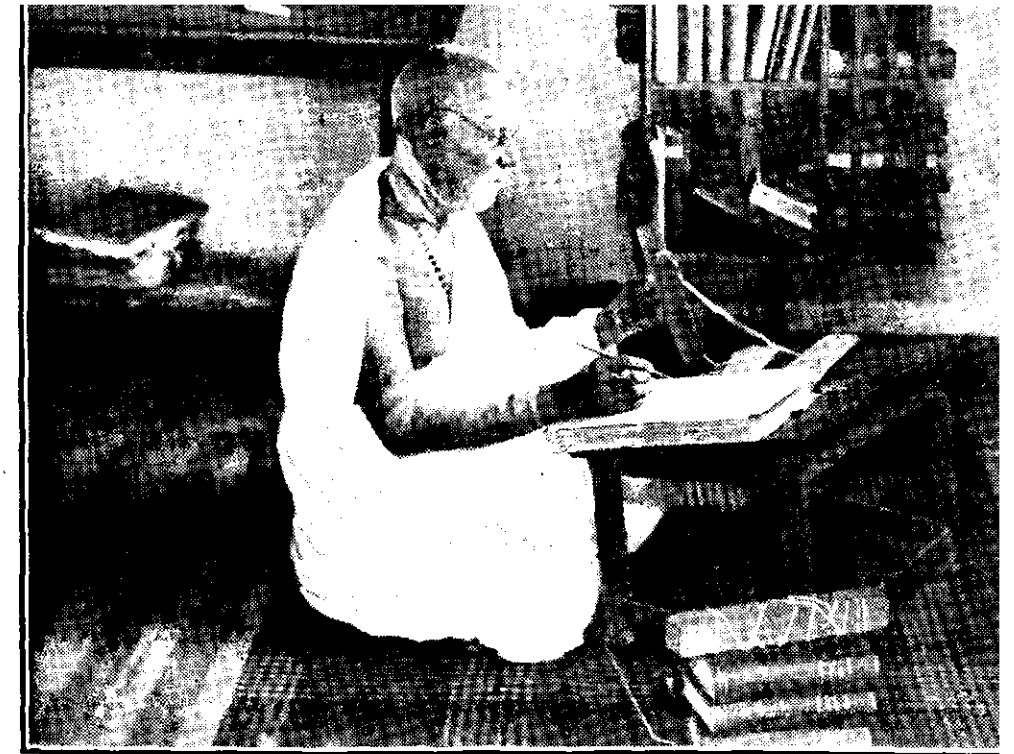
knowledge and gain the utmost benefit by contact with him. He held his classes generally during the last hour of the day so that he might defy the restrictions of time imposed by the time-table; for, in instructing his pupils, he believed not in time-limit like his equally eminent contemporary, Mahamahopadhyaya S. Kuppaswamy Sastriar.

As in the Gurukulas of old, Dr. Swaminatha Aiyar's disciples served him even at home. It was the privilege of some of the loyal and earnest ones among them to assist him in his work of editing unpublished Tamil Classics or of republishing them. He taught; and when he did not teach, he edited. Whoever visited him in his home could have gained a vivid picture of the Mahamahopadhyaya seated cross-legged in front of his desk with manuscripts on one side and index slips on the other, surrounded by a few earnest and devoted disciples engaged in the common task. I have often wondered how this great Savant of Tamil had learnt this modern apparatus of critical study when, apparently, neither by his education nor by his training he was equipped at all for that task. His editions stand apart, and only those who have used them could appreciate their value. But for his patient plodding into manuscripts and his critical acumen to sense the correct reading, the texts of the great Sangam works would have remained nebulous; and much havoc would have been wrought by the venture of uncritical minds. Dr. Swaminatha Aiyar's devotion to learning and pursuit of knowledge knew no bounds. He was

ever eager to gather knowledge from every quarter—books and men, high and low. Legends, anecdotes and folk-songs, however trivial—these he collected patiently and used them in a matchless manner in editing the *Sihalapuranas*. Like Socrates, he believed in the method of widening knowledge by interrogation. And whatever he thought was valuable to him, he noted down for future use. He had a powerful and vivid memory and he would often regale his friends with interesting anecdotes from his long and eventful life.

Whenever I went to Madras, I made it a point to call at Thiagaraja Vilas, and I have spent some delightful hours during those visits. Even at that age, Dr. Swaminatha Aiyar used to ply me with questions on the history of Chidambaram, the value of inscriptions in elucidating literary texts as in the *Ulās* and allied topics. He used to show me the cadjan-leaves collected with great effort and the texts and notes for publication which he had prepared elaborately and after intense study. I fondly believed that he was destined to live for ever for the benefit of the Tamil Language and Tamil Literature.

I recall now my last visit to Thiagaraja Vilas during the lifetime of the venerable Mahamahopadhyaya. He had just had a fall and his leg was bandaged. His son, Mr. Kalyanasundaram Aiyar, was careful in admitting visitors and warned them not to exhaust the little physical strength of a feeble old man in bed. Once in his presence the warning went unheeded—of course the Doctor was the aggressor.



In his old age still working at cadjan-leaf MSS.



Young Swaminatha Aiyar editing
"Jeevaka Chintamani"

Even then his thoughts began to soar to high themes. He talked of the new-planned editions of the *Kural* and the *Ramayana*, the reprint of the *Patirruppattu* and *Purananuru*. I did not want to disregard the son's warnings in the interests of a precious life which he wished to save as long as he could. I said Good-bye and left his presence. I was again called back to his side a second time and even a third time. It was a touching scene. Dr. Aiyar clasped me by the hands as if to embrace me. He blessed me with all his heart. And what parental love he showed me! When I left Thiagaraja Vilas, a strange thrill came over me—perhaps a premonition of his approaching end. Then happened his fateful exodus to Thirukalikundram—a holy spot which was so dear to his heart. It is a strange coincidence that he died there just when I had published my article on the Sacred Hill of Kites. And fittingly I sent a reprint of that article to his sorrowing son as a humble tribute to the memory of the great scholar who

had gone to eternal rest in the place of his choice.

Dr. Swaminatha Aiyar was a scholar of the highest calibre. If Tamil has come to hold an honoured place in South India today, it is in no small measure due to the untiring labours of scholars of the type of Dr. Swaminatha Aiyar. Even of this type, he is the greatest. Such men appear only once in many generations. They come to fulfil a great purpose and their work is of enduring value. It is mainly by his critical editions of the Tamil Classics—*Chintamani*, *Paripadal*, *Pattu-p-pattu*, *Purananuru*, *Padirruppattu*, *Aingurunuru*, *Kurunthogai*, *Silappadikaram*, *Manimekhalai*, *Perunthogai*—that his name will live. Later in life, he began to give a new direction to Tamil prose literature. If to scholars he lives by the classics he edited, he has by his Autobiography made an everlasting appeal to the common man as well as the scholar. I venture to say that Dr. Swaminatha Aiyar's name will live as long as the Tamil tongue endures.

MAHAMAHOPADHYAYA DR. V. SWAMINATHA AIYAR

BIOGRAPHICAL DATES

Born March 1855.

Studied under Ariyalur Satagopa Aiyengar and Senganam Vridhachala Reddiar—till the end of 1871.

Was a student of Mahavidwan Minakshisundaram Pillai from April 1871 to 1876.

Began reading under Shri Subramania Desigar of Thiruvavaduthurai Mutt in 1876.

1876-1880, was the Adhina Vidwan of Thiruvavaduthurai Mutt teaching many pupils.

Was appointed as Tamil Pandit in the Govt. College, Kumbakonam, in 1880.

Edited and published *Jivakachintamani* in 1887.

Lost his father in 1893.

Transferred to the Presidency College, Madras, in November 1903.

His mother died in 1905.

Had an interview with the then Governor of Madras, Lord Carmichael, in 1911.

His wife died in May 1917.

Retired from service in 1919.

Dr. Rabindranath Tagore paid a visit to his house in 1919.

Remained at Thiruvavaduthurai between 1919 and 1922.

Was principal of Shri Minakshi Tamil College, Chidambaram, from 1924 to 1927.

Delivered a course of ten lectures on "Tamil of the Sangam Age and later period" in 1927 under the auspices of the Madras University.

Met with an accident in 1931 and underwent an operation on the leg.

Was Chairman of the Reception Committee of the Tamil Lovers' Conference held in 1933.

Wrote and published the biography of Shri Minakshisundaram Pillai in two volumes in 1934.

81st birthday celebration (Sathabishekam) in March 1935.

Publication of *Kurunthogai* in 1937 under the patronage of the Madras University.

Underwent an operation for cancer in the Govt. Royapuram Hospital in January 1940.

Began writing his autobiography in January 1940.

Kanakarathnabishekam in December 1941.

Fell ill in January 1942, and died at Thirukalikundram on 28 April 1942.

SPECIAL HONOURS AND TITLES

1885. Mahavidwan conferred by H. H. Subramania Pandara Sannadhi.

Avl. of Thiruvavaduthurai Mutt.

1892 Honoured by Baskara Sethupathi of Ramnad.

1903 (1st January). Certificate in recognition of his researches and work in connection with ancient manuscripts given by the Chief Secretary to the Govt. of Madras on the Coronation Day of His Majesty King Edward VII.

1906. Title of Mahamahopadhyaya conferred by the Viceroy and Governor-General.

An honorarium of Rs. 1,000 granted by the Madras Govt. for his research work.

1912. Presentation of Thoda and other honours by Rajarajeswara Sethupathi Avergal of Ramnad.

1917 (February). Title of Dravidavidya Bhushanam, conferred by the Bharata Dharma Mahamandal, Benares.

1922 (January). A Gold Medal awarded for proficiency in Tamil by his Royal Highness the Prince of Wales in the Senate Hall during his visit to Madras.

1925 (June). A purse of Rs. 5,000 was presented under the auspices of Madura Tamil Sangam by the public.

Title of Dhakshinathya Kalanithi conferred by H. H. Shankaracharya of Kumbakonam along with a gold fountain pen and Thoda.

1932 (3rd August). Degree of Doctor of Literature conferred by the University of Madras.

1935 (6th March). Grand celebration of the 81st birthday in the Senate Hall, Madras. Honoured by the public.

Purse and addresses presented.

APPRECIATIONS

DEEP SCHOLARSHIP

THE world of Tamil letters and all interested in South Indian History and Culture ought to feel profoundly grateful for having been enabled to gain access to many a priceless treasure of Tamil literature by the indefatigable literary zeal and the superior type of deep scholarship and careful research which Mahamahopadhyaya Pandit V. Swaminatha Aiyar has brought to bear upon his numerous Tamil publications.

Proceedings of the Director of Public Instruction. R. C. No. 3531/19 dated 13 June 1919

50 YEARS OF STRENUOUS WORK

Every one will admit that it is a difficult task to edit and publish old works that are to be had only on cadjan-leaves with letters eaten away by white ants, with words altered or left out, with lines run into one another, with alliterative marks mutilated, with no dots over consonants, and with no devices to differentiate the poetical lines given in illustration from the original that is being deciphered. All these difficulties Mahamahopadhyaya V. Swaminatha Aiyar has encountered and surmounted not for a year or two or three, but for the last fifty years and more and placed his Tamil works within our easy reach.

Educationist, Madras, 1933

WORK, WORK, WORK

To see him at work would be a tonic to any young man. During the last thirty years at least, he has lived the patient, strenuous life of laborious days.

But he almost looks younger for it. Work would seem to agree with him wonderfully. He thrives on it. It is true he is careful and consents to sleep and eat; but he does not believe in any fads about physical exercise. He plays no games. Work is his food. Work is his worship. Work is his estate. Work is the breath of his life.

V. V. SRINIVASA AIYANGAR,
Retd. Judge, High Court, Madras, 1933

TO REVOLUTIONIZE TAMIL

... The Mahamahopadhyaya has accomplished, single-handed and at enormous personal sacrifice, the work of deciphering, editing and publishing the great classics of the Golden Age of Tamil Literature, with the result that our conception of the culture of the ancient Tamils is very different today from what it was when he began his life's work. . . .

The Hindu, 7 Feb. 1935

HIS 81ST BIRTHDAY

... His Excellency has asked me to convey to Mahamahopadhyaya Dr. V. Swaminatha Aiyar through you his congratulations on his eighty-first birthday.

Govt. House, Madras Yours truly,
27 Feb. 1935 (Sd.) A. D. CROMBIE

ONE WITHOUT A SECOND

Mahamahopadhyaya Dr. V. Swaminatha Aiyar is one without a second in the field of Tamil research and scholarship. For over two generations he has

been devoting his best talents and energies for Tamil research.

S. R. VENKATARAMAN, B.A., B.L.
2 March 1935

A MODERN HERCULES

... He has brought out in this manner standard works of great antiquity, as many as perhaps twelve in number, running into thousands of pages, and over thirty other works which, although not ancient, were printed and published by him for the first time. Such an accomplishment would be a monument of credit to any college of research with a well equipped cadjan library, a competent staff under the direction of a supremely capable chief. Dr. Swaminatha Aiyar has been such a college of research in himself for years, and even now at the present hour he has not ceased to be such an institution. . . .

K. VYASA RAO,
The Hindu, 5 March 1935

THE OLD AND THE NEW

... Possessing as he did, the acumen of critical research and the learning of a pandit, he combined in himself the rare virtues of the old and the new in cultural scholarship. . . .

The Madras Mail, 7 March 1935

A NON-ENGLISH-SPEAKING D.LIT.

... His is the distinction of being the first non-English-speaking Indian to be honoured by a British University with the degree of Doctor of Literature. . . . The results of his literary labours of over half a century as editor and commentator may be seen in the superb editions done in western style with introductions, notes, glossary and indexes.

REV. DR. T. ISAAC TAMBYAH,
Jaffna, 7 March 1935

A GREAT INDIAN

The passing of Mahamahopadhyaya Pandit Swaminatha Aiyar has removed from India another great influence so closely following the passing away of Poet Rabindranath Tagore. It is a great misfortune for our country though perhaps only South India would know of such a loss. If the Mahamahopadhyaya had written in English and had travelled around the world he certainly would have been recognized as one of the greatest contributors to the cultural renaissance of the world. But his contribution to the Tamil language and learning, whether it is in English or not, makes no difference to the greatness of his personality.

The Young Citizen, May 1942

PLAIN LIVING AND HIGH THINKING

... Whether in the direction of retrieving the priceless works of the past or of popularizing Tamil classics or of uniting exacting standards of modern scholarship and literary criticism with the virtues typical of the Pandit and the Upadhyaya of the older days, there were few to equal and none to surpass the Mahamahopadhyaya. He furnished a rare example of austere simplicity of life and of continuous devotion to the things of the intellect and of the spirit.

SIR C. P. RAMASWAMI AIYAR,
2 May 1942

SHRI SHANKARACHARYA'S TRIBUTE

... The Doctor harmonized the cultural unity of India by his striking contribution to the cause of Tamil. His death is an irreparable loss to the country. It is highly problematical whether we will have a scholar of the stamp of Dr. Swaminatha Aiyar for a century. . . .

The Hindu, 9 May 1942

A GREAT EDITOR OF TAMIL CLASSICS

BY T. C. SRINIVASA AYYANGAR

THE life and labours of this great son of the Tamil Mother, Mahamahopadhyaya Dr. V. Swaminatha Aiyar, are among the cherished assets of the Tamil Nad. He will occupy a unique place in the history of the Tamil language and literature when it comes to be written. To him in a conspicuous measure is due the revival of Tamil learning and the recovery of the wealth of ancient Tamil classics. During a life of continuous activity, inspired and sustained by a single-minded devotion, he presented to his countrymen, one by one, the almost forgotten works of the Sangam age and created a widespread interest and enthusiasm for Tamil.

It is two years since he passed away at a ripe old age, leaving to us an imperishable memory. It would not be inappropriate to note the special features in his editions of the masterpieces which made such an universal appeal.

Strict accuracy, painstaking thoroughness, impartial fairness in the statement of the viewpoints of the authors, and attractive presentation along with all the necessary aids to facilitate study, are the chief characteristics of his editions.

The prefaces to his editions and some of the short sketches he wrote to "Kalamagal" give us an idea of the immense trouble and expense he put himself to, in his search for manuscripts. His travels to distant and often obscure

places were in the nature of a pilgrimage to the old and far-away literary shrines. His efforts to get the manuscripts were prodigious. Having collected almost all the available manuscripts, which in many cases were fragmentary, mutilated and damaged by insects, he began the serious work of deciphering them, transcribing the same, and studying them with a view to arrive at the correct text, from a number of different readings, in the light of old commentaries, if any, and with reference to the contemporary works. This was a necessary process as the ancient works abounded in difficult constructions, obscure passages, obsolete expressions and archaic ideas. Once these were settled, the next step was to prepare the accessories without which the works could hardly be read with interest and profit. The work was then published, equipped with a preface giving an idea of the class and the period to which the work belonged and of the places from which the manuscripts relied on were obtained, with the special characteristics of the more important of them, a sketch of the life of the author and of the commentator giving the references in support of the account, an interesting and lucid version of the story or the subject-matter of the work with apt quotations of striking passages from the work itself, and notes elucidating the peculiar tenets of the author, and the doctrines and

beliefs presented in the work. The editions also contain various explanatory appendices relating to the places, the incidents and other matters of historical and literary interest occurring in the work, and a list of other works wherein the work then edited or its author or the characters or incidents therein come in for reference. The work so begun and completed, involving study, research and sustained intellectual effort, often over a period of years, was presented to the public, supplied with every equipment necessary for comprehensive study. The editions are almost encyclopædic in respect of the concerned works. A reference to the editions of some of the works would show the difficulties he faced and illustrate the characteristics mentioned.

Silappadikaram and *Manimekhalai* are companion works written by contemporary authors belonging to different stations in society and professing different faiths. The author of *Silappadikaram* was a Chera prince, who had taken Holy Orders early in life, as a Jain monk. The story of his work dealt with the happenings in the then flourishing three Tamil kingdoms and with several aspects of social life. The author adopted an appropriately grand style. Parts of the work pertained to the two lost branches of Tamil learning இசை and நாடகம் (music and drama). Herein were the chief difficulties in the way of the editor. Most of the works relating to Tamil இசை and நாடகம் had been lost, even in the time of the commentator Adiyarku Nallar. His commentary was not complete. Yet, it was the only source of information. After a detailed

and comparative study and careful research aided by his vast learning, Dr. Swaminatha Aiyar brought out an illuminating edition of the work and the commentary.

Manimekhalai is a romantic epic written by a grain merchant of Madura, professing a form of Buddhism then prevalent in South India, akin to the Hinayana cult. The style is simpler than that of *Silappadikaram*. The work is deeply saturated with the doctrines, beliefs and rules of conduct of that faith. Without an adequate knowledge and appreciation of that school of Buddhism, the study of that work would be defective and would lose much of the interest. Buddhism as such disappeared from South India. Except a very few old works of Buddhist authors and the references to Buddhism and its doctrines in the polemical works of rival faiths, there were no sources of obtaining an adequate and correct knowledge of Buddhism in the Tamil country. Dr. Swaminatha Aiyar set about to study the religion and sought the aid of professors who had access to the literature in English on Buddhism, of pandits who had similar access to such literature in Sanskrit, and of Buddhist theologians through friends. He tested the knowledge so obtained with the information gatherable from *Manimekhalai* itself and other surviving works of Buddhist authors in Tamil. He wrote a charming life of the Buddha and a lucid account of Buddha Dharma and the Sanga. In an easy and flowing style, he narrated at length the story of *Manimekhalai* bringing out the moral of the work and illustrating it with apt quotations.

He added the necessary appendices relating to the places, personages or the incidents occurring in the work. There being no classical commentary on the work, he prepared exhaustive notes explaining the difficult words and passages and giving references to other works wherever necessary. *Manimekhalai* thus decked and equipped appeared and instantly captivated the heart and intellect of the Tamils.

Paripadal is one of the oldest works, a major portion of which and of its valuable commentary was lost. The hope of discovering a manuscript of the full work having failed, he presented to the public the available remnant of the work and commentary, even reconstructing, from the references and citations in classical commentaries on other works, some passages in the texts. Though it is a work dealing with the Hindu faith, yet it relates to a period when different forms of worship and ideas prevailed. The difficulties of editing the fragment of such a work are obvious.

One of the forgotten old major works, he published comparatively late, was *Perunkathai*, the story of Udayana. Here again, he was unable to get a manuscript of the full work, in spite of prolonged and diligent search. Parts in the beginning and closing portions were lost. In preparing the work for publication, the aids were mainly from

Sanskrit works and references in some of the Tamil works. Among the other well-known characteristics of his editions, is his narration of the story in a magnificently grand style appropriate to and harmonious with the theme of the epic and the exploits of the hero.

Space forbids reference to other works.

His literary work was not confined to the editing of ancient works. He has published a large number of later works, mediaeval and modern. His methods in editing have been followed by others.

One other noteworthy service his editions rendered is the setting of certain models of prose style. Latterly he took to writing prose works. His life of his great master, *Shri Minakshisundaram Pillai*, in two volumes is a contribution of great value. His Autobiography, though unfinished, is still a priceless addition to Tamil literature. These two works, while dealing apparently with two lives, are really a literary history of our own times during the nineteenth century. The short sketches he has contributed afford very pleasant reading. All these make out the possibilities of Tamil to expand and assimilate any form to serve all the cultural needs of a progressive community. It is up to the Tamils to enshrine the eminent Doctor's services and emulate his example and enrich Tamil.

... There is no periodical of importance in Tamil to which he did not contribute his valuable articles ... Dr. Aiyar was the master of the polished prose style and was one of the foremost Tamil scholars responsible for the renaissance in Tamil letters. ...

The Indian P. E. N., June 1942

WHAT IS YET TO BE DONE

BY S. KALYANASUNDARAM AIYAR

THE work before us in respect of the late Doctor's publications may be classified under two heads:

1. Perpetuation of the books that have already been printed by him;
2. Making use of all the material left by him yet unpublished.

Of these two, the first is an easier task; but even here there is much work yet to be done; the late Doctor had been a student throughout his life. Before he took up any manuscript for publication he would thresh out all the material available at his hands and then only venture to print it; but after the publication, much new material would slowly become available, many passages which were at first not quite well understood would become clearer and thus new information would be had for the book. These additional useful notes would be written down by the late Doctor, as and when they occurred to him, on separate slips or as marginal notes in the printed books. The additions thus left by him are plenty, and they should be incorporated in the new editions of books when they are taken up for reprint.

After his demise, the fourth edition of *Jivakachintamani*, begun by him in April 1941, was completed, and the third edition of *Aingurunuru* and the fourth edition of *Silappadikaram* have just been published. These revised editions have become greatly enlarged

by virtue of the valuable notes left by the late Doctor and also as a result of a little deviation in the manner and method of arrangement of the matters.

The second class of work mentioned above may again be divided into two parts: (1) Preservation of all the palm-leaf manuscript collections of the great scholar who had spent his whole lifetime for this purpose; and (2) their publication.

In quantity and in value they are equal to, if not greater than, the late Col. Mackenzie's collections which are carefully preserved and made use of in the Government Oriental Manuscripts Library. Fortunately, Shrimati Rukmini Devi has undertaken the preservation of the library, and our thanks are due to The Theosophical Society for housing the library on its premises. Through her efforts the manuscripts in Dr. Swaminatha Aiyar Library have been beautifully arranged to facilitate ready reference, and the work of cataloguing has been made easy.

The late Doctor has himself copied on paper many of these manuscripts. They have to be checked with the originals once more, and the copying of the other manuscripts has to be done. The latter work itself may require a separate copyist section manned by persons with good scholarship in Tamil and capacity to decipher ancient writings written on old palmyra leaves.

The next and most important task before us is the publication of these unpublished works exactly as far as possible on the model set by the late Doctor. As he was working at his manuscripts till the last it was possible for him to leave behind from 50 to 60 works well prepared and almost ready for publication. The publication of such works may be taken up immediately one after another.

In this connection we desire to express our gratitude to Kalākshetra for its munificence in meeting the expenses of publishing *Bharata Senapathiyam* and *Kumbesar Kuravanchi*.

Among the books to be published special mention has to be made of *Kambaramayanam*, *Thevaram*, *Thiruvachagam*, *Naladiyār*, and *Yapparunkala viruthi*.

Kambaramayanam consists of six volumes of nearly 12,000 stanzas. It is considered to be one of the greatest and most valuable books in Tamil literature and is held in high esteem by all. Various editions of the work with and without annotations are available in the market; but the Doctor's research in this field has enabled him to arrive at the correct readings of the texts in various places. He had studied all books on the story of Rama in Tamil and also acquainted himself with books on the subject in Sanskrit and other languages. He has left regularly written notes for a major part of the work and rough notes for the rest. A publication with these notes would no doubt be a valuable addition to Tamil literature.

Thevaram and *Thiruvachakam* may be mentioned as of equal value to *Kambaramayanam*. They are prominent among the Shaivite holy books. The late Dr. G. U. Pope was specially attracted by *Thiruvachakam* and he has published an English translation of the book with a long introduction. As one who devoted a great part of his early life in the midst of Shaivite scholars, at the famous Thiruvavaduthurai Mutt, Dr. Swaminatha Aiyar was an authority on Shaivite philosophy and religion. He has left elaborate notes of research on these works, viz., *Thevaram* and *Thiruvachakam*.

Publication of these works also may entail as much labour and time as for *Kambaramayanam*.

Instead of detailing the value and nature of each of the other manuscripts to be published, an idea of the volume of work before us may be obtained by a rough classification of them as follows:

Grammar	....	....	25	works
Literature (major)	....	....	40	"
Literature (minor)	....	....	130	"
Philosophy and Religion	....	....	20	"
Glossary and reference books	....	....	25	"
Puranas	....	....	20	"
Music and Drama	....	....	15	"
Total			275	

This is only a very rough division. Of these some have already been published by others. Leaving these out of consideration for the present we might take up the rest for immediate publication.

In addition to the above, the late Mahamahopadhyaya compiled a huge list running into hundreds of pages on the lives of Tamil poets from the earliest times, hitherto unknown to the Tamil world. He also compiled an encyclopædia of natural phenomena—also running into hundreds of pages—from Tamil literature. A third compilation of his is on the choice quotations from Tamil literature, and still another a dictionary of classical words. These also have to be edited and published.

The poems composed by him occasionally are about 3,000 in number. These are also worth publishing.

A PIONEER AND A POWER IN TAMIL LAND

... Dr. Swaminatha Aiyar's aim was always to find out the truth and he spared no pains or effort to do so. He combined in himself the greatness of the old pandit and the critical discrimination of the new literary critic and expositor. Though he knew very little English he was far ahead of most of his contemporaries who had been educated in English as well as in Tamil. I still remember the thrill with which I studied his edition of the *Jivaka-chintamani*, the first of the great masterpieces that he produced. He was not only a stickler for accuracy, but a wise interpreter of the spirit of the original poems. He had lived with the authors in their works and entered sympathetically into their thought. ... Tamil literature owes an incalculable debt to his strenuous labours and to his massive scholarship. ...

REV. H. A. POPLEY,
The Hindu, 9 May 1942

Thus a huge programme of work is before us. For this systematic planning is necessary. Time and money are also essential factors. The Mahamahopadhyaya was a man God-sent to do a special deed of service to the world in general and to the Tamil Nad in particular. Tamil literature and religion have a wide and urgent message for the world. Its poets and saints have their appeal to humanity as a whole. So it is the responsibility of every one who is interested in human welfare to see that the labours of the great talented scholar Mahamahopadhyaya Dr. Swaminatha Aiyar are nourished and perpetuated.

A great link with the Golden Age of Tamil Literature, Dr. V. Swaminatha Aiyar represented in himself all that was most excellent in the culture and traditions of South India. A pioneer in many respects, he brought about a veritable revolution in Tamil literature.

The Indian Review, June 1942

In the last years of his life Dr. Swaminatha Aiyar came to occupy in Tamil literary circles a position somewhat similar to that of Johnson in the England of the eighteenth century. His word carried great authority with Tamil writers. An outsider will find it difficult to explain the Doctor's great influence merely on the ground of his literary labours. The editing of the old classics, along with a few prose works marked by not much originality of thought, is, it would seem, an insufficient explanation of the almost unchallenged power he exercised towards the end of his life.

New Review, Dec. 1942

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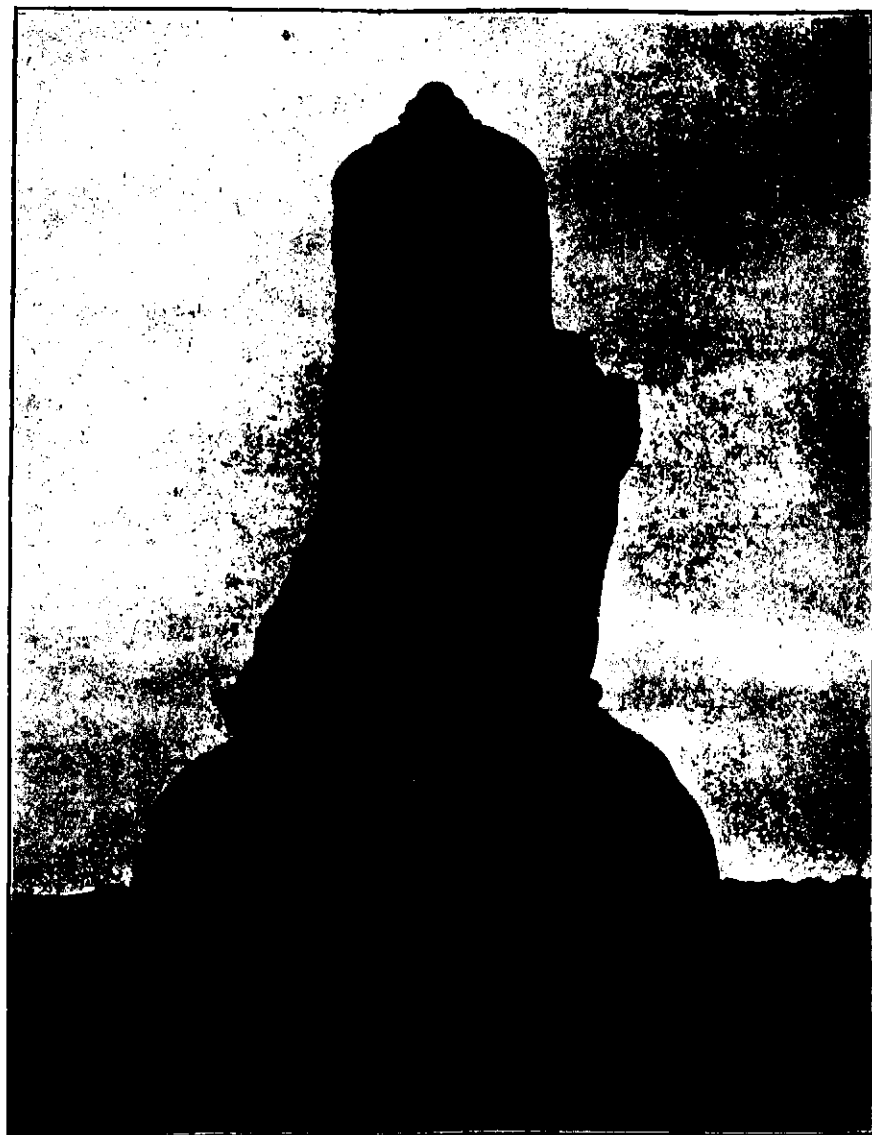
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T P H
ADYAR MADRAS INDIA





See Letterpress

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



ON THE WATCH-TOWER

BY THE EDITOR

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

THE VOICE OF INDIA

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

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

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

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

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

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

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

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

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

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

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

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

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

HOW TO BE READY

How is India's Readiness to be assured?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SOUND THE NOTE OF UNITY

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

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

They have not dared to stand alone against popular clamour.

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

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

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

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

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

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

in majesty she treads the way of her predestined future?

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

There is a great Unity enfolding them all.

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

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

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

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

WHO WILL DO IT?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

INDIA'S INHERENT GREATNESS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* *

A CALL TO GREATNESS

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

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

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

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

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

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

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

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

* *

WHO ARE THE TRULY GREAT?

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

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

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

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

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

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

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

THE CAMPAIGN FOR GREATNESS

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

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

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

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

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

ADYAR,
May 1944

My dear Colleague:

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

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

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

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

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

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

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

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

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

Please send me as early as possible, and by the quickest possible route, the greatest men and descriptive of its great

achievements through the centuries and of its great destiny.

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

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

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

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

Is not the Greatness of a country its truest Theosophy?

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

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

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

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

Fraternally yours,

George Drumdale

THE HALL-MARK OF GREATNESS

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

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

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

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

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

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

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

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

India's Greatness is her truest Theosophy.

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

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

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

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

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

George Drumdale

HIMALAYAN SUMMITS

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

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

SPIRITUAL REGENT OF INDIA: THE RISHI AGASTYA

BY J. L. DAVIDGE

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

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

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

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

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

ARYANIZER OF SOUTH INDIA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE MADURA SANGAMS

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

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

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

COLONIZER OF GREATER INDIA

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

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

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

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

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

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

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

HIS WORK FOR INDIA TODAY

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

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

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

A VIVID PEN-PORTRAIT

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

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

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

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

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

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

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

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

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

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

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

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

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

—THE MAHA-CHOHAN

SPLENDOURS OF THE INNER GOVERNMENT OF THE WORLD

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

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

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

THE MANUS AT WORK

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

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

¹ *The Young Citizen*, 1913.

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

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

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

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

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

THE PASSAGE TO DEMOCRACY

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

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

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

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

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

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

MELTING-POT OF RACES

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

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

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

¹ *The Inner Government of the World.*

A LESSON FROM IRELAND

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

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

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

INDIA LASHED INTO ACTIVITY

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

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

¹ *The Guardians of Humanity.*

BRITAIN AND INDIA

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

THE PENDULUM SWINGS

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

¹ *The Inner Government of the World.*

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

HOW THEY PLAN

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

—C. W. LEADBEATER

² *The Guardians of Humanity.*

OUR FRONTISPIECE: THE RISHI AGASTYA

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

—O. C. Gangoly, *Rupam*, January 1926

INDIA'S MIGHTY GUARDIANS

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

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

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

Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present,

would not be sufficient to repay him."¹ (Our italics).

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

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

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

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

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

¹ See references at the end of the article.

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

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

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

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

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

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

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

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

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

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

is My Agent. My hand will be over you, and My Peace with you."

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

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

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

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

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

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

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

REFERENCES

- ¹ *Letters from the Masters of the Wisdom*, I, pp. 5-11.
- ² *Ibid.*, pp. 43-44.
- ³ *THE THEOSOPHIST*, July 1907, p. 782.
- ⁴ *The Mahatma Letters*, p. 384.
- ⁵ *Ibid.*, p. 381.
- ⁶ *THE THEOSOPHIST*, November 1929, pp. 150-151.
- ⁷ *THE THEOSOPHIST*, March 1930, pp. 523-524.

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

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

THE GREATNESS AND UNITY OF INDIA'S FAITHS

ONE NATION—ONE RELIGION

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

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

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

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

"All the world is love's dwelling,

Why talk of a mosque or a temple?"

—HAFIZ

SHRI KRISHNA

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

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

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

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

THE SPIRIT OF ZOROASTER

Ahura-Mazda, Thou Spirit most holy,
Thou Righteous Creator of our material world!
Amidst us is rushing the Demon of Wrath,
thirsting for blood,

Against us are rushing the hosts of the evil-minded.

Therefore up to Thee are directed the voices of afflicted men from every home;

Unto Thee doth complain the Soul of Mother Earth.

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

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

MAHAVIRA

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

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

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

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

—ANNIE BESANT, *The Religious Problem in India*

JUDAISM

Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

The voice of the Lord is upon the waters; the God of glory thundereth: the Lord is upon many waters.

The voice of the Lord is powerful; the voice of the Lord is full of majesty.

The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

The voice of the Lord divideth the flames of fire.

The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

The voice of the Lord maketh the hinds to calve, and discovereth the forests; and in his temple doth every one speak of his glory.

The Lord sitteth upon the flood; yea, the Lord sitteth King forever.

The Lord will give strength unto his people; the Lord will bless his people with peace.

—*Psalms* 29

THE LORD GAUTAMA, THE BUDDHA

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

THE BODHISATTVA—JESUS CHRIST

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

do I condemn thee: go, and sin no more," was His word to the offender against divine and moral law. Down the centuries His love and pity have shed their holy light, and His most sacred name is that of the "Friend of Sinners," the true Son of Man as He is verily Son of God.
—*Our Elder Brethren*, p. 79

THE BEATITUDES

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

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

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

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

Blessed are the merciful: for they shall obtain mercy.

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

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

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

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

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

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

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

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

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

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

—ANNIE BESANT

THE LORD MUHAMMAD

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

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

—*Holy Quran*, II, 213

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

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

I died as mineral and became a plant,
I died as plant and rose to animal,
I died as animal and I was man.
Why should I fear? When was I less by dying?
Yet once more shall I die as man, to soar
With angels blest; but even from angelhood
I must pass on: all except God doth perish.
When I have sacrificed my angel soul,
I shall become what no mind e'er conceived,
Oh, let me not exist! for non-existence
Proclaims in organ tones: "To Him we shall return."

—JALALUDDIN RUMI

GURU NANAK, A.D. 1469

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

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

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

INDIA'S IMPERISHABLE CULTURE

BY ANNIE BESANT

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

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

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

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

THE ARCHETYPE OF BEAUTY

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

—*Kamala Lectures*

THE HINDU GODS IN ART

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

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



त्रिमूर्ति

ब्रह्मा स्वयं च जगतो विसृष्टौ संप्रवर्तते

सृष्टिस्थित्यन्तकरणाब्रह्मविष्णुशिवात्मकः ।

सृष्टा सृजति चात्मानं विष्णुः पाल्यं च पाति च ।

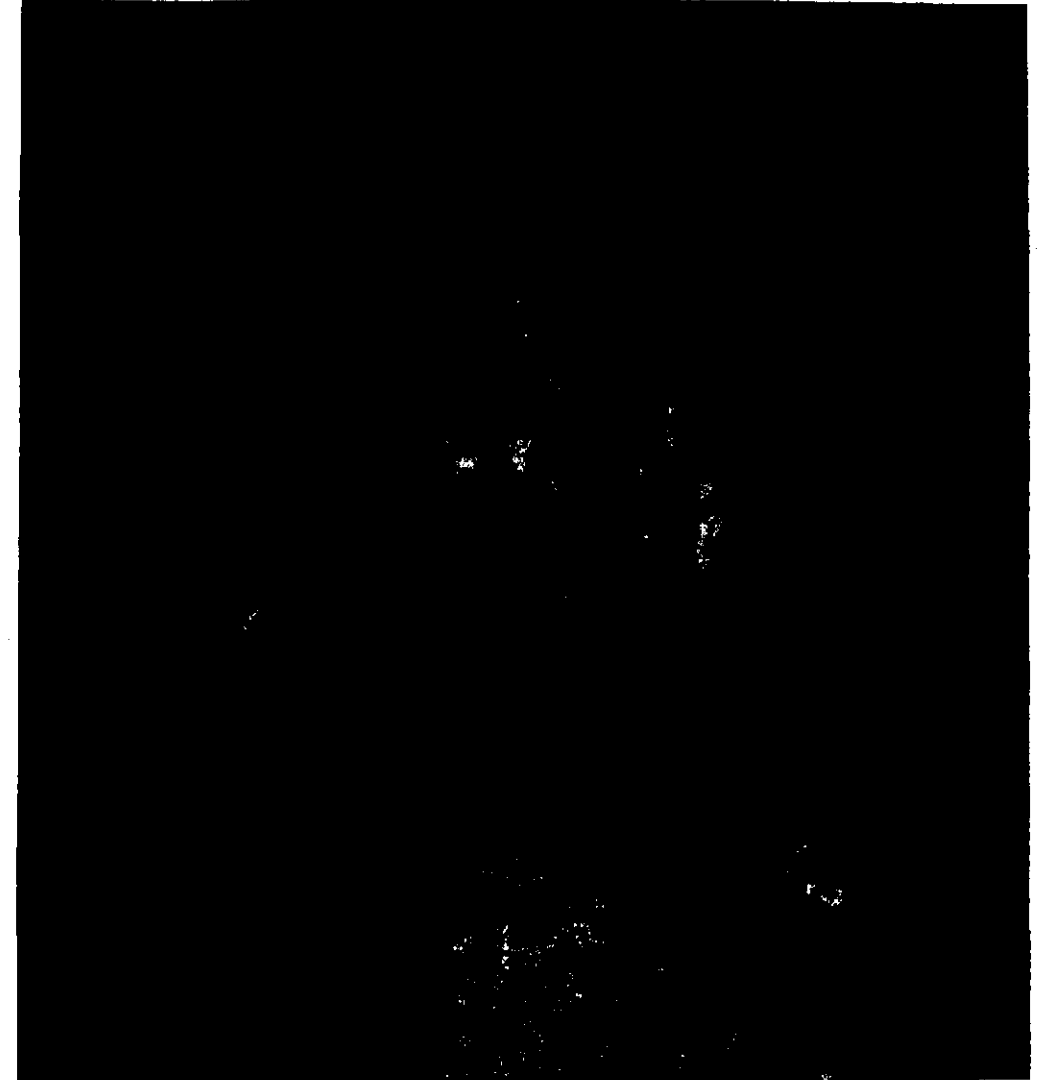
उपसंहरते चापि संहर्ता च स्वयंप्रभुः ।

स एव सृज्यः स च सर्गकर्ता स एव पाल्यं प्रति पाल्यते गतः ।

ब्रह्मायवस्थाभिरशेषमूर्तिर्ब्रह्मा वरिष्ठो वरदो वरेण्यः ॥

TRIMURTI

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



TRIMURTI

(ELEPHANTA CAVES, BOMBAY)

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

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

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

RELIGION AND CREATIVE LITERATURE

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

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

EDUCATION AND CULTURE

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

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

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

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

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

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

—Kamala Lectures

INDIA'S FAUNA AND FLORA

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

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

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

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

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

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

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

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

—ANNIE BESANT

THE MAJESTY OF EVEREST

BY GEORGE S. ARUNDALE¹

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

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

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

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

¹ Extracts from *Mount Everest*, pp. 164-178.

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

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

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

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

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

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

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

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

THE UPWARD CLIMB

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

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

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

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

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

SURGING LIFE

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

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

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

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

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

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

INDIA'S GREAT KINGS AND EMPERORS

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

—*Rigveda*

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

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

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

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

—*New India*

THE EDICTS OF KING ASOKA

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

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

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

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

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

BABAR—FIRST EMPEROR OF HINDUSTAN

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

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

HUMAYUN'S ILLNESS AND BABAR'S SELF-SACRIFICE

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

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

—*Babar's Memoirs*, His last words

AKBAR THE GREAT

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

I

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

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

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

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

II

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

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

III

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

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

IV

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

THUS SPOKE AKBAR THE GREAT

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

PROMULGATOR OF A UNIVERSAL FAITH

Polytheism and Islam feel after Thee,
Each religion says, "Thou art one, without equal."

If it be a Mosque, people murmur the holy prayer, and if it be a Christian Church, people ring the bell from love to Thee.

Sometimes I frequent a Christian cloister, and sometimes the Mosque,

But it is Thou whom I search from temple to temple.

Thy elect have no dealings with either heresy or orthodoxy; for neither of them stands behind the screen of Thy truth.

Heresy to the heretic, and religion to the orthodox,

But the dust of the rose-petals belongs to the heart of the perfume-seller.

EMPIRE UNITY

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

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

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

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

NUR-JAHAN, EMPRESS OF INDIA

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

SHIVAJI, THE HINDU EMPEROR

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

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

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

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

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

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

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

* * *

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

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

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

INDIA'S GREAT WOMEN

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

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

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

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

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

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

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

—ANNIE BESANT

FIGHTERS FOR INDIA'S FREEDOM

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

GOPAL KRISHNA GOKHALE

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

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

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

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

DADABHAI NAOROJI

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

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

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

THE ESSENTIAL UNITY OF THE MOTHERLAND

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

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

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

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

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

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

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

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

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

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

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

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

HINDUS AND MUSSALMANS, UNITE!

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

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

INDIA'S MAGNIFICENT FUTURE

A PROPHECY BY ANNIE BESANT

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

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

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

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

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

—Central Hindu College Magazine,
October 1910

SECCIÓN ESPAÑOLA

LA GRANDEZA DEL SER Y LA BUENA LEY

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

(CORINTOS, VI, 19)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

D. L. A.

CALLED HOME

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

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

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

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

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

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

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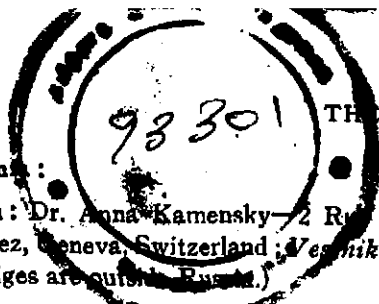
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