

The

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YOUNG CITIZEN



JANUARY

1946

HOMAGE TO DR. ARUNDALE

This meeting of the Young Theosophists of India expresses its sense of irreparable loss at the passing on of Dr. G. S. Arundale, the Founder of the Young Theosophist Movement, and the Honorary President of the World Federation of Young Theosophists. The Young Theosophists throughout the World owe a deep debt of gratitude to him, for it was he who made The Theosophical Society Youth-conscious.

Dr. Arundale was always the most affectionate friend and the unfailing guide of Youth. In his passing the Young Theosophists, in particular, and the youth of the World, in general, have lost one of the most relentless fighters in the cause of the Young.

This meeting further expresses its heartfelt sympathies to Srimathi Rukmini Devi, in the terrible loss which she has sustained and assures her of its loyal and loving support in the great work of India's cultural resurgence.

(Resolution passed at the first meeting of the Convention of the All-India Federation of Young Theosophists held on December 29, 1945, during the 70th Anniversary Convention of The Theosophical Society.)

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THE YOUNG CITIZEN

Editor RUKMINI DEVI

Incorporating
THE YOUNG
THEOSOPHIST

JANUARY 1946

VOL. XXI. NO. I

The Crow's Nest

MAY this New Year bring true Peace and Happiness to all. It is in the hands of the Young and they must work and slave for it. We have seen so much tragedy and let us make up our minds never again to allow such misery and injustice. This can be done not by protesting against evil but by bearing in our own hearts the message of the Lord Buddha and living as His true representatives.

There is much work to be done and Youth must enter all fields of activities. This year at Christmas time there has been a notable expression of opinion on the part of many for a new life particularly in the field of Education. Everywhere educational conferences have been taking place. Here in Adyar during the Theosophical Convention there were discussions and plans for the Besant Centenary celebrations which we hope will include memorials to her specially in the form of Educational institutions. We have already announced the starting of a Training Centre for Teachers of which Madame Montessori will be the head. Plans are going ahead for a college, if money is forthcoming. While we were discussing what is Real Education, it was curious to see how Sir C. P. Ramaswami Iyer was speaking at the All-India Educational Conference at Madras giving almost the same ideas that more than 40 years ago Dr. Besant and her co-worker, Dr. Arundale, were trying to make people understand and to establish in Benares, and what Dr. Maria Montessori has been emphasizing all her life. Sir C. P. Ramaswami Iyer is revolutionizing Travancore by re-organizing all the state schools and one is beginning to hope that at last India is awakening to a New Era, and let us hope in all aspects of life.

Much has taken place during the Theosophical Convention and I cannot now write as there is so little time before THE YOUNG CITIZEN goes to the press.

Dr. Arundale used to insist that youth—that is to say the Young Theosophist—should be the dominant factor in the work of every lodge throughout The Theosophical Society, for upon him depends the future of the whole Theosophical movement. He regarded the lodge as inefficient if it has no contact with the youth of the locality in which it is situated. So he liked to envision young people being encouraged to take over from the older people.

The reason is of course that the old world is crystallized, most old people are living in "incompatible compartmental rigidities." The new world must be free, and youth to be free must break away from the old, not in a spirit of destructive iconoclasm but "taking the world as it is and setting it to new music."

Dr. Arundale summed up the work of youth in three inspiring phrases: First, to seek the good everywhere and to discard the worthless; to create happiness and to know where to find it; to admire everywhere the good, the true, the beautiful, the joyous, the wonderful—in nations, in races, in faiths, in every single individual; and to measure up to the greatness of the larger Universe to which we belong.

Youth's second work is to be true in expression—finely racial, finely national, finely religious. If he be an Aryan, he must be a great Aryan; if he be Indian, a great Indian. If he be Christian or Jew, he must be great in the life-mode of which he forms part, he must fulfil his setting, whatever it is, to the utmost, gaining all he can from it, giving all he can to it.

To these sublime ends youth must contribute its happiness, its joyousness, its tenderness, its fire, its eagerness, its confidence, and above all its reverence. Reverence is the very heart of the sense of true relationship, the fulfilment of which is the supreme objective of life. The Hindus use the word *dharma* for the science of relationship, which is really

the science of evolution. Reverence, according to Dr. Arundale, is the purest spirit of youth.

This idea of Reverence was fundamental to his whole conception of Brotherhood. In fact he conceived The Theosophical Society as a forward movement standing for seven Brotherhoods. First, the Brotherhood we must have for ourselves, then the Brotherhood of the family, third the Brotherhood for one's Motherland, fourth the Brotherhood for one's faith, fifth the Brotherhood for all the world. Then two more, no less important Brotherhoods: the feeling of Brotherhood for our enemies, for those we dislike, and Brotherhood for those younger than our selves—the animals, plants, trees, flowers and even the rocks, the stones, and the earth. How many of us embrace in our Brotherhood idea the whole of Humanity—sub and super—in a practical positive and constructive activity?

It is all a realization of the life side of things—the life within the forms we see with our physical eyes. Bishop Leadbeater never took his young friends on an excursion without visualizing for them the inner counterparts of the environment in which they moved: the nature spirits in the harbour or in the parks, the Devas on the headland or on the mountain; he would distinguish between a rock on the roadside that was hardly sentient and one that was gaining consciousness and feeling friendly, and so on up the ladder of flowers and trees, animal pets and so on.

It is this sense of universality in the realm of consciousness which was strong in Dr. Arundale, which set him meditating on the life in the mango tree in front of the Headquarters Hall, which made him friendly with squirrels and parrots and all the diminutive wild life of Adyar. To him these were not merely birds and animals but people or persons. "What a nice person!" he would say of Rukmini Devi's parrot or of a singing

"wagtail" thrilling the place with its joy-song on the roof at nesting-time. Microscopic things all these, but the macrocosm is made up of many, many, many, microcosms. And with the larger universe he was no less familiar, as we learned from his talks on his visits to Beings greater than those we usually meet and to worlds other than the Earth on which we live.

From this identification of himself with all the life around him sprang his deep sense of compassion, his realization that the truest and greatest service—as the Mighty Ones count it—is the service of the poor, the lonely, the miserable, the suffering, the friendless, the outcast, the weak. So he called us to be active missionaries to the countless thousands who are waiting for our help. And while we are serving, we do well, as he said, to study the social conditions around us and to obtain growing mastery over the causes upon which the happiness and misery depend. "Spread happiness" is the substance of his message to youth.

Our Beloved President—Dr. Arundale

ONE feels very happy, joyous and thrilled when one hears or thinks about our beloved President. But none of these feelings can be put in words or communicated to another. They should be felt in one's own self. The inner joy and reverence that arise in me when I think of him are something wonderful. I feel more dedicated than ever to the work.

It is nearly three months since he left us, but no moment has passed without my expecting him to turn up suddenly, to put his powerful and soft, warm hand on my shoulder and say "How are you, my dear?" I can still feel the radiant vibration, a strong current passing through me.

Dr. Arundale once published a tentative charter for Indian youth. It rang the same note as his messages to the youth in other countries, but in Indian terms: after an Indian Education and an Indian Constitution, a spiritual renaissance involving active mutual respect and tolerance among faiths and communities; universal and active service of all for whom citizenship has no value because of their misery; the spread of practical and cultural education; the humane treatment of animals, and to further these objects a united national organization of youth without distinction of sect or caste or creed. This charter, so inadequately summed up, was consummated by the President in a telling slogan: "One Motherland for all. All for the one Motherland."

And as he thus adjured the youth of India, so did he earnestly entreat the youth of the world to live up to their marvellous opportunities and to put into practical effect the high purposes of our calling as Theosophists.

If the spirit of joy, power and compassion could take a form and have a physical appearance, it is our President. He can be described as combining humility with dignity. He just enveloped everyone, who came in contact with him, with his affection and blessing.

It was he who opened my eyes to the fact that a life of dedication to an Ideal and a life of Service are what is needed to-day. He helped me constantly so that I could readily dedicate myself to work for the cause. The last piece of advice that he gave me was this: "To serve those who are the servants of the Great Ones is in itself a great privilege." To this I am dedicated.

—D. PADMASINI

How to Make the World Happier

[During the recent International Theosophical Convention, the Young Theosophists assembled held a symposium on the above subject with Shrimati Rukmini Devi as Chairman. The following is a precis of some of the speeches made therein.—Jt. Ed.]

IN THE FIELD OF EDUCATION

IF the first World War of 1914 failed to prove the necessity for a complete re-orientation in the field of Education, the second World War from 1939 to 1945 has proved it beyond the semblance of a doubt. The world today is craving for a new system of education in a very true sense so as to permit the promotion of true Brotherhood and understanding which would result in the happiness of all.

Now is the time for Theosophists, specially Young Theosophists, to step in, where others have failed before. No matter what people may say and think, one important factor should be borne in the mind of all. It is the part played by youth in the promotion of civilization. Youth is a period full of possibilities and it can be exploited either constructively or destructively. That it can be exploited destructively was well seen and realized in the Nazi youths under Herr Hitler and the Fascist youths of Italy under Signor Mussolini. These two leaders understood the possibilities of youth thoroughly, but sad to say, they treated them as group souls who can be disciplined in large numbers. Hence they failed utterly in their attempts.

Now, a Theosophist looks at a human being as an ego or a soul who has been through various incarnations in numerous bodies and as such has gathered experiences. Now the real purpose of the Theosophist educator is to make the soul unfold himself, and whatever part the teacher may play, it is to help the soul towards this end. Herein is

the essential difference between the educator who is a Theosophist and a teacher who is not.

In this connection I must not fail to draw your attention to the essential difference between Education along scientific lines and education along Theosophical lines. Modern research in the field of scientific education pays attention to the evolution of form and neglects to pay attention to the evolution of life. But Theosophical research pays great attention to the evolution of both form and life and hence discovers endless possibilities in evolution.

To a Theosophist educator, education is reciprocal. During this process, there are times when the so-called teacher learns from the so-called student and vice versa as the conception of education is different from that of an ordinary teacher who has no knowledge of Theosophy.

In ordinary teaching education has lost its meaning and has become instruction which, ultimately, instead of helping to promote harmony, creates disharmony and hatred for the system. The individuality of the person taught is suppressed at the outset as the teacher assumes an attitude of importance, and dull and useless products are its inevitable results.

This is avoided in a system of education along Theosophical lines if properly carried out. The classes are not big. If they are, naturally there will be no individual attention. The individuals are given a chance to enable to express and unfold themselves in a natural manner. Such a system is bound to lead to

understanding and happiness. If every individual were brought up under this system of education, the day would not be far off when there would be no wars and their unavoidable sufferings.

Theosophical youth has a great future before it. It can play not a little part in the ringing out the old system of education which is nothing but instruction. It should ring in the Theosophical conception of education which is the true education to promote understanding and happiness among all.

—S. KRISHNARATNAM

THROUGH INDIVIDUALITY

It is needless to say that the times in which we are living are the most unhappy in the history of humanity. Most of us have known either through personal and direct experience or through the pages of books and accounts in newspapers about the horrible and painful life through which the people of the world have passed during the war which, as Mr. C. Jinarajadasa said the other day, has "ended only on the battlefield." The end of the war has in no way ended the unhappiness and the suffering that we have to face everywhere. Main issues that caused the war have not been blotted out of the world. The miserable poverty of the people, the cruelties inflicted upon men and animals, the degradation of womanhood, the misunderstandings in human relationships and the inequalities of opportunities in human lives still exist. Even a cursory glance around us is sufficient to make us realize what a great amount of suffering is still prevalent in the world. People are denied the very necessities of life—food, shelter and clothing. During the war, men and women have been forced to give up their homes, their family ties and everything that normally goes to the enrichment of human life. People have lost their loved ones in the war, and from among those who have survived quite a number are crippled,

deaf, blind and incapable of happy and cheerful physical existence.

The goal in human life for all men and women is Happiness. All of us live and work for the realization of our dreams of happiness. Great idealists in different fields of life have pondered deeply over this quest for happiness. These idealists have suggested various schemes for the betterment of the world. Religion has propounded that through worship and through prayer one can gain heaven, a place which is supposed to be without any trace of unhappiness. Social thinkers and philosophers have put forward many schemes of socialistic and communistic thought to change the face of the earth so that peace and prosperity may reign over human lives. It is true that modern science has made the life of people more comfortable. But on the other hand scientific discoveries have increased the intensity of human suffering. The discoveries of modern science, particularly the Atomic Bomb, have so threatened human life that one almost wishes that science had made it valuable contributions only to the comfort and conveniences of human life. The existence of various religions, the propounding of political, social and economic schemes, the discoveries of science—all these have not led human beings nearer to the solution of the problem of suffering.

What are the reasons for such a sad state which goes on creating greater and greater suffering? This sad state will continue as long as we aim at the external comforts of life ignoring the fact that true happiness comes not by moving on the circumference but by discovering the inner centre. As long as our schemes are not based on the spiritual concept of the individual leading him to the centre of things, the misery and unhappiness will continue in the world. All people who have advocated schemes of reconstruction and reforms have suggested changes in external environment. Though we have accepted

the principle that the individual is the unit in building up human society and by changing the life of individuals we shall change the entire society, our schemes have failed to translate this principle into practice.

We, Theosophists, at least the majority of us, sail in the same boat with the people who have propounded schemes ignoring the individual. We have no right to criticize them, to throw stones at them because we are living in the same glass houses. From the platforms of our Lodges, our Federations and our conferences, we have talked of many high principles which would bring world peace, which would bring joy and happiness to the peoples of the world. We have addressed others, but very rarely have we turned the Light of Theosophy on our own lives. If the world is unhappy, the responsibility to a certain extent is ours because we have done little to wipe out that unhappiness by making Theosophical truths living realities in our own lives.

In order to bring happiness and joy to the world, we make our own lives happy and joyous. Let us take the bright view of all painful experiences. This attitude will come only when each of us begins to apply our precious truths to our own lives. Very often we go about with long and serious faces. We aspire to make the world happy and peaceful, when very often our private lives are coloured by dissatisfaction, by intolerance, by irritability, by anger, by cruelty, by pettiness and meannesses. To radiate happiness and joy requires constant watchfulness and persistent effort. It is possible only through a real understanding of Theosophical truths. When can a person be truly happy? Only when he forgets himself, only when he learns to transcend his narrow self.

Thus we are called upon to change the world by changing ourselves. This is the great contribution of Theosophy to the solution of the problem of suffering. The individual is the very basis of society and if we are

to create a happy society, we must first create a happy individual.

...SHRIDEVI MEHTA

IN THE FIELD OF POLITICS

Can Theosophical principles be applied to politics to make the world happier? Theosophy and present-day politics are poles apart. But that is no reason why every honest Theosophist should not try to contribute his best efforts to the advancement of world peace and harmony. Most of the visionaries of the world have been conscious or unconscious Theosophists, and politicians with vision are no exceptions.

Twenty-five years is but a brief span in the life of the world, but within this period two terrible wars have shaken the world to its very foundations. Both the wars were started with the fire of burning idealism. But what has been the result? These ideals have been quickly forgotten in the lust for power and wealth which are the inevitable aftermath of victory.

Under such circumstances is there anything in common between Theosophy and politics? If the world is not to sink into a moral abyss, politicians will have to reorientate their principles and Theosophy can help them greatly towards the end. After all what is Theosophy but the recognition of the innate unity between man and man? It is the duty of every thinking man to try his best to hasten the world progress both by individual and collective efforts. Theosophists possess the rare gift of perceiving the unity in the diversity and they are not likely to make the mistake of trying to convert every one to any fixed point of view. Compromise, if it does not involve in the sacrifice of moral principles, is the best solution of many a problem.

The Theosophist, by virtue of his vision, sympathy and understanding, can play a vital role in the social and economic upliftment and the political regeneration of the masses.

(Concluded on cover page 3)

Timely Warning

The following incident was narrated to me by an Anglo-Indian acquaintance of mine whose name escapes my memory at present. Anyhow it vividly teaches us a lesson against black marketing. Let us call this gentleman Mr. X.

Mr. X is a violin repairer and manufacturer of bows for stringed instruments. One day he came across an old violin which some one wanted to sell. He paid about sixty rupees for it and bought it. This happened in Rajamundry. After a month or two Mr. X found out to his great delight that there was a person who wanted to buy a second-hand violin. This man came to Mr. X's house and examined the violin, liked it and asked for the price. Mr. X wanted five hundred rupees for it. Little did he realize then, that he was trying to exploit the buyer's interest in the violin. The bargain was struck at four hundred rupees. The buyer wanted Mr. X to have the violin delivered at his house which was some

distance away.

Mr. X took the violin, put it in the case intended for it and failed to notice that the lid of the box was not hooked properly.

While walking along the main road, the case snapped open and the violin fell on the ground. Just then, a military lorry was coming dashing along. There was no time to pick up the violin.

At once Mr. X fell on his knees on the roadside and prayed to God to pardon him for having been greedy. The wheels of the lorry passed by only an inch or two from where the violin lay. The violin was untouched. His prayer was answered. Mr. X ran up to it and picked it up, put it in its case. He took it to the buyer's house and narrated to him the whole incident. He also told the buyer that he did not want more than a hundred rupees for the instrument. He took the money home and from that time stopped black market selling.

—S. K. R.

Strange Company

ANY one who happens to pass through the Besant Gardens in The Theosophical Society at Adyar will be surprised to see a little monkey in the company of a group of dogs. This little monkey came into the compound a few days ago, and it looks as though he has made it his permanent headquarters. One can often see him playing with the dogs in the compound, wrestling and rolling with them. He enjoys doing mischief. The other day I was taken aback when I saw this little mischief-maker milking a goat that was standing by, and directing the jet of milk into his mouth with great dexterity.

I have also seen him turn the school taps open, drink the water that comes out, and later on close them up. His favourite haunts are the trees surrounding the Hostel. Why, only the other day he sat quietly near a little girl who was having her breakfast, and coolly helped himself to the utter surprise of every one who happened to be present. The dogs and the monkey are in the most friendly terms. How I wish, we, human beings, learn a lesson out of this and help in our own way to promote brotherhood irrespective of caste, creed, and religious barriers.

—S. K.

Calling All Youth Lodges!

[The following are some of the important observations and suggestions given by Srimathi Rukmini Devi when she delivered the inaugural address of the Vasanta Youth Lodge at Adyar. Youth lodges can find plenty of practical ideas to help them to carry on their work successfully.—Jt. Ed.]

1. Unless the present-day young people are better than those of the past generations we are going to have another war.
2. Strange as it may sound, many people profess brotherhood, but are very quick to pick up quarrels at the slightest misunderstanding with others.
3. Wherever we are, we must send out affectionate thoughts for all, and try and increase our circle of friends.
4. In the world, one of the worst things is the fact that people are not nice to servants and poor people.
5. There are plenty of cruelties inflicted on poor dumb animals and Young Theosophists can help to minimize these. They can join movements for Animal Welfare, talk to people in villages who own cattle, and stop animal sacrifices.
6. Young Theosophists should try and cultivate the art of speaking in a very informal way. While talking to others they must observe the reactions of the people who listen to them and thus help in preventing people from getting bored.
7. In many Lodges there is not sufficient welcome. Most young people drop out of Lodge membership because they are not taken notice of and encouraged.
8. The future of The Theosophical Society depends upon the young members now in the Society. From now on we must begin preparing ourselves for that work, so that we can fulfil that mission.

GOOD WISHES ARE TRUE WISHES

On March 11th, 1941, a young student of the Besant Theosophical School, who was then editing the School magazine received the following note from our beloved President:

Congratulations, my dear young editor, on the March issue of "Vasanta". Knowing something about editing I am sure you must have taken very much trouble to prepare it. But it does you and your helpers great credit. Who knows? It may not be so very long before you edit one of the greatest newspapers in India, and your success then will be because of all you do now on a smaller scale to make "Vasanta" worthy of her after whom it is called.

George B. Arundale

Today the then pupil of the School is beginning to realize that these wishes have begun to come true . . . I proudly add that the recipient of the note is Mr. C. T. Nachiappan, the Art Editor of our magazine. The get-up, lay-out and other featuring which give an attractive touch to the magazine is entirely due to his ceaseless and untiring work along this line. Mr. Nachiappan, it may be pointed out here, was initiated into this line of activity by our late Art Editor, Mr. Conrad Woldringh, who during his stay at Adyar, has played not a little part in this direction.

—JOINT EDITOR

Printed and Published by C. Subbarayudu, at the Vasanta Press, Adyar, Madras.
P.I.C. No. 85—16-1-46

The YOUNG CITIZEN



C O N T E N T S

Crow's Nest—To Bishop Leadbeater
To Mr. Jinarajadasa

by Srimathi Rukmini Devi

Kalakshetra — by G. S. Arundale

Indian Painting — by Sir S. V. Ramamurti

AND OTHER ARTICLES

FEBRUARY

1946

GREETINGS

To our EDITOR from THE YOUNG CITIZEN with affections on the occasion of her birthday and tribute on her entry into this further landmark of her beautiful and inspiring life. All of us who have the happiness of living around her realize how great a privilege it is to be associated with her in her spiritual and cultural work. By her unique life and influence she reveals to us the new and everbroadening aspect of the Ancient Wisdom. India has in her a spiritual herald proclaiming the dawn of Her new life and culture, and the sub-human kingdom a loving friend and healer. We assure her of our whole-hearted support in her magnificent mission and work for the young citizens of the world.

—EDITORIAL BOARD

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

FEBRUARY 1940

VOL. XXI, NO. 2

The Crow's Nest

WHAT an interesting time we are living in! I can never understand why young people often remark: "I want to work but I do not know what to do." My own life, lonely as it is, seems to be more and more filled with more and more things to do. After a busy Theosophical Convention with many meetings, art evenings, conferences—with people both Theosophical and non-Theosophical—so very much has happened.

OUR EDUCATIONAL WORK

Dr. Montessori arrived here with Mr. Mario Montessori and Mr. K. Sankara Menon, after their visit to Pilani (Jaipur State), where Dr. Montessori presided over the All-India Montessori Conference. One hears thrilling things about her talks and achievements there. She is wanted everywhere; now she is busy in Adyar where we are meeting her regularly in order to discuss and to plan the future Training College. We need professors of distinction, who are idealistic, open-minded and eager to come to join us, so that from now on we can prepare all the materials for the College and the School, as well as train professors for teaching in the College itself. The Director of Public Instruction, Madras, came to visit me in order to talk over Art Education as well as to see Dr. Montessori herself. He is a great scientist; being distinguished he is humble, and desires to learn as well as to give. I hope much will happen in the educational work of South India, of which I can at present say nothing very definite.

ART WORK

In the Art world my young students—I should call them my colleagues—are winning praise everywhere. Our careful selection of students has proved to

us that there is not a single poor dancer in Kalākshetra. I hope to achieve this same end in our music and other sections. This year among these students Srimati A. Sarada— who took my place at the recital during the Theosophical Convention—danced so beautifully, that for the first time I was able to say I was not merely watching the dancer but actually enjoying the performance.

A SHORT RETREAT

I went to a village not far from Madras for three days in order to be absolutely quiet and meditate in the beautiful atmosphere of the Thiruvallur Temple. As no one knew me there I thought that perhaps I might have to cook our food, not only for myself, but for the two friends who accompanied me. Instead, I found a royal reception awaiting me in which the trustee of the Vallimalai Temple, the headmaster of the local school and others simply showered me with kindness and hospitality. They were also most considerate and left me quite free to wander alone and think. How beautiful is the spirit and the kindness of the ordinary villager! One day we went into the country in a bullock cart, stopped near a lovely lotus pond and then walked about into the country itself. One of the villagers came to greet us and attended to us most courteously. When, before we left, we offered him a little money he replied: "It is my duty to be hospitable to a stranger and for this simple courtesy I cannot accept money." I was amazed. Immediately the thought struck me of the difference between the educated and the uneducated people. It is really a great tragedy that all this beauty of India is disappearing. Even among the educated harijans this natural gift of theirs is disappearing. In my own experience I find that the servants and the peons are often calculating and rude. Somehow, I am much less disappointed when college students or others are rude, but I am so proud of our poor people, whether brahmin or non-brahmin, that I feel that India herself is killed when the old, beautiful Indian ways are forgotten or neglected.

CURRENT EVENTS

Two important events are now taking place in Madras: the visit of Gandhiji and the visit of the British Parliamentary Delegation. I called on Gandhiji the other day and invited him to come to Adyar. He was most courteous and friendly and said that he wished so much he could come, but he had hardly a minute to spare. I know well that if Dr. Arundale were in his physical body he certainly would have done the same thing for he was a great admirer of Gandhiji and had the same love as Gandhiji has for the poor and the suffering. He used to admire Srimati Kasturba especially, and carried her picture with him when he heard of her being ill. Every day he thought of everyone who was suffering or unhappy

and when he could do so, he collected the pictures of his friends so that through these he could send loving thoughts to them. I told this to Gandhiji. He replied that although there might be differences of opinion he felt neither lack of affection nor friendship. I know through my own knowledge that this was also the case with Dr. Besant. Even though she disagreed, at the time, with his Non-Cooperation movement, yet she always spoke of her high regard for Gandhiji's ascetic and kind life. After all it is not always possible to agree with everyone, but truly great people disagree without animosity. However, whatever party we belong to, whether we are young or old, poor or rich, Hindu or Muslim, we all agree on one thing: that we all love India and are all dedicated to Her service. Our service may be small, but small becomes great when we serve with love. Surely this is all that matters.

REMEMBER INDIA!

We understand all this and therefore we pray that something good will certainly come. The Parliamentary Delegation came and went. They are nice simple people, and seemed to be sincere. I do wish that a carefully selected group of people in each province could take up the responsibility of organizing the programmes of the Delegation, for they have the unfortunate habit of seeing the wrong things and meeting the wrong people or shall I say that the wrong people get hold of them. If only they could see a beautiful Indian home, the real Art of India, as well as the places where pioneers are doing splendid work in all fields of activities! The surprise visit to the villages is a good thing. But I wonder whether it means that they blame only the Indians for the things they criticize. Will they have the vision, the humility and the courage to say that they have seen that the British system of systematic education has brought misery to the poor and ignorance to the well-to-do? India has indeed lost her self-respect and we are making of ourselves comic copies of the West with neither the Culture of the West nor of the East. I could write forever on this subject but my Crow's Nest is already too long. May we always remember India, our Motherland, for she is the Spiritual Mother of all Nations.

Rukmini Devi.

January 27, 1946

TO BISHOP C. W. LEADBEATER

TO me 17th of February is a unique occasion for it is the birthday of one of the greatest persons I have known in this life—C. W. Leadbeater. I had the privilege of receiving many letters from him long before I met him in 1925 when Dr. Besant introduced me to him. I can never forget my first impression of him, for I have not seen a more radiant face than his nor touched more beautiful hands. He never bothered about being known to many people nor did he care whether he was famous or popular. He had his own work to do which he did magnificently and beautifully. He was concerned with purveying knowledge to the world through his books and with training young people for leadership. There never existed, and I believe never will exist, a more ideal teacher. His power of love was unique and he gave it wholeheartedly to his pupils. Often people ask why he trained a few special

people instead of giving his knowledge and energy widely. It was his point of view that if you train leaders, you automatically help the world and how true this is! If many among his pupils were unable to stand the great responsibility it was not his fault, for in spiritual life many cannot succeed and his teaching was entirely for the spiritual life. I owe very much to him. He was the first person who prophesied the cultural movement that I started and that at a time when there was no possibility of such a work and still less of any success along any line. He was one of my great teachers and I owe to him as well as to his great Twin, Dr. Besant, so much that is best in my life. I can never forget them and I only pray that with their continued love, which, thank God, I was showered with during the years that I knew them, and their blessing, I will have strength to carry on all this great work till I pass it on to my successors.

TO MR. JINARAJADASA

This year to all this is added the fact that on the 17th of this month Mr. C. Jinarajadasa will become President of The Theosophical Society. It is most appropriate as he is a pupil of Bishop Leadbeater. His mind is similar to that of C. W. Leadbeater in that he is learned and has great power of methodical and tireless work. I knew him from the time I was little. He used to call me from the window of the Headquarters building as I was walking to the beach. But very often I found that I was called to make newspaper clippings, which job I didn't like, for in those days when anyone who had travelled or who was famous called me, it was obviously to give me a piece of cake or chocolates! I used to meet him often with my mother who chose me as chief translator as she was unable

to speak English. Since those days, in many ways I have met him and Karma has brought us together in the same work. Circumstances have changed! He is much older and so am I. I do not lean upon others though I am always ready to learn. Yet, if I may say so, all these years have not lessened my friendship and affection for him. I wish him all health and happiness in this new and arduous task he has undertaken as President of The Theosophical Society. I hope all young Theosophists and old Theosophists will rally round him and make his pathway easy. Among those who wish him God speed and give staunch support is the Editor of THE YOUNG CITIZEN.

Puckmini Devi.

C. W. Leadbeater

CHARLES WEBSTER LEADBEATER was born in Northumberland, England, on the 17th February 1847. His parents, though orthodox, were interested in occult knowledge, and even as a child he witnessed several occult phenomena. While still young he exhibited memories of his past lives. His last incarnation was as a pupil of Kleineas, who was himself a pupil of Pythagoras.

At the age of 13 he went with his parents and his younger brother, Gerald, to Brazil, where his father was a director of a company which was constructing a railway line. The father and his two sons were captured by insurgents in a local rebellion, and were required to trample on the cross. All the three refused to do so. The father escaped; Gerald was killed and Charles was tortured, but later was rescued by his father. The story "Saved by a Ghost" tells one graphically of his manifold adventures in South America.

On return to England, he entered the Oxford University, but his career there was cut short by the failure of the great business concern in which his fortune was invested. He succeeded, however, in taking Orders in the Church of England in 1878 and worked as a Priest until 1884. During this period he carried on a series of careful experiments in spiritualism obtaining a wide knowledge of its phenomena, but showed, then, no signs of any psychic faculties which he later developed after coming into The Theosophical Society.

He was attracted to Theosophical teachings through and by the writings of Mr. A. P. Sinnett. He met Madame Blavatsky several times. On receiving two letters from his Master² he decided to go to Adyar in 1884 and, under instructions, joined H. P. Blavatsky at Cairo. Recognizing her as an occult teacher he threw up everything and accompanied her to India.

¹ Published in *The Perfume of Egypt*.

² The "K. H." Letters to C. W. Leadbeater.

He did not expect much in the way of progress and came out to India "to be of use" ready to sweep the floor, to address envelopes, to do anything he was told. But the old relationship with his Master was not very long before manifesting its power.

His first experience in his conscious entry into the Astral World is told in "A Test of Courage" in the *Perfume of Egypt*. Mr. Leadbeater was not one to play with serious things and he emphatically meant business. By hard and patient work, perfecting each faculty on plane after plane, and gaining everything, surely and steadily, he became, as Dr. Annie Besant stated, the most trusted of his Master's disciples "on the threshold of Divinity."

In 1886 he went to Ceylon and laboured hard in the educational movement, starting what is now the Ananda College. Much of his work till 1906 consisted in lecturing in many countries of the world and carrying to each the Light of the Ancient Wisdom. His writings are of great value, because no one has done more than he to lift the veil which men call death and to point to worlds of peace and happiness, where ignorance had clothed the unknown with terror. Some of his writings may be specially mentioned: *The Astral Plane*, *The Devachanic Plane*, *Hidden Side of Things*, *The Chakras*, *The Inner Life*, *The Science of the Sacraments*, *Hidden Life in Freemasonry*, *The Masters and the Path*, *Clairvoyance*, *The Other Side of Death*. In collaboration with Dr. Annie Besant he wrote *Thought Forms*, *Talks on the Path of Occultism*, *Occult Chemistry*, *Man; Whence, How and Whither*, *Lives of Alcyone*. A long list of books stands to his credit, full of priceless information, lucidly conveyed.

In 1906 there came the terrible attack on him which temporarily struck him down in the

midst of his useful work. He at once resigned as Madame Blavatsky had done before on a similar occasion in order to save the Society from discredit. Where he wanted to save, he was accused of ruining The Society. The persecutors could not continue the game very long. All clouds disappeared in 1908 by a unanimous vote of the General Secretaries of the Sections of the Society all over the world. Bishop Leadbeater was invited to take his place and carry on the useful work entrusted to him. He was the Presiding Bishop

of the Liberal Catholic Church and the Administrator-General of Co-Freemasonry in Australia and New Zealand. He passed away on 1st March 1934 in Perth. His life to those who have come near him is one of "temperance, soberness and chastity." The reward of his clean life has been the fact that he lived till the ripe age of 87 years working with undiminished energy, guiding young men and women in their aspiration for a higher and nobler life.

A PUPIL

Indian Paintings

By S. V. RAMAMURTI

[An Exhibition of Indian paintings, which included some masterpieces of the schools of Bengal, Ahmedabad and Trivandrum and also works by new and promising students, was organized in the Pavlova Theatre, Adyar, by Kalakshetra for the International Convention of The Theosophical Society held during Christmas week and arranged by Dr. J. H. Cousins, Vice-President of Kalakshetra. It was declared open by Sir S. V. Ramamurti, I.C.S., an Adviser to His Excellency the Governor of Madras. The following is his address at the function.—Jt. Ed.]

It is kind of the President of the Kalakshetra to have invited me to open this exhibition of Indian paintings.

It is not many in India who know what a valuable heritage of painting India has. I myself learnt of it when I attended a lecture of Dr. Ananda Kumaraswamy at Cambridge. The magic lantern slides of Ajanta and of Rajput and Moghul paintings he showed were to most of us a revelation. Havell's sympathetic exposition of Indian art helped us to understand it further. In India during the last three decades, there has been a growing interest in music and dance. Temple architecture is receiving attention. Sculpture and painting are yet struggling for revival. In South India, sculpture cannot be denied a place in museums, where it yet lies huddled, tolerated rather than prized.

Only in Travancore have I found sculpture arranged with care and affection under the guidance of Her Highness the Junior Maharanee. It is at Trivandrum that we have practically the only public gallery of Indian paintings in South India, arranged under the able direction of Dr. Cousins. Exhibitions of painting are being held in this country, but as a rule they are at best annual. I trust that the Kalakshetra at Adyar which has taken a lead in matters of Indian culture will make the Exhibition the foundation of a permanent gallery of paintings in Madras.

FROM AJANTA

Those of us who have seen the cave paintings at Ajanta know that painting in India can be as epic as poetry. With Ajanta as centre, painting of the Ajantan School flowed south

through Chittanavasa in Pudukottah to Sigiriya in Ceylon. It flowed north through Central India, Central Asia and China to Japan where the temple of Horyuji long preserved paintings of the Ajantan school of the sixth century. It is sad that the temple has been destroyed by fire a decade ago. The miniature paintings of Rajput and Moghul art are gems of colour and of feeling. Since then, a dark age has come in Indian painting. Later schools of Indian painting have shown a lack of the definite vision and sure execution such as one still finds to be common in China. There is hesitancy in the depiction of ideas, in draughtsmanship and in colouring. In the culture of modern India, painting is no longer a crop multiplied and improved in the field of life, but is seed kept in the storeroom, mainly in a jar labelled Ajanta. Some of this has been grown recently in Bengal. The progeny is promising but not full-blooded. Ajanta is in Andhra where idealism has blended with realism, whereas Bengal has been more idealist than realist. Perhaps it is worthwhile to sow the seed of Ajanta again in Central India, somewhere in Andhra and Maharashtra where for many centuries art flourished and political and social life was built.

THE UNIT OF INDIAN ART

The art of India has clearly different ideals from the art of Europe, particularly modern Europe. Europe since the Renaissance has been a votary of matter. She has conceded to mind a secondary place. Idealism has thus been a lieutenant of realism. As against matter and mind, spirit has had little chance of primacy in Europe. In India, it is far different. To the Indian, the one reality is spirit. This monism is consistent with the derivative dualism of mind and matter. The self is like a lotus, of which consciousness is the stalk and existence the petals as they unfold. When space unfolds, consciousness is time; when matter unfolds, consciousness is mind; when Prakriti unfolds, consciousness is Purusha. The

lotus, however, made of stalk and petals is one. The Indian discovery of spirit as the absolute of mind and matter is no less great than the recent European discovery of an absolute space-time. Indeed it is greater. The integration of space and time in Relativist Physics is truncated. It is potential rather than actual. Science has not yet grasped the positive quality of absolute space-time. The integration of mind and matter in spirit is actual and complete. Its nature has been experienced by many generations of honest, intelligent and unselfish men and women. Their testimony and the test of time give the conception, validity and value.

India seeks to depict the reality of spirit in the various forms of art through sound, colour, form, and particularly through symbolism. The symbolism of Indian sculpture and dance is an attempt at translating spirit into matter, to give material expression to a firm vision in spirit. It is not truth to the real world of matter but to the real world of spirit that the Indian artist seeks. The forms are akin but not the same. For instance, Sita is the embodiment of spiritual beauty as Venus is of physical beauty. Sita and Venus are akin but yet different. Indian painting has to be judged by and needs to be true to spirit rather than matter.

MATHEMATICS AND ART

I have not cultivated the art of painting, but I have cultivated the sister art of mathematics. I have therefore sympathy and understanding for fellow artists—poets and painters, musicians, sculptors and architects. The spirit of all arts is one and the spirit of art is greater than any art. While the painter expresses his vision in colours, a mathematician expresses his vision in numbers. Through the symbolism of mathematics, I see that the art of spirit can be translated in many ways, at various levels, through various media, in various forms. If, for instance, to the two spatial dimensions of a painting you add a dimension

of time, a painting may grow into a song of colour, as a static seed may develop into the dynamism of a flower. In Relativist Physics, space and time have the same mutual relationship. Mind moves along a line of time in a volume of space. Matter, I imagine, moves along a line of space in a volume of time. Glorious vistas of new art open up as you express spirit in various dimensions, compounded from mind and matter, time and space. The dynamism of spirit cannot be less than that of mind or matter. Spirit indeed has been experienced as *ānandā*. The power,

the force, the delight of spirit are no less than those of mind or matter. Waking, we are more alive than sleeping. But in spirit, we are more alive than waking. They who have experienced *samadhi* seek ever to return to it. The artist who gets glimpses of inspiration prizes them.

India is in the vanguard of consciousness. The art of India is a challenge to the world, as the progress of the vanguard is a challenge to the body of the army. May it be given to Indians in this generation to march to a life of adventure and of service.

[The *Hindu*, the leading English daily of Madras, wrote the following editorial article referring to the above speech.—Jt. Ed.]

Sir S. V. Ramamurti, speaking at the Exhibition of Art at the Kalākshetra the other day, contrasted the decay of Indian painting with the continuous achievement of Chinese art. A break in the continuity of any art or craft—such as has unfortunately occurred during the British occupation—is always difficult to bridge. In Bengal, the artist in his effort to return to the great tradition, sought inspiration in Ajanta and such fragments of folk art as survived the debacle. The Bengal style is now all-pervading—one sees its effects in advertisements and posters as well as in serious painting. In Bombay and Madras the tendency is to greater naturalism and Sir S. V. Ramamurti was expressing a typical South Indian view when he remarked that the

Bengal painting was not “fullblooded”. In the work of its weaker exponents, the imitation of the past tends to a languid romanticism that is pleasing as decoration but distant from modern life. The artistic problem cannot, of course, be solved by any formula. What is needed is patient study of the older models both in sculpture and painting and experiment in the newer Western modes as well. The contemporary scene in town and village. Unfortunately he gets little or no encouragement and there is not even a gallery in this city where work may be exhibited. The emphasis in Madras is on music rather than on the graphic and plastic arts. We are far behind Bombay and Calcutta in this matter and would do well to repair the neglect.

All you have to do is to take the marble of the lower self, and with the chisel of will and the hammer of thought to cut away the matter that prevents the Beautiful within you being seen; to let the God within you shine out in glory and lighten the world in which you live.

—ANNIE BESANT

Rukmini Devī's Address

At the closing of the 70th Anniversary International Convention
of The Theosophical Society on December 31, 1945

MY FRIENDS: We have had a very beautiful and inspiring Convention, but before I speak about it I would like to suggest to the Recording Secretary to add to his list of activities the Art Exhibition that has been arranged by Dr. Cousins because that also is a very important contribution to the Convention. Whether you think it important or not, the organizers have felt it to be so and it is their service to the Convention. When I called upon all the people who are connected with my work, both educational and cultural, I find that they include Mr. Subramaniam, Srimati A. Sarada, Mr. M. D. Mani, Srimati Padmasini and others and that we are connected with the organizing of 23 out of the total number of items of the Convention programme.

After the last Convention the President himself spoke to a group of people expressing what kind of a Convention he would like to have in Adyar and he made notes of what he wanted. Perhaps he anticipated that he might not be here on the physical plane to organize it. He gave directions and I had the good fortune of making this programme entirely based upon his suggestions. I hope you will agree that it is one of the best Convention programmes that we have had because it has given us also time in between items to arrange all the little gatherings which are of great interest during the Convention. Of course, I add my own thanks to Brother Sri Ram—not to my physical plane brother for the moment—but to my Brother Sri Ram in another way, who is now the Vice-President, for he has organized the Convention. I also thank Mr. Gokhale, the Recording Secretary.

You may wonder why I thank them. I do it not in an official capacity but as an individ-

ual, and I do so all the more for another reason: they have made it possible not only for all of us to work together, but have also made it possible that this Convention be made receptive and a channel for the Higher Forces. After all this is what matters most. If I may say so, this Convention is very much more successful perhaps than many of us may have anticipated in spite of the great loss that we have all sustained. Instead of saying it was a success in spite of the physical absence of the President, I will say that it was successful because of the presence of the President. You may not have been sensitive to this, perhaps not all of you, but I can say I have constantly felt the great help and the presence of him who is the President.

I also want to thank all of you, members of The Society, for your great kindness and generosity to me. Your friendship means much because whatever family I may have on the physical plane after all is only a family for this incarnation. Please let the family forgive me for saying this. This other family belongs to all incarnations. We all belong together in the great Cause, and if we are loyal and true, if we talk of our devotion to the great leaders of The Theosophical Society, our spiritual leaders, though not necessarily official leaders, if we talk of our devotion and loyalty and love to the President, let us remember that it is only in the spirit of oneness that we can do so.

Col. Olcott said “P.T.S.” means the “Pariah” of The Theosophical Society because he suffered and knew loneliness, because he knew he would be criticized right and left and he was criticized. Then Dr. Besant came I knew something of her life and the loneliness that she suffered in spite of the love that we all showed her and the love o

millions of people on this and other planes. I also knew Dr. Arundale and all the difficulties he had. Some people love you for yourself, some for your label, and some for your position, and what matters above all is the love that you receive for yourself as an individual and it is that love we must all bear in our hearts.

We are going to have a new President. Next Convention we shall meet under the Presidentship of Mr. Jinarajadāsa. Let us hope that he will not say, like the last two Presidents, that he agrees with Col. Olcott when he said, "P.T.S." means "Pariah" of The Theosophical Society."

I want to say to you that the greatest message for us today is to open our hearts and our minds to all that is great, to all that is beautiful, to the Love and the Power of the Great Teachers as They bless all our work. Our loyalty to that work matters above any personality, the personal criticism or difficulties that we may have to contend with. We are all sure to be criticized. If I may today represent the President, I will say to Mr. Jinarajadāsa that he and I are one in the Work and that we shall give that service to all. The

blessing of the Great Teachers must flow through all of us, it must come through us, and it can only come if we forget our criticisms: it can only come if we know that we are friends. Brotherhood means friendship and nothing more, and that friendship we shall give to the whole world because our hearts are full of love—full with the message of the Great Teachers. Their voice is small, it can never be heard in this loudness: it is beautiful, it can never be seen in this harshness. Its Beauty is subtle, it can never be seen in that which is obvious. I say, let us go within, let us be silent, let us pray and meditate and hear that Voice if we have the ears to hear, see that Beauty if we have the eyes to see. Let us go into the world as servants of the Great Teachers, as comrades of humanity, as friends of the poor and the suffering. I would say this is the message the President himself would want me to give to you; and I give it to you in all humility: I give it to you in all reverence; I give it to you in all friendship.

[Many who listened to the above speech felt the inspiration and thrill that flowed through it and remarked at the unusual power of the message. — Jt. Ed.]

GREAT WITS UTTER ALIKE

While studying the teachings of the philosophers of the various countries in the world one is often struck by certain instances where they express a particular idea on more or less exactly the same lines.

I am giving below an example:

Avvai, the great Tamil poet and philosopher, in one of her many writings, has said, "It is better for a person to dwell in the forest full of terrible and ferocious tigers than to be a citizen of a country ruled over by a tyrant."

Confucius, the great Chinese philosopher, says exactly the same thing in a slightly different way. One day he was walking

across a jungle with his disciples and on the way they saw a woman crying bitterly. The great philosopher went over to her and asked her why she was in such great grief. She replied that a few days ago a tiger had killed her husband. She added that the same tiger had on a previous occasion killed her two sons.

Confucius asked her why in spite of such calamity she persisted in living in the forest. She calmly replied that she thought it better to dwell in the forest full of tigers than to be in a country ruled by a tyrant.

—S. K. R.

Hail the President!

ON February 17 Mr. C. Jinarajadāsa becomes President of the Theosophical Society, succeeding Dr. Arundale. Seventy years young, he is intellectually at his zenith, works twelve to fourteen hours a day, and takes a daily swim in the Adyar river, where Colonel Olcott used to swim when "C. J." was a small boy in Colombo.

It was in Colombo that the boy Jinarajadāsa, born of a Buddhist family, first made contact with Theosophy, coming to the Ananda College of which C. W. Leadbeater was Principal, as one of the first batch of students. A mutual affection arose between them, due to karmic family ties, and the little Buddhist went with him to London, much against his parents' wishes, and there became one of a group including Denny Sinnett and G. S. Arundale under Leadbeater as tutor.

Later he went up to Cambridge, joined St. John's College, and took up the study of Sanskrit and philology. On the side of sport he joined a famous rowing club and steered his College boat to a fourfold victory, thereby winning for it the headship of the river. He took a good degree, and later spent two years at Pavia University, studying Italian so as to read Dante in the original, and lecturing. He has a wonderful faculty for languages, knows ten or more, and lectures in six. When Dr. Besant sent him to Central America he needed a Spanish interpreter, but he soon learned to write his lectures and read them and then to speak fluently extempore. He has lectured in every one of the five continents.

Prolific as an author, Mr. Jinarajadāsa has published many of the letters of the Masters of the Wisdom, reproducing them in book form

with his own valuable commentaries which give the historical setting. His small book, *Christ and Buddha*, and others of that series have inspired youth the Theosophical world over. His best seller is *First Principles of Theosophy*, perhaps the clearest introduction in existence. It is a scientific statement, with many diagrams which help to make our vast body of truth intelligible to the new student.

Like all occultists, Mr. Jinarajadāsa possesses the secret of eternal youth, and is never so happy as when among young people. Many promising children, among them some of the coming race type, he has "spotted" and brought into training for leadership.

For seven years he was Vice-President of the Theosophical Society, working as Dr. Besant's right-hand man from 1921 to 1928. During her final illness he attended her with a filial devotion, his love for her carrying him safely through a time of great strain and anxiety. In a copy of a little book of her birthday messages which she presented to him she wrote: "To Raja, with a Brother's love, and with deep respect for past work and reverence for future greater achievements." The Vice-President has, for the moment, fulfilled that good wish in becoming President.

Being very efficient in details as well as in the big sweep of the work he has, I believe everything planned for February 17, so that as soon as he is installed in the Presidential office he will metaphorically press a button and the new administration will come into action.

—J. L. DAVIDG

Kalakshetra

By GEORGE S. ARUNDALE

(Excerpts from an address in 1939)

I WANT you to realize that Kalākshetra¹ signifies the shining of the Light of Theosophy through a new facet of its diamond nature.

If we look back over the history of The Theosophical Society, we will see how facet after facet has been revealed to us and more light caused to shine upon us. Coming events cast their light, not their shadows before. And I know full well that the spirit of Kalākshetra embodied in Rukmini Devi concerns itself largely with the future of Theosophy and The Theosophical Society. Richer and fuller will be Theosophy, because of this new unfoldment. My relation to Rukmini Devi has nothing to do with what I am saying. We are concerned with what is true. We are concerned to advance that which will give more glory to The Theosophical Society and give a deeper realization of the nature of Theosophy.

All that she is doing is Theosophy, though not perhaps the orthodox Theosophy to which we are accustomed. But we must, all of us, and all members throughout the Theosophical world, open ourselves to the new Light, that we may be filled with it, and draw nearer and nearer to the Eternal Wisdom, and so become more effective members of The Theosophical Society.

When we went on tour some months ago and gave in various cities in Southern India the Bharata Natya dance recitals, it was a revelation to me how the people responded to them. Southern India at least is athirst for all these realities. We have the Truth of Theosophy not spoken in terms of Science, in terms of Philosophy, or in terms of Religion,

¹ The International Arts Centre at Adyar. Literally the word means 'the Sacred Abode of the Arts.'

but spoken in terms of Form, of Poise, of Rhythm. We can learn as much about the world by attending these dance recitals as we are learning through our studies and researches.

There is, as it were, a direct entry into the Spirit of life, through the medium, in this particular case, of Bharata Natya. I can speak all the more truly and impersonally, because I am a foreigner in this country, and it might be difficult for me to understand all that the dance conveys. I quite agree that there is much that I cannot understand, but I can be tremendously happy in it all, and I can become "combed" so that I live more rhythmically as a result of the channel she is between the Heaven of Bharata Natya and the earth of ourselves.

I spoke to you this evening before this meeting started about the wonderful nagaswaram music with drum that we are going to have this evening.¹ But what I want to emphasize is that around Rukmini Devi there is coming a little circle of a number of the most eminent musicians, dancers, and artists of Southern India. They come gladly and

¹ Paying high tribute to the splendid nagaswaram music of Veeruswami and the drum as rendered by Meenakshisundaram Pillai, Dr. Arundale said

"I do not think I have ever come nearer to inner plane music than through those two personages. I do hope that my western brethren will be able to appreciate both the flute (nagaswaram) and the drum. Some of us will be in raptures when these great artists play. Anyone who knows something of the inner music, of the Cosmic Drums, of the Flute as it is sometimes played elsewhere than here will understand. Let those who have ears to hear open them to the glorious music of these two great personages who come and give of their art so freely at the request of Rukmini Devi, who is gathering around her such great geniuses."

happily to Adyar and Rukmini Devi is in a measure a centre for them.

If we think of all that and what it means in terms of the vivification of Theosophy and The Theosophical Society, we will see into what a new period of life we are entering. I am profoundly thankful that my term of office should be marked by such a synchronization.

India is known throughout the world as the great Mother country of the Beautiful, the Delicate, the Spiritual. India, as we not only hope and believe but are certain, will renew the world and Kalākshetra shall be a force in the renewal, not merely of India but of the whole world.

You will pardon the length of the stress I have laid on this subject, but I can see it as the unfoldment by the Guardians of the World of an aspect of that novel gift They gave sixty years and more ago.

I have thought of all the great personages who have given their gift to our Society and have passed on.

I thought of H. P. Blavatsky as representing the Eternal Life in its cataclysmic majesty. Even in her own body she represented the Eternal Life in cataclysmic majesty.

Then I thought of Colonel Olcott, a splendid channel between those storms and cata-

clysms of Eternity and this outer world or form, and The Theosophical Society which he established.

I thought of our President-Mother as the great Builder of a New Civilization, of a New World Order. Some day the Democracy that she revealed will be the Democracy for the whole world. There is no more true Democracy in the West than we have in the East. Some day a spiritual Democracy shall come into being, and we will be able to realize that she was the one who sounded its note in the beginning.

Then we have Rukmini with her insistence that the Architecture that these First-Ray people are building shall be beautiful. Nothing could be more helpful to the building of the great house for the world's living than that it should be insisted that there be nothing slipshod, that all must be beautiful to look at and to live in.

Today there is only a cottage, the beginning of all this work of the future. But in due course we shall have our own buildings, beautiful, simple, our own lands, a Temple to India's beauty. Naturally it could be nowhere else but at Adyar. It is only a cottage today, but there will be a community tomorrow.

Our Friend

ON August 11th, 1945 at 11.45 p.m. our Friend, our Supporter and Leader, left his physical body. Never was there a friend as ready to help, to guide and encourage us as our President, Dr. Arundale.

On his visits to America, he gave talks to those of us who were fortunate enough to be with him, for one always left his presence with a fuller determination and will to carry on the work which meant so much to him.

Nothing in life was, to his way of thinking, of too little importance. When he came to our young people's meetings, as he so often did, everyone became excited, wondering

what they should have done that they had not done. The President would walk into the room and at once make a remark that immediately started everyone laughing—his delightful way of putting everyone at ease.

During his American tour he would often purchase "gadgets," so that his room at Adyar, after his return to India, seemed full of queer looking things which somehow were always used.

We shall miss him; his name will ever be in our memories with our other great ones who have done so much for us, The Society, and the world.
—DONALD G. CHASE

Flash Back

By G. R. VENKATRAM

(Special contribution to mark Rukmini Devi's birthday—Jt. Ed.)

WITH deep reverence and gratitude I offer my affectionate greetings to Srimati Rukmini Devi on her birthday. To "look back" in my relation with the subject of this sketch accords very well with my nature. I am very happy, therefore, to record here my humble tribute-offering to Rukmini Devi on this occasion by digging into my treasure-trove and salvaging therefrom happy memories of an association that has lasted for over quarter of a century now.

One of my earliest meetings with Rukmini Devi that I remember was under her parental roof while she was of the school-going age. My father had taken me to her house on a courtesy call. Mr. Nilakanta Sastri (Rukmini Devi's father) was a great scholar, well-versed in Hindu religious lore, and very genial temperament. After some conversation, I believe on some spiritual topic, Mr. Sastriar as seen reading at length from a manuscript containing his own commentary on some Upanishads, of which, I understood, he was a very devoted admirer. I vaguely remember his having told my father at the time that some day he was going to publish it; but I have not seen a printed copy of it so far.

But my interest at that meeting consisted in the fact that while all the other family members were busy at their own duties, young Rukmini was seen glued to her seat on the floor next to her father, intently listening to what her father was reading out, and bearing an expression of great wonder and admiration, unusual with youngsters of her age. My father, noticing the unusual expression on her face, asked Mr. Sastriar whether his child was interested in religious literature. Mr. Sastriar replied that young Rukmini not only was interested in such unusual subjects,

but, according to him, seemed to understand in an intuitive manner the Vedantasara that our Upanishads teach, even better than those who laboriously study them for long years. Of course, I understood nothing of the import of this statement at the time. But young Rukmini's expression and her father's remark on that occasion left an indelible impression on my young mind. Time, and the gradual unfoldment of her life, have proved that what Mr. Sastriar remarked to my father then was what a great parent really perceived in his great offspring, and was no mere parental wishful thinking.

For, it is the spirit of the Upanishads, the essence of Vedanta, the qualities of fearlessness and courage, the spirit of daring adventure, the missionary zeal for any cause that helps to lift up not only the oppressed and depressed human beings, but also the inarticulate and helpless sub-human, that have marked her out as one of our great leaders of modern India.

The incident I have narrated above, trivial though it may seem, has ever since helped me to understand and appreciate the background of Rukmini Devi's life and work.

With such a deep and fundamental spiritual background, Rukmini Devi's entry into The Theosophical Society and her taking her place there as a front-rank leader was but a spontaneous process although her early and intimate association with the President-Mother, Dr. Besant, and her own illustrious life-partner, Dr. George S. Arundale, rapidly fanned the flame of her spiritual nature.

Very often in the early days of our work together in the Youth Movement within The Theosophical Society, my late lamented friend, Sri K. Narayana Menon, used to tell me that

with her universality of outlook, her iron will, and her intuitive grasp of the essence of things, Rukmini could easily have swayed millions in the outer world, had she organized some mass movement for any reform in the physical plane conditions of life. We little realized at that time that what she cared for was not a mass movement, but to lift as many as possible from out of that mass higher up in evolution through the magic of her art and through her personal example.

Some day, when the complete history of the artistic and cultural renaissance in India is attempted, I dare say that Rukmini Devi will figure there as a prominent pioneer, who sought to achieve her artistic ends daringly and in an original manner. She owes that courage and daringness to her essential spiritual outlook. Dance and all other forms of her artistic self-expression constitute only a phase of her life. As one of our great intellectuals of South India said the other day inaugurating the festivities in honour of a great artistic genius, almost every Saint in South India, whether he belonged to the Saivaites or the Vaishnavaites order, poured himself out at the feet of his chosen Lord through art as his medium of expression and specially through the art of music that bridges the gulf between the subject and the object, the Ideal and the Real.

Another happy memory that has lingered with me for many a year now is the statement that Rukmini often used to make in those days to her circle of friends: that she would some day like to go round the country, visiting places of pilgrimage, seeing temples, and treading again the sacred soil on which India's great saviours and saints have lived and trodden in the past, and possibly do so today. Who would all come with her, she used to ask, like Mira of old. Such a question sounded to me unusual for a person of that age.

Rukmini Devi's interest in music is perhaps more ancient than mine. Together, I remem-

ber, we have heard several really great musicians of South India at their early concerts, even before they have come to prominence in modern days. After hearing such concerts, she often used to remark that what she cared for was not the actual form of the music that we heard, but the very source of all that form, the fundamental *laya* or rhythm of the Soul that lies deeper than the outward expression. With perhaps just enough of the conventional early training in the technique of music, she was able to dive into the depths and perceive the soul of music that every saint is reputed to be spontaneously able to do because of his perfection in the "Art of Sainthood."

With born-leaders, this Art of Sainthood comes naturally. They need no training in the technique of any art that they practise, and through which they seek union with the Great Reality behind every manifestation. The grammar of Sainthood is of less importance to them than its literature. Rukmini Devi, by birth, belongs to this great Race of Saints. As the same great intellectual, mentioned in an earlier paragraph above, also observed, the nativeland from which Rukmini's forefathers emanated had it in its very grain, and nurtured such masters of art who were not merely geniuses in their respective lines, but who used their art for their devoted service to the Greatest of All. Rukmini Devi's exposition of the dance-art of South India and her services to the cause of the revival of pure Carnatic Music through her organizations have often proved to me the key for understanding and admiring the great devotees who have shed great lustre on South Indian history.

The rise and growth of the Youth Movement in The Theosophical Society in the twenties of this century, and the part played therein by Rukmini Devi as its leader, should, on account of the extensiveness of the topic, form the subject for a separate article. But it may not be inapt to mention here that

like leaders of other Youth Movements, e looked at and directed the Young Theosophical Movement from an entirely different point of view.

World War I, like the Imperialist Powers who formed the warring nations in it, stranded the surviving Youth of the world on the sandbanks of depression and futility. The revolt of Youth all over the civilized world represented their so far pent-up reaction to the way they were pressed into promoting and safeguarding imperialistic ends, and at being left without any assurance of their rights in the period that followed. The general awakening of Youth all over the world had its repercussions on Youth in The Theosophical Society who desired to organize themselves not for the negative purpose of protesting and asserting their rights alone; but to attempt to effectively discharge their dharma as citizens in the making and against

the background of their Theosophical affiliations. In such a worthy objective they found in Rukmini Devi a great and inspiring leader.

The end of World War II finds us in no better situation, and if the discharge of our dharma irrespective of our rights was our objective then, it ought to be much more so now, especially with the birth of the new Atomic age that threatens total annihilation. The Theosophical Society with its ideal of Universal Brotherhood extending to all orders of existence has a great part to play in steering the world clear of its dangers. The world and its leaders have got to pull together, though along several lines of work, in establishing abiding peace and goodwill on earth. We wish and pray that Srimati Rukmini Devi's great and seasoned leadership may be available not only during such strenuous days ahead but for a long time to come.

Right Belief

HUMBLY following in the footsteps of the mighty Indian teacher of 2,500 years ago, the Lord Buddha, we would say to you what he said to the people of the village of Kalama when they came and asked what, amid all the varied doctrines of the world, they ought to believe:

"Do not believe in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity; nor in rumours, as such; nor in writings by sages, merely because sages wrote them; nor in fancies that you may suspect to have been inspired in you by an angel (that is, in presumed spiritual inspiration); nor in inferences drawn from some haphazard assumption you

may have made; nor because of what seems an analogical necessity; nor on the mere authority of your own teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. For this I have taught you, not to believe merely because you have heard; but when you believe of your own consciousness, then to act accordingly and abundantly." (Kalama Sutta of the ANGUTARA NIKAYA)

That is a fine attitude for the teacher of any religion to take, and that is precisely the attitude we wish to take. We are not seeking for converts in the ordinary sense of that word. We are in no way under the delusion

YOUNG CITIZEN



C O N T E N T S

Crow's Nest—Dr. Montessori's Ideals
by Srimathi Rukmini Devi

The Cultural Empire of India
by Kulapathi J. H. Cousins

A N D O T H E R A R T I C L E S

MARCH

1946

A COSMIC OUTLOOK

Beyond the confines of the farthest star,
Within the cosmos of an atom's span,
Dwells that One Life which makes things what they are,
And fashions all within One perfect Plan.

Naught is beyond the sceptre of Its law,
None may escape th' insistence of Its will;
From this One Source each separate life must draw
Th' unique perfection which each shall fulfil.

So, whether rock, or flower, or beast, or man,
Each on th' ascending stair that Time uprears,
Climbs not alone, but linked since Time began,
With lives above, below, and with its peers.

None may achieve at cost of other's sorrow;
None can renounce for self and fail to gain;
Acts of today return upon the morrow,
Bringing their fruit of happiness or pain.

So, in th' eternal progress of creation,
All shall be helped who help in turn the weak;
Knowledge to those who teach, and revelation
Of utmost Truth to those who truly seek.

Blind are their eyes who torture the defenceless;
Deaf th' unheeding ears that turn away;
Blind to all else but what is cruel and senseless;
Deaf to whate'er the awakened heart may say.

Never comes Knowledge wrung from outraged Nature;
Never comes Healing when the Heart is dead;
Only when God is served in every creature,
Shall sickness flee and health come in its stead.

This is the Law that breaks those who deny it,
But all-revealing Love shall show the Way
Shall teach mankind to live and labour by it,
And turn their Night of Sorrow unto Day.

M. B. B.

(Reprinted from the October-December number of "The Anti-Vivisection and Humanit. in Review," the organ of The Animal Defence and Anti-Vivisection Society, 35 Old Bond Street London, W. 1. President, the Duchess of Hamilton. Hon. Director, Miss L. Lindaf-Hegeby.)

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

MARCH 1946

VOL. XXI, NO. 3

The Crow's Nest

MUCH has happened since last I wrote. The first incident in Adyar was the occasion of the installation of the new President of The Theosophical Society.

The day was one of beautiful feeling on the part of all and Mr. Jinarajadasa read a wonderful speech full of meaning, particularly for me, as it was an expression of a lover of beauty. There surely is no Theosophy (Divine Wisdom) without beauty. It is the essence of all feeling, thought and expression. No philosophy can be expressed without beauty of ideas or language. No churches, mosques or temples can be without it. This has been recognised in all great religions. Particularly is it true of Hinduism for no home, no occasion, no person is true who does not possess the beauty of Shri, the Goddess Lakshmi. Every bride is her representative and every truly spiritual person shines with the light of Shri, the Goddess.

How can nations or people come together without this grace and blessing of Beauty? Hence my work in Kalakshetra—which thousands appreciate, but few really understand.

On the evening of the 17th, I left on a short lecture tour for the purpose of spreading these ideals; also to prepare for the centenary celebrations of Dr. Annie Besant, the great and wonderful friend of India, whose 100th birthday falls on Oct. 1st. 1947, and also to come into closer contact with the members of The Theosophical Society. Both the members and the public joined together and made my visits worth while. My first place was Madura, made historical in many ways. Dr. Besant gave her first political lecture there. My first lecture on my first tour alone was given in this sacred place. On my arrival there

went at once to the temple of Minakshi where I spent some hours, being taken round by the Executive Officer and many friends. With that blessing I re-dedicated myself to the Work.

At my Public lecture, organised by the Madura Tamil Sangam, the Cultural League, the Temple, and The Theosophical Society, there was a huge audience. I was told that it was the biggest audience they had had for a long time. The only thing I remember was that I was nervous beyond words, but there was a such silence and friendliness that I felt encouraged. I only hope all this is useful, but one cannot do more than one's best and how I wish I had the greatness to be more useful!

So many other places followed—but the most memorable was Sivaganga where everything was so well organised and I spoke with the greatest ease. But I would be wrong if I did not say how, in each place, I was very warmly received and how they all eagerly cooperated in undertaking the great Educational and Cultural work of the celebrations of the Besant Centenary. I thank each and every one of them and I am grateful for their hospitality and friendship.

On the 28th of Feb. I returned to Adyar.

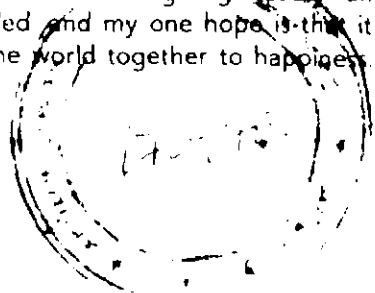
The 1st March was the celebration by the Besant School and Kalakshetra, of the passing of C. W. Leadbeater.

The 2nd March brought Mahasivaratri. We had a puja in the Bharata Samaj Temple where all Kalakshetra and School students and staff gathered in worship.

On the 7th March, was the wedding of Shri Rama, a pupil of our school and a foster child of mine. It was a wonderful wedding and many said that it was the most beautiful and happy wedding they had seen for a long time. Every child in the Hostel was excited, for Rama belongs to us all. There was an exquisite Bharata Natya recital in the evening by Shri Sarada and Lalitha in a new setting in the open air.

It was perfect in all ways and to me it seemed as though Art and the Devas joined hands with us in giving beauty and joy to all. The spiritual life of India was revealed and my one hope is that it will reveal itself more and more to bring India and the world together to happiness.

March 10, 1946



Rukmini Devi.

Dr. Montessori's Ideals

Rukmini Devi unfolds the story of Dr. Montessori's coming to India, and also her future work at Adyar. The occasion was the Inauguration of the Arundale Montessori Training Centre, 1st December 1945.

ON behalf of Madame Montessori and myself, I am very happy indeed to welcome you here this evening, and to have your sympathy, your co-operation, and your interest in the new work that we are undertaking from today onwards. We are especially glad to have Mr. C. Rajagopalachari, once Premier of Madras, to preside on this occasion, because he is one of those most interested in such causes, and also because he is an old friend of mine—if I may say so—and particularly of Dr. Arundale.

The particular work we are beginning has come, I feel, at the right moment, because the whole of India is craving for the right kind of education. Everyone is talking education today, everyone feels that something new is needed, something different is needed, and therefore we are all of us one in this great ambition. We are happy indeed to have the opportunity today of having such a great idealist as Madame Montessori with us, and I may also add, Signor Montessori, another idealist in this great work.

This Training Centre is named after Dr. Arundale for a number of reasons. First because he was an educationist; second, because he himself had wished that there should be a training college; third, because he was a great admirer of Madame Montessori; and fourth, because it happens to be his birthday today, and therefore it is an auspicious day for us to begin to connect the names of two great educationists.

The Theosophical Society has had the good karma of having much to do with the history of education, particularly in India. Madame Blavatsky has written very beautiful things on education, Madame Montessori has read

them, and she was surprised that so long ago there were educational ideals so similar to her own of today. Colonel Olcott, very well known for his educational work, was the first person in India to start Harijan schools. There were several in Madras at one time. He started nearly 200 Buddhist schools in Ceylon. You all know the work of Dr. Besant who later on started her work in Benares. She has started schools and colleges all over India, and her great colleague in this work was Dr. Arundale. In Adyar itself, we have had schools and even a teachers' training college, which disappeared for want of financial support, but not for want of enthusiasm or ideals or love of country on the part of its teachers and students.

When we (Dr. Arundale and I) went to Europe some years ago, we had the good fortune to meet Madame Montessori, who happened to be living within a few miles of Huizen where we were staying. It was our ambition to meet her, but we had no idea that the one who understood the child was so much like a child herself in her sympathy. When we finally went to see her, we realised that we could simply have knocked and gone in. There she was, we met, and there was perhaps the recognition of past incarnations in the great affection and understanding between the three of us. Then we asked her to come to India. We are the lucky ones because we were able to have her here; no one else has had that good karma. She came to Adyar the year the war started, and has spent the following years in India, some unfortunately rather wasted from her point of view, for, because of the war she had certain difficulties and had to stay in Kodaikanal.

She has conducted many courses in India. We know that however international a person she may be, her educational system is applicable to India, and it is a national scheme for every country, because she works for humanity. She is an idealist. Every single country, even many of the princes in India, are wanting her for educational work, but she is good enough to say she will work here with us, who cannot offer all that kings and different countries have offered.

We have just the beginnings today of the Training College. We hope to start real work next July. This will be also the beginnings of the Besant Centenary Celebrations, which take place in 1947.

I want to give you something of the ideas of Madame Montessori with regard to education. She believes in an education for nurses and mothers, in pre-natal education for mothers, and if possible likes to take tiny pupils so that they may be surrounded by beautiful things. Second, There is to be training for the teachers of children from 3 to 6, and third, training for teachers of children from 6 to 12; then fourth, the course for teachers who in their turn will train other teachers. These will be sent to every school from time to time to study methods, give advice and so forth, because she may not be able to travel about herself, and there will be, I hope, millions of schools in India.

We hope, of course, to start the primary and secondary section first, with a preliminary course of three months for child psychology and theories of teaching, and the next seven months for the practical training. We have the good fortune to have the Besant Theosophical School where the Montessori methods have already been worked and will be con-

tinued, and that School will be an experimental school for teacher-training.

I do not want any of you to consider this work as belonging just to South India, or belonging to only one section of Indians, or as belonging to Theosophists and not to non-Theosophists. I want every one of us to understand that we all believe in citizenship, and that this is an offering to the country and to the world, for if we are true Theosophists, we can never be sectarian. This is our national contribution and our national service. I hope many will benefit from it.

Madame Montessori's ideas are revolutionary, and perhaps it may take some time for this revolution to be accepted. We are hoping for help, particularly from Indian States like Travancore. In a conversation with Sir C. P. Ramaswami Iyer, I was led to believe that substantial support to our scheme will come. A great reorganisation of primary education is taking place in that State, and we could help in that. If a National Government comes, surely it ought to be easy for it to accept a revolution in education, because we need it so badly. We must all be one in the cause, and not divided. That is the most important point.

From a financial point of view, as usual we are ambitious but idealistic paupers. But we hope those who are not paupers will help. Since yesterday some of our teachers, though earning so little, have voluntarily subscribed, some as much as Rs. 100, and nearly Rs. 6,000 has been promised in that way. One rupee coming with such love is worth many thousands of rupees that might come from others just for the sake of publicity or making a name.

The Cultural Empire of India

By KULAPATI J. H. COUSINS

WITHIN recent years much information has been brought to light regarding the extent and quality of what may be called the Cultural Empire of India; that is, an area in which the inner experiences and thoughts of India became the chief influences in moulding the character of the peoples and shaping and directing their collective relationships among themselves and with other groups of humanity. That "empire" is now known to have been the largest and most beneficent in human history; and the study of it will most certainly be included in the curriculum of the educational institutions that will come into existence in celebration of the birth-centenary of one of the world's supreme educators, Dr. Annie Besant.

The cultural empire of India is usually mapped as stretching from Persia on the west to Polynesia on the east with a northern extension into Tibet. Eastward it includes China, Korea, Japan, Indo-China and what is now known to all as Indonesia. With the exception of the latter, in which Islam, imported from Arabia, predominates, the eastern territory of the cultural empire of India is even today, in its variants of the Buddhism that arose in northern India, the largest area of a particular religious culture in the world.

But the extent of the cultural empire of India is not confined to Asia and its islands. We learn of its influence in Africa some time before Christ, from an invaluable book by Professor Charles P. Eells, published by the Stanford University Press in California, in the United States of America, in 1923. That book fills out the incomplete records of the life and utterances of a Grecian philosopher whose works were so influential after his time that they were put on the Index by the Catholic Church, and were hidden away in

the Vatican at Rome until Professor Eells obtained access to them and put them into modern English. The philosopher was Apollonius of Tyana.

In his travels and researches, about the time attributed to Jesus Christ, Apollonius spent some time in India studying the philosophy and powers of sages in the north, and wonderful are the incidents and discourses recorded in the day-to-day journal of the travelling companion of the philosopher. But we are not here concerned with these.

Apollonius had heard of a group of philosophers living in what is called Abyssinia, and to these he proceeded, and found a colony of what in Greek were called Gymnosophists, that is, naked philosophers. The chief of these, Thespesio, having learned that Apollonius had just come from India, entered into a controversy in which he advised Apollonius to forget the fables that he had heard in India, and to turn away from the conjurer's side and keep strictly to philosophy.

In his reply, Apollonius, according to his recorder, tells of his search for light, which had early led him to think of studying the philosophy of the Gymnosophists. But his guru had discouraged him from second-hand study, since the knowledge of the Gymnosophists had been derived from India. Hence his arrival in Abyssinia via India. Apollonius tells Thespesio of his just admiration for the Indian sages; and in their talk there is an important reference bearing on the expansion of the cultural empire of India prior to the first century before Christ.

"Long ago," Apollonius is recorded as having said, "you (the Gymnosophists) were Indian too; but being ashamed of the reason for which the anger of your land drove you hither, you wished to be thought anything

rather than Ethiopians coming from India, and you did all you could to disguise the fact . . . You deliberately set about disparaging the Indians, so that you might not be suspected of coming from them if you calumniated them. You have not abandoned this bad habit yet, for this very day you have given a sample of it, full of insult and ridicule, by asserting that the Indian sages have discovered nothing valuable, but merely stage-tricks and delusions of eye and ear."

The speech of Apollonius in defence of the Indian sages drew to him a young Gymnosophist, Nilus, who told Apollonius how he had been led to join the Gymnosophists. "My father once sailed the Erythrean Sea as the volunteer master of the ship which the Egyptians sent to India; and from conversations which he had with Indians living on the coast concerning the sages of that country, he told me very much the same of them as

you have. What he said was substantially that those sages were the wisest men in the world, and that the Ethiopians had been originally immigrants from India, and still cherished the knowledge handed down to them by their ancestors, keeping their eyes fixed upon that Fatherland of theirs. So I came naked to these philosophers (Gymnosophists) while still a boy; and I resigned my share of my father's property to those who wanted it, asking only to learn the wisdom of the Indian sages, or at least its twin here."

It would be an immense service to human knowledge, and to India's understanding of itself, if some one endowed with the requisite scholarship and intellectual alertness worked out the teachings of the Ethiopian Gymnosophists and their history and disappearance. Perhaps some student of the future post-graduate department of the proposed Besant Centenary College will do so.

You Are the World State

By ALEX. ELMORE

IT cannot be denied that, whichever way Youth looks, it is met with a state of uncertainty, chaos and terrific struggle. Youth is almost overwhelmed by what stands before it and has the added horror of physical starvation and poverty. It is difficult to see, through all the bewildering mists, what is the cause and the remedy of Youth's new world—what has caused its present terror and what it is that can slowly wipe away this terror from its face.

NATIONALITY

For centuries the peoples of the world have been specialising their life into group-living. The nation has become more and more important with the increasing complexities of life. The centuries have

brought scientific invention and greater possibilities of safer living. It is indeed curious that the more safe life has become for the people the more, in reality, has it verged on catastrophe. The more the Groups have had, the more they have wanted; the less others have had, the less they have been permitted to have by the other Groups. The sense of nationality and pride of blood has been used by all national leaders of every nation without exception, and this is still being done—perhaps to an even greater degree. It is not the atomic bomb which endangers the future, but the exploitation of the false grounds of nationality. Youth will ask, 'Yes, that is well and good for those nations that are established and which have enjoyed full nationhood for many centuries,

but what about India, China, Indonesia? It cannot be denied that Youth has here a strong argument, but the past wrongs of others cannot make the present wrongs of others right. Nationality and the sense of 'blood' is the root evil of the world. We try, one and all, to make every excuse—we point either to our victories or to our suppression; to our virtues and to the vices of others and in so doing state the necessity of our nation being strong and aggressive. But still the root evil of national separation exists. The root evil of all separation eventually exists.

WHAT IN ITS PLACE?

It seems a hopeless task for the schoolboy or girl to be able to do anything about this evil. It all seems so hard, so completely impossible. On one hand, for instance in India, leaders are saying, 'Strike and make it difficult; make chaos and from that we shall create a better India', and on the other they say, 'Keep to your books and learning and do not indulge in 'politics'. What is to be done? It is simple. Perhaps too simple to catch the imagination. Separation begins very near to us. We may be poor, we may be rich. We may be learned, we may be stupid. We may be of 'good family', we may be from centuries of sweepers. Now when we look at the above sentences we see contrasting elements—things that stand in opposition to one another. It is accepted that things in opposition to one another cause conflict, friction and discord. If we are poor we desire to have more or take more from the rich. If we are poor, often we resent the rich and are often afraid of their power. If we are rich we fear poverty and we fear the diminishing of our riches. If we are of 'good family' we fear the contamination from those of 'bad family'. If we are learned, we ignore and shun the tiresome stupid man, and if we are stupid we feel ashamed and cannot hold high our head. We can see,

even by such a slight review of these 'opposites' what an amount of misery and sorrow they bring. Let us get back to the question 'What is to be done'? Firstly, do not forget that everyone is a human being—a member of the huge family of humanity. Therefore, even if he is unwashed and you are washed; if he should be limping with leprosy feet wrapped up in rags and you are driving in your father's new car; do not forget that you are the same humanity. Why do you not treat the other man as yourself? Because he is not in your own imagined group. You do not dare to treat him as an equal. If you are washed and he unwashed and you touch him you fear his dirt or a possible disease. If you 'gave a lift' in your car to the leprosy beggar—what would your father, your rich friends say? We can begin to see, surely, that these opposites breed more and deeper conflicts. The thing which is so simple and yet so difficult is to ignore them in yourself and your immediate surroundings. Do not let one thought of them enter your head. But you will say that this is impossible. Is it? Not if you try to think out the reason for the differences. Why am I rich and why is he poor? How did I get rich and how did he become poor? In the results of your 'examination' you will find success. Once you really can understand the reason and feel the underlying truth honestly and without any of that easy pretending we like to indulge in so much, the differences of life drop away. Then what is the use of 'striking'? What is the use of shouting slogans? What is the use of struggle and strife for the sake of your group—whether of family, of riches or of nation?

THE WORLD IS OURS AND ALL THAT'S IN IT

Nationalities must go. There is no avoiding this finality. There is only one safety against war—the unity real, concrete and final, of

the human family—and nationality is a gross lie in the face of it. Where will be the first nation to sacrifice the blood of its heart to strengthen the human family? Can it be India? Can it be Britain, Russia, the United States of America? If it is India it must sacrifice something which it has never latterly attained. That is something almost impossible, for it has spent centuries of 'blood and tears' trying to attain to nationhood. Can it be Britain and the rest of the 'established' nations? If so, they must sacrifice everything they have possessed or wish to possess. Where, then, must it begin? With ourselves. Nations are made of their people and without them they would be nothing. If the peoples of the World would alter their outlook, we could have a World State. How do peoples alter their outlooks? By the individual effort of everyone. If we determine to examine our own outlook towards our immediate surroundings, trying to eliminate the strong differences by understanding their causes, we shall slowly achieve real 'non-violence', real unity and an immense power of concord. This can change the life of hundreds of millions of people if we care to make the effort. So we can see that how-

ever feeble we may feel ourselves to be in our silly little lives as school children or teachers, or as college folk or even as clerks and busdrivers or as pilots or draughtsmen—it is only from ourselves that we can hope for the better future we all would like to see. Conflicts must cease—nations (the very embodiments of conflict and selfish desire) must cease—not to cause a vacuum of sameness but to release this richness of character and temperament in a tremendous, cleansing renaissance flood upon the entire World. What is our small nationality compared to this? A childishness belonging to the childhood of the World. The World is growing up and it must put away its childish playthings. The sawdust stuffing is surely running out of the rag-dolls of the nations and before long—if we wish it and can understand the greater happiness ahead—we shall look at these poor things of childhood with pity and wonder that we should ever have taken them for realities.

Note. The above subject is a very fruitful one for I. S. Youth Lodge or College debates. It can be conducted entirely on non-political lines. The reports of any such debates might be of great interest and help if sent to 'The Young Citizen'.

A Psychologist's Approach to the Problem of Happiness

By V. N. SUBRAHMANYAM

THE materialistic interpretation of mind has been to regard mind as nothing more than a set of reflexes. It was contended that man was nothing more than the "robots" that could be seen in certain advertisement displays. This view 'however' is not widely prevalent. It is now accepted that man has a mind and a consciousness and is a purposive being. From this point of view of Mind we

will see what can be done for human happiness. But let us first see how the young citizen can keep himself happy so that he is able to spread happiness around him.

The conception that food, clothing, and shelter by themselves could give happiness to man is disproved in many ways. If food, clothing, and shelter alone were sufficient, how could we explain the unhappiness of the

rich or the happiness of the poor? Happiness is essentially a thing of the mind and is dependant on psychological factors, though economic conditions can in their own way hinder or help the attainment of unhappiness. Happiness is not simply a matter of riches but one of our attitude, for as Milton puts it:

"The Mind is its own place
It can make a heaven of hell or hell of heaven."

Man is essentially a purposive being, and he not only has a consciousness but also a sub-conscious mind. Thanks to Sigmund Freud, the academic psychologists now accept that man has a sub-conscious mind in addition to the conscious one. Freud and his disciples have shown how we could study the sub-conscious mind by studying a person's dreams, his errors which are almost unintentional, etc.

In considering what we can do to increase the happiness of our fellow-beings I would alter the question slightly: "what can we do to prevent unhappiness, and what can we do to remove unhappiness where it exists?" The emphasis should certainly be on the prevention of unhappiness, for prevention is better than cure. To spread happiness we must be happy ourselves, for happiness is a contagion that will spread. A cheerful man does spread cheer all round him, while a gloomy man spreads only gloom and dejection. This does not mean that we should all be of the riotous merry-making type, but our happiness and cheer should be of the kind that we derive from inner harmony which is really a freedom from conflict. This we can achieve only when we have an understanding of the working of the mind both conscious and sub-conscious.

Self-awareness and Self-examination of our purposes become incumbent upon us if we are to achieve that inner harmony needed to contribute effectively to the happiness of the others. So long as we have an inner conflict, we are bound to be victims of

frustration and inferiority complex.¹ It is frustration and inferiority complex in individuals and races that has engendered all the tyrants and imperialists of the world. It is all the more important that the intelligent young citizen should understand himself, his purposes and motives, conscious as well as sub-conscious, for his frustration combined with his youth and intelligence will be capable of greater harm to society than the frustration of the old people. The frustration of a young citizen is capable of bringing unhappiness to the whole world.

The frustrations of Hitler and Mussolini have certainly had their part to play in the recent world war. So, if youth is eager to prevent another world war and to do its bit for the spread of happiness, the least that it can do is to understand itself. The young citizen who is eager to solve his conflict and escape frustration must have for himself a scale of values with which to evaluate the conflicting tendencies. At the same time it is necessary for us to bear in mind that we are living in a rapidly changing world and should hence be prepared for a periodical re-orientation of our scale of values. Without this periodical re-orientation, our scale of values will only postpone our conflict but will never prevent it altogether. Complete self-analysis is not to be easily attained even by those who are familiar with the workings of mind, but a great deal can be achieved by an introspection undertaken not for the purpose of escape from the world but in order to face it with a better understanding of oneself.

We have seen above the need for a scale of values. In forming such a scale of values we would do well to form as its basis a master-sentiment out of the many sentiments

¹ The term inferiority complex is popularly used to mean a consciousness of inferiority. The psychologist uses it in just the opposite sense to refer to that kind of behaviour where "an unconscious sense of inferiority masquerades as a conscious sense of superiority."

that we have. Such a master sentiment should be formed around our idea of self and in our everyday activities we would do well to put to ourselves the question, "Does this contribute to the improvement of my self in my own honest estimate of myself?" This is the exact way we should word our question for if we try merely to rise in the estimation of others, we may adopt undesirable methods of obtaining that estimation and our sentiment will not be a healthy one and it will only be egoism which will ultimately land us into insoluble conflicts. If we build up our sentiment of self-regard in this way it will be easier for us to minimise our conflicts if not completely to obliterate them. As a result we will be able to be much happier than now even if we may never be able to eliminate unhappiness completely.

Unhappiness or happiness is not inherent in any activity. It depends on the purpose of the experiencing individual. Starving for the sake of feeding her child is not unhappiness to a mother, while the same woman would not tolerate even semi-starvation if the purpose of it is only to fill the coffers of the capitalist. The difference in the two cases is a difference in purpose. In the one case it is a fulfilment of her life's purpose—namely motherhood; in the other case it is against all her purposes. This has a lesson to teach us. We should choose our work even if it be for breadwinning to suit our life's purposes, and dominant interests and tendencies.

There is in all of us a very important urge to be creative. This does not seem to serve any conscious purpose, but all the same it is absolutely necessary that we should give expression to that urge. It is the spirit of this urge that is seen in our play activity. This urge is present in all of us to some degree or other, and a check on this is one of the worst features of modern civilization, with its complicated society and the factory methods of work which are the inevitable result of large-scale organization whether in

a large school or hospital, let alone the factory. To be happy we must as far as possible be creative and our daily work should become an adventure in creation. Otherwise work becomes a drudgery. A cricket match may be work to a professional cricketer and an enjoyable game to an amateur. It all depends on the attitude we adopt towards it. To be happy we have to adopt this play attitude towards our work. This does not mean that we can be flippant or careless. The amateur player is not more careless or less painstaking than the professional in getting mastery over the game because it is not his work. On the contrary it is often he that devotes more time and energy to it than the professional and it is the amateur who enjoys it better. The difference in attitude makes all the difference between pleasure and boredom in work. It is up to the young citizen to adopt this play attitude in his work. I can at this stage imagine many of my readers saying, "How can we be creative in our work? Our work is not painting or singing?" as if painting and singing alone are creative. Creativeness really does not depend on the work so much as on how it is done. All creative work is based only on old elements. What is new is not the elements but a new combination. With the same notes or with the same colours the musician and the artist produce new songs or new pictures. The creativeness is in the new combination, but it is not and cannot be spoiled by the old elements. In this manner a teacher, librarian, or clerk can each think of doing his work in a new and better way. If we adopt this creative attitude towards our work it would go a long way towards our happiness. Happiness ought not to be sought outside one's work as it is unfortunately the case with so many. Many workers of all classes seek pleasure either at the races or at the cinema just because they are not creative in their own work. A man who is properly adjusted to his work and goes

at it with the play attitude finds it of such absorbing interest that he has no time or need for any other entertainment. It is the duty of every young citizen to adopt this healthy attitude to life so that he may be a dynamic centre of happiness, spreading happiness all round him.

If we recognize persons around us as having an individuality of their own and treat them as such without trying to repress their purposes we would have done a great thing for the promotion of happiness. Failing to think of our fellow-workers as personalities, but regarding them as so many blockheads is the most dangerous thing we can do for the happiness of mankind. And yet this is precisely what most of us do. Fortunately a

change in the right direction is now on the horizon. Even hard-headed money-making capitalists are recognizing the value of regarding their employees as so many 'heads' and 'hearts' rather than so many 'hands'. Therefore it has become necessary for them to employ personnel managers whose duty it is to deal tactfully with the workers and to help them to a better and more satisfactory adjustment to their work. If we can all adopt this same attitude towards our fellow-workers and employees, though we are not employed as personnel managers, we can easily do a lot of silent good work without, for the spread of happiness around us. Here at least is a kind of social service independent of our financial resources.

Poverty—Its Causes and Relief

By V. A. MADHAVI

IN a survey of poverty conditions recently carried out by me in Madras it was found that more than 75% of the working class population suffered from poverty without the means to procure for themselves the comforts or necessities of life. The social question involved was the relief of the poor.

The term poor must be taken to include also the aged and the infirm with which is intimately connected the problem of unemployment and how to relieve unemployment among the working classes. This is again closely connected with charity or love representing the principle of good life. In the word charity meet both religious and social obligations. Here we are, however, concerned only with its social aspect and shall therefore confine ourselves to (1) Causes of poverty (2) Public and private efforts to relieve poverty (3) Practical suggestions in regard to such

subjects as charity and economic thought, charity organisations, friendly visiting, etc., (4) We may also have to consider the more recent suggestions of large-scale industrialization as the only remedy of poverty in India.

The object of charity is primarily to render "the services of goodwill, friendship and love" to our neighbour. To prevent distress charity must have for its further object the preserving and developing of the manhood and womanhood of individuals and their self-maintenance in the family. Any form of state intervention must be judged by this standard. By self-maintenance is meant self-support throughout life in its ordinary emergencies or contingencies such as sickness, widowhood, old age, etc., Economics which is the science of exchange and exchange values when considered in relation to purposes of charity must therefore take into account three points, viz.

distribution and use, supplementation of wage, and the standard of well-being or comfort in relation to wage.

Distribution and use: while the amount of wage is important the use to which it is put is more important. Thus for instance if a family instead of wasting money on drink and alcohol obtained membership of a friendly society, its position would be decidedly different, because at a time of sickness it would be able to command a large sum of money, the common stock of capital by that means being put at the disposal of each individual family which has a share in it. Savings would further enable a family to get a better market for its labour. A family with something to lean on can wait which another cannot. By this means common action for bringing down rents etc., are also made possible.

SUPPLEMENTATION OF WAGE

Any form of endowed charity, out-door relief or constant giving is harmful as it would tend to reduce wages. The employer who is constantly on the lookout for profits presses for them through reduced wages if circumstances allow the worker to take such low wages. Consequently, on account of a few individuals the wages of a large class of poorly skilled or unskilled workers will be lowered. Except as an emergency measure and for the time supplementation in this form is not suitable as a remedy for insufficient wage. The system of private out-door relief will also tend to lessen the workman's energy and ability to work. Such open-handed hospitality will further create mendicants. The attraction of the workers to friendly societies will also grow less. The little that would otherwise be saved is spent if the necessity for saving it is removed. The best method of supplementation would be to increase the skill of the workman who would then have

the advantage of a better series of economic exchanges.

The standard of well-being or comfort in relation to wage: The standard of well-being is said to fall below the standard of wage when the worker is able to earn enough, say, in two or three days what he considers to be requirements for the whole week. With an increase of income, therefore, there should also be an increase in the power to use that income. Otherwise demoralisation would result. The need for charity is more in such cases. To promote the right use of wage is the best means of preserving the economic well-being of the family.

THE CAUSES

The causes of unemployment or poverty are many. Leaving out the accidental circumstances which produce unemployment and poverty such as the displacement of labour by progress and improvement in invention, change of process and fashion etc., the main cause of poverty has been found to be work at low wages. This accounted for nearly all the cases in the survey referred to above. Low earnings combined with their irregularity constitute the main factor of all the causes of poverty.

Remedies of poverty or unemployment can be classified as temporary and permanent. Temporary measures take the form of voluntary relief by individuals or organized societies or on the larger scale of municipal or state organized relief works. Details of these reliefs will differ according to conditions prevailing in the particular areas, but generally these principles are followed by relief workers.

RELIEF

The area should be for the purpose of rendering relief divided into small manageable sections and those engaged in the relief

The YOUNG CITIZEN

C O N T E N T S

The Crow's Nest — by Rukmini Devi
Sung by a Fruit Tree

by James H. Cousins

Art in Everyday Life

by Sri K. Sankara Menon

A N D O T H E R A R T I C L E S

APRIL

1946

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SUNG BY A FRUIT-TREE

I was a blind and buried thing
That groped about me in the mould
Because the ancient wizard, Spring,
Sent his enchantment through my cold
With such a poignant edge of ache
That I could only die—or break.

My green spear splintered earth's hard baulk.
I felt the far inviting sky,
I took the harshness of a stalk
To show the wizard I was I.
But More-than-me within me woke,
I strained to answer it—and broke.

My flower-flag fluttered by a pool.
I dreamed my destiny had end
In being simply beautiful
But there was Something-in-me penned
That swelled and struggled to be free
For more substantial ministry.

I struck my flag, and tamed my power
The tribes of earth and air to feed.
But Something-in-me knew an hour
Of deeper portent, wider need,
That in my heart accomplisheth
The cyclic Will of Life and Death.

I sent my seed upon the wind
In autumn's gorgeous jeopardy
The purpose and the path to find
Of Something-wonderful-to-be
That through and past my thrilling grooves
Unto sublime fulfilment moves.

—JAMES H. COUSINS

THE YOUNG CITIZEN

Incorporating
**THE YOUNG
THEOSOPHIST**

Editor: RUKMINI DEVI

APRIL 1946

VOL. XXI, NO. 4

The Crow's Nest

THE World changes by strife and storm as much as continents change by earthquakes. People think of war, famine, suffering and cruelty as mere incidents in a condition of life. But, in reality, they are more, for they are the moving of the stagnant powers of man into a new force. It is terrible that evolution has to take place through these agencies and not through a storm of beauty and happiness. Though one knows suffering to be the instrument of evolution, one does not feel less miserable when trouble comes, nor does one sympathize less with the suffering world. No philosophy of life can enable one to do this unless one is an individual devoid of all human feelings.

Science has made life more understood. We know the world better, we know nature better, we know our powers better as also those of each individual. It is this knowledge, this spirit of I-ness that has, from time to time, brought a greater directive force to man. In this spirit has humanity drowned itself and has tried to bring more happiness to itself. Fundamentally, this knowledge of power is that which makes each one feel whole, and, as there is no end to desire for power, have the desire to seek happiness more and more through the realization of this spirit. This can be magnificent and thrilling, for new things have come to us during the process of exploration and we feel conquerors.

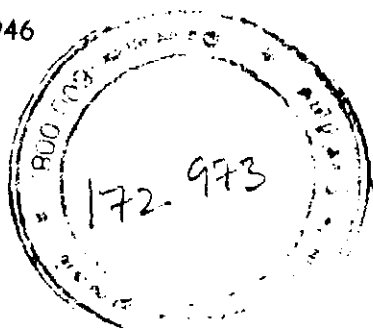
In humanity, it is Youth with its spirit of adventure and carelessness that can most easily enjoy such power and freedom. But it is like the power of a great aeroplane that rises and rises above high mountain tops till it crashes and comes flaming down to the earth. I see a time when the Youth of the world will understand that the greatest height can be realized in the smallest things and that the

true thrills of joy are in being real and simple. I feel that the lessons we have to learn are as follows:

1. To look eternally for the Real in the midst of increasing unreality. This, Youth can do for it is the spirit of the new age. Even today it is proved by the young who are unable to tolerate pretence and camouflage.
2. To go direct to Truth without unnecessary ornamentations that often spoil. This is also proved to be the natural instinct of modern Youth that tolerates only the simple, short and direct approach in literature or in education. The teacher of modern Youth realizes that, today, the young people often know the end before he has finished explaining the beginning of a lesson.
3. To have courage in the expression of the Beautiful. I say this because, while most people find courage to express the unpleasant or the ordinary, due to shyness and fear, very rarely is that which is closest to the heart expressed. How often one wants to say nice things to people that are left unsaid for want of daring! How often one wants to stop on the road side to help a poor man or woman and yet it is so rarely done! Youth is shy of doing beautiful things for the world is such that one is more afraid of being called a saint than a hero. It is not what one is called that matters but the fact that the heart dictates and one dares to obey. The natural instinct of Youth is to crave for Beauty and Reality and if, today, we make these parts of our daily lives, tomorrow it will be easier for the Youth of the World to say "We are not shy to allow our hearts to dictate. Therefore let unhappiness fly away and let chivalry and justice rule; for we believe this to be the embodiment of all philosophy and the essence of all mind".

Rukmini Devi.

April 10th, 1946



Art in Everyday Life*

By K. SANKARA MENON

THE relation of art to everyday life is at once obvious and elusive. It is obvious in that every artist has to draw upon the experience of daily life for his material, inasmuch as the only world that is open for anybody is the world of immediate experience. Thus the relationship becomes quite clear. In the process of expression, however, this experience undergoes a transmutation changed as it is by the personality of the artist and the nature of his individual creative power. Therefore, every form of artistic expression becomes an act of creation in the sea-change that everyday experience undergoes in the mind of the artist, so that it becomes transmuted into something rich and strange and far removed from the realm of everyday life on to a higher plane of created things where the relation between the everyday experience and its re-created form becomes difficult to trace. It is in this that the elusiveness I mentioned in the beginning becomes apparent.

There is no work of art, no literature, no music, that is not rooted in the life of everyday. Yet very often we come across great compositions in every realm of art in which we are raised beyond every influence that the ordinary round of existence can conjure up for us. I see a flower and so does a poet. I am, of course, able to analyse its appeal to my sense of beauty; its colour, its form, its scent. The impact made by the flower on the creative consciousness of the poet is something so highly different, however, that a magnificent poem is the result in which, while the root of it is in an experience common to all humanity, ideas about which are far removed from everyday life.

The relation of art to everyday life must also be considered from the point of view of

[* A radio broadcast reproduced with the kind permission of the All India Radio, Madras.]

the influence that it exerts upon the home-life of an individual. Here the relation is immediately clear and one sees how art is influenced by the changing phases of existence, and how the daily life of humanity is influenced by great works of art. It is difficult to say which of these follows the other; whether daily life is influenced by art or vice versa. Both happen equally, for artistic creation has very often to be drawn from the material of life as it is lived and to this extent be influenced by it.

At the same time, as Sri Krishna says in the Bhagavad Gita, "Whatsoever a great man doeth, that other men also do." This is a principle which applies ideally to the influence of art upon life. What a great artist creates, whether it be in literature or in any other form of art, leaves its mark permanently upon the stream of life so that what has been created in one particular age is often the basis for the forms and fashions of succeeding generations.

Considered from this point of view, literature may be said to have a more intimate relation to everyday life than all the other arts. Of all forms of expression the one that comes nearest to the capacity of all is literature. The hidden force of life is the word. "In the beginning was the Word" and that which was in the beginning has continued to be in a never ending strain of literature.

It may not be given to everybody to be able to sing or to dance or to paint, but the most ordinary of mortals, under the stress of emotion, will express himself in language which is charged with originality and has the true literary feeling. Indeed the more illiterate a man is, the more poetic his language, for his being is not bound by the bonds of conventional expression. The earlier we go in the history of literature the more we find

spontaneous expression in poetry. The greatest art is a supreme instance of the human spirit new-awakened to the mystery of life, expressing itself in free unfettered beauty.

Language is the possession of all humanity, though the expert wielding of this instrument may be the privilege of a select few. But in the case of the other arts the medium is to be mastered only by the few who have the gift, and the flowering of the medium into creative expression comes only with the divine gift of genius. In literature, however, the medium is ready to the hand of everyone and the capacity to enjoy the written word is given to a larger number than in the other arts. In those other arts, ignorance of the technique restricts the enjoyment of the art to the comparatively few who are initiated.

Good taste in music or painting has to be cultivated assiduously. But most people know a good book when they read one and even good poetry when they hear it recited. Literature is an art ever ready to the hand of the general run of humanity. The influence exerted by the poet, the thinker and writers in general upon mankind and on the life of a nation is much greater than the influence exerted by great geniuses who practise other arts. This is not necessarily because literature in itself is a greater art than others, but because its medium is one that every human being has to master.

In a similar way the world of books and writing leaves a more permanent mark than do the great masters of the spoken word, the great orators who also use the medium of language as a form of expression. Speaking and oratory come into the same category as the music that is sung by a great musician—its influence is only of the time, while the written word, with its permanency and availability to all, leaves an indelible impression upon the generations to come.

Also in literature, the inspiration that moves the author is to be contacted by

many with comparative ease. Of course, as in all arts, beauty in writing consists in the creation and the presentation of a new world. It would probably be more correct to say that the beauty consists in the presentation of a new vision of something that has existed for all time. The beauty of nature, the manifestation of the spirit of man which is infinite in its variation and yet limited within the bounds of understanding, the mystical yearnings of the soul in its search for God, for ultimate truth, for reality; these are the subjects that a great poet, a great mystic has to draw upon, and nothing that is absolutely new and original can ever be said with regard to them.

Yet, when we taste of the fruit of their inspirations in beautiful poetry, in philosophy that is most subtle and ethereal, do we not feel that here at last is something new of the world of the spirit, a new creation, a beauty that has not been in existence before? We do say it, and we are entirely right, for while actually the ideas expressed are eternal, the great poet, the great mystic, gives us a contact with the reality of the idea, and this contact with an inner reality is that which is new, is the beauty that has been hitherto unrevealed. There comes to us, as evanescent as a breath of the cool breeze of evening, a mysterious understanding, a contact be it only for a moment, with the life of God; we are thrilled by a vision of beauty.

The effect of all great art is this: that through the freshness of vision, through an intimate realisation, through the making of an experience his very own so that the expression of it comes charged and tinged by the personality of the genius, the artist is able to impart something of his own ecstasy, something of the vision of beauty that has been his inspiration.

When we consider the great masters of language, in whatever part of the world, the starting-point of their inspiration has been

mostly an ordinary fact of everyday life, a phenomenon that is the common experience of all mankind. The sight of a flower that gives pleasure to all human beings but only a pleasure momentary and intransient as the life of the flower itself, is to the poet an experience from which he creates "forms more real than living man, nurslings of immortality," as Shelley so beautifully puts it.

Let us for a moment listen to the imagination that the vision—probably the memory—of a daisy conjures in the mind of a poet, Thomas Lovell Beddoes, a comparatively little known poet of the early nineteenth century:

I should not say
How thou art like the daisy in Noah's
meadow,
On which the foremost drop of rain fell warm
And soft at evening: so the little flower
Wrapped up its leaves, and shut the treacherous water
Close to the golden welcome of its breast.
Delighting in the touch of that which led
The shower of oceans, in whose billowy
drops
Tritons and lions of the sea were warring,
And sometimes ships on fire sunk in the
blood
Of their own inmates; others were of ice.
And some had islands rooted in their waves,
Beasts on their rocks, and forest-powdering
winds,
And showers tumbling on their tumbling self,
And every sea of every ruined star
Was but a drop in the world-melting flood.

This is only one of many examples. The sight of the dark thunder-cloud pregnant with rain becomes a spiritual experience in the mind of a Kalidasa, and we have as a result a magnificent poem describing the beauty of this country of India, of the rivers that flow like necklaces of sapphire across the broad bosom of the land, of the fresh south wind laden with perfume which wafts

the cloud northwards, of the forests dark with green trees bending under the weight of fruit, of the many-hued rainbow, of the town where people dwell, and finally of the beloved waiting for her lover, her clothes dark and uncared for, her veena lying across her lap forgotten and bedewed with tears, and the very song she has composed herself gone completely out of her mind.

This is where literature has an advantage over every other art. In painting, in sculpture, in music the vast world of creation has to be conveyed by suggestion which very often must be so subtle that it is beyond the understanding of the ordinary run of mankind. But in literature while there is an infinity of suggestion, subtlety of expression and delicacy of poetry, the canvas that is at the disposal of the writer is so vast that he can fill it up with detail or leave out detail for the entry of suggestion, as he feels inclined.

Thus we see more clearly than in any other field of art the influence exerted by literature upon everyday life and how as prophet succeeds prophet the glowing power of words changes and transmutes the daily life of the individual, bringing within the reach of everybody the mysterious heaven of the spirit where he abides and creates. It grants to the earth-bound man a vision of infinity so that in the dull drab current of everyday life a wonderful panorama of beauty is for ever spread before his eye, had he only the desire to see.

To every man whatever his station in life, whatever the level of his intelligence, however poor the development of his soul, there is easily available in literature, in the world of books, a contact with infinity, a consolation in the vision of eternal beauty that is the gift of the seer, the poet, the mystic, the prophet to the world. It is as if we have touched the majesty of God on which we ever afterwards rely. In the words of AE, (From *Vale* and other Poems).

Sometimes when alone
At the dark close of day,
Men meet an outlawed majesty
And hurry away.

They come to the lighted house :
They talk to their dear,

They crucify the mystery
With words of good cheer.

When love and life are over,
And flight's at an end,
On the outcast majesty
They lean as a friend.

The Presidential Quarterly Letter

IN his first quarterly letter dated 9th March, Brother Jinarajadasa, the President, gives a brief description of the circumstances that led to his being elected to the office. He also describes the actual installation and mentions how the day, February 17th coincided with the birthday of Bishop C. W. Leadbeater and the passing-away day of Col. Olcott and thus became a historic day in the calendar of the Theosophical Society.

In another part of the letter he draws attention to the impending famine in India and mentions how some of the ornamental gardens of the Society are going to be converted into vegetable gardens with the help of experts from the Government Agricultural Departments.

Writing about the work of Shrimati Rukmini Devi, our beloved Editor, he says :

" Shrimati Rukmini Devi is in Adyar and busy as usual with her many contributions to the Theosophical activity. She is the Director of the Besant Theosophical school founded in honour of Dr. Besant by Dr. Arundale. As

President of Kalakshetra established by her in 1935 to emphasize the essential unity of all true Art and to work for the recognition of the Arts as vital to individual, religious, national and inter-national growth, she is actively concerned in the day-to-day work of that institution.

" Rukmini Devi's work in Kalakshetra has played and is playing an important part in the regeneration and vivification of India's Arts and Culture. She is collecting a large fund to commemorate the 100th year of Dr. Besant's birth and in recognition of the unity of their ideals and spirit, is associating her great colleague Bishop C. W. Leadbeater, with the celebration, as the year of his birth was the same

" One part of Rukmini Devi's scheme is to have a Montessori Training Centre for Teachers, directed by Dr. Montessori herself to be called the Arundale Montessori Training Centre. All of us at Adyar are particularly keen on the work of Dr. Montessori who was with us for a while and is now in Karachi holding a training course."

The Lord Buddha was once addressing a gathering of villagers, under the shade of some trees. One of his enemies was going on interrupting the meeting very discourteously. The Lord paid not the slightest attention to this individual and went on talking the people.

As soon as the meeting was over, He went up to the man and told him that it was the usual custom among the people to be courteous and pleasant while offering presents to others and since his (the interrupter's) presents (abuses) were not offered with courtesy. He was not able to accept them. The man realized his folly, and fell at the feet of the Lord, begging to be excused. Later on the man became one of Buddha's chief disciples.—S.K.

Social Service For Young Citizen— A New Outlook

By V. N. SUBRAMANIAM

IN a previous article on the problem of happiness I pointed out what the individual young citizen could do towards it. In this article we will deal with some forms of social service which the young citizen could usefully undertake and which involve the application of the same principles and attitudes dealt with in the last article.

We have seen the importance of the creative urge, how it is inevitably damped in most of us by the complex organization of modern society and how this damping of the urge leads to a great deal of unhappiness. In such cases the best way of giving expression to this urge will be in the form of hobbies or other recreative active activities. So it is necessary that we should all have some sort of a hobby in which our creative urge cannot be damped by others so much as in the case of our bread-winning job. Hence a practical form of organized social service that the young citizen can undertake is the forming and running of hobby centres and clubs specially for the economically underprivileged, because the pursuit of hobby requires a financial outlay.

It is true that psychological satisfaction got from a hobby is not in proportion to its expensiveness. The expensive mechanical toy does not please a child so much as the cheap clay because with the former there is no scope for creativity while with the latter there is plenty of it. In the same way hobbies requiring cheap material like match-boxes, postage stamps, newspaper pictures etc., give as much psychological satisfaction and consequent happiness as the expensive ones like the using of "Mechano" or a camera. Other inexpensive hobbies are story-telling, story writing, editing of manuscript

magazines, and sketching. This relative inexpensiveness of the hobbies makes it easier for the young citizen, for he could start hobby centres without much investment. Even for this, some money is needed for we cannot make bricks without straw, but we can rest assured that the young citizen will be capable of collecting the necessary funds when once he finds that this is a worthwhile activity. Because of the immense good that can be done to satisfy the psychological needs of people which eventually contribute to their happiness at a relatively low cost, this form of social service is one which the young citizen can usefully undertake with the certainty of success. In this respect the Y.M.C.A. and such other organizations have done much useful work. Yet no young citizen need feel discouraged that there is nothing for him to do. In such useful work there is always plenty to do.

The foregoing discussion on hobbies dealt with the immense good that they could do where the creative urge is choked. This is like saying that surgery on the lungs is the best way of treating tuberculosis. It would be still better to prevent the tubercular infection. In the same way if we could provide creative opportunities in the work itself and prevent conflict between the dominant tendencies of the individuals and the demands made on him by his work, we would have done the best possible thing to increase happiness around us.

This is precisely what is aimed at in the psychological clinics established for giving vocational guidance. In the same way child-guidance clinics try to adjust the education of a child to his needs and abilities rather than to the arbitrary decision of a teacher or

society. Both kinds of clinics are valuable for prevention as well as elimination of unhappiness where it is found that it is due to maladjustment between the worker's abilities and the demands made on him by his work.

Though mind is one, it is studied by the modern psychologist under the three aspects cognitive, dealing with knowing, affective, dealing with feeling, and conative, dealing with willing. The present concept of mind is that on the intellectual side it possesses a certain amount of what is called general intelligence which will be of use to the individual in all his intellectual activities. This is more or less what is known as intelligence to teachers, administrators, etc.

In addition to this general ability there are certain specific abilities such as the musical ability and the mechanical aptitude. These abilities function only in the limited field indicated by their names and are not necessarily dependent on the general ability. For all these abilities the psychologist has fairly well established reliable tests. The amount of all these abilities vary from individual to individual. In addition to these factors the psychologist also measures (where it is not possible, he estimates) the strength of emotion, will, temperament, etc. This is not all. Attempts are now made (and they are fairly successful) to understand the unconscious mind of the person and his hidden desires and wishes.

In adjusting the vocation of an individual to his abilities etc., the psychologist is ready to help, and his tests have proved valuable. Without this psychological guidance we will all be square pegs in round holes and it is this incongruity that causes a great deal of un-

happiness. The same is the case with the child whose school work is not suited to his ability. The usefulness of scientific vocational guidance and child guidance has been proved by the follow-up study made of people given such guidance by comparing their progress in life with the progress of others who have not been given such guidance. In some cases the progress of such people has been studied for nearly twenty-five years. These studies reveal the usefulness of these clinics in preventing unhappiness and yet the young citizens of our country have practically no access to such service.

It would therefore be a very good thing for the young citizens of India to organize such clinics. The actual work will have to be done by technically trained persons and some young men can get themselves trained for the work while the others can find the money and do the organizing connected with it. Thus will they be pioneers of a very valuable form of social service for which very little has been done in India. This, I feel, is worth the time and energy of anyone who wishes to call himself a true YOUNG CITIZEN.

I remember the Bombay Young Theosophists conducting in the past, a 'juvenile court', or 'a children's home'. Now there are many such institutions in India. In the same way work along the lines proposed here may also be started. Perhaps there are some young citizens with the necessary initiative and resourcefulness to organize such clinics. What is wanted is only the will. We have every reason to be optimistic for we know that where there is a will there is a way (we may add) especially with the young citizen.

There are many religions but there is only one Morality.—RUSKIN.

Out of the Everywhere

THE MONTESSORI METHOD

THE MONTESSORI METHOD is generally associated with the teaching of very young children, and rightly so because the earlier a child can join a Montessori school after the age of about 2-1/2 years, the more remarkable is the progress it can make.

It is not usually realized, however, that this remarkable educational method has now been extended by its originator, Dr. Maria Montessori (now working in India) up to the High School stage.

What is termed the 'Advanced Montessori' curriculum is indeed a wonderful creation. Dr. Montessori herself has spoken of it as a 'cosmic education,' and the term is apt, for the child is led on from discovery to discovery of the wonders of its environment, gradually building up for itself, with the help of skilfully devised and mainly self-corrective educational material, an extensive empirical understanding of the foundations of botany, zoology, human physiology, mathematics, chemistry, physics, literature and the social sciences.

So great is the zest aroused in many of the children educated in this way that they literally demand from their teachers more and more extensive opportunities for carrying on their observations and experiments, and more and more material for their creative use.

No wonder that the effect of such eagerness to learn is visible not merely in the achievement of a far higher standard at a much earlier age, but also in the attainment of that standard without fatigue and with a release of creative energy so amazing that it must be witnessed in order to be believed possible.

—F. G. PEARCE in *Teaching*

STOP—AND MEDITATE

Meditation as a way of using leisure moments is available to every one regardless of

age and experience, and it is an important part of living wisely.

In time of trouble, when one is harried by anxiety or under some other emotional stress, there is no more reliable method of attaining comparative calm. Nor do I know of any which is so economical of time and energy in helping one regain control of reason and judgment.

—A. F. RIGGS in *Reader's Digest*

USE YOUR EMOTIONAL CYCLES

You can keep track of your emotional cycles, so you will know when to expect a high or a low period. Simply mark on a calendar the days when you feel unusually discouraged or depressed. Similarly as to the days of happiness and exaltation.

Low periods seldom run more than a few days or a week. High are usually more long-drawn-out.

After you have found when to expect your high and low emotional tides, you can take advantage of both by planning your work intelligently. In high periods you are likely to be stimulated by difficult tasks. In low periods you are likely to be defeated by them.

With a little experimenting you may find yourself able to plan the tough, constructive jobs, which require energy and confidence, for your high periods. At the bottom of your cycle, your powers of observation, co-ordination and memory seem less acute; you are more likely to make mistakes or have accidents. Hence that is the period to reserve for easy but tiresome routine.

One great danger is that during low periods minor crises or mishaps seem unduly important.

"Be sure," Dr. R. B. Hersey, of the University of Pennsylvania writes in *The Reader's Digest*, "not to let unimportant troubles be magnified just because you are 'down'."

GENIUS PERSISTS FROM CHILDHOOD

What happens to a child prodigy who, when only 22 months of age, plays a Liszt melody on the piano? Who composes a full-length symphony before his 12th birthday? Does he continue brilliant or does he deteriorate with time?

Merrill K. Wolf, this youth, answered this question in the affirmative by receiving his diploma from Yale University at 14. And 1400 precocious children agree, and produce the careful records prepared over a period of 20 years by Lewis Terman, Stanford University psychologist.

James T. Howard, in *PM*, synthesizing Professor Terman's data, asserts that geniuses, like these can expect:

- Continued intellectual superiority.
- Virtual freedom from insanity, alcoholism and delinquency.
- A far larger income than the average.

EDUCATION MODIFIES INFLUENCE OF HEREDITY

Students of the human constitution do not believe that all physical, mental and behavioral characteristics of the individual are fixed by heredity. Heredity does impose certain limitations upon change and improvement of the personality.

Human brass cannot be transformed into gold. Yet we are confident that most persons can be built up to a higher level of competence and self-sufficiency if they are studied individually and properly trained before they are warped and hardened by mistakes in education and bad environments.

The interrelationships of personality can be studied best in the full-blown adult, but the mature human animal is rarely capable of much improvement. We have to catch our subjects young, if we hope to benefit them by personality diagnosis and corrective treatment.

E. A. HOOTON, in *Science Digest*

right and their judgment holds good in some cases, but in a majority of cases due to gross ignorance of modern developments and changing conditions, they are far from their marks and this results in the inevitable unhappiness.

The Youth by nature is tolerant. He does not harbour any prejudices, unless he happens to imbibe them as a result of constant tuition from the Aged. I personally know of numerous instances where the youth has lived in harmony with its surroundings, because the direction came from the youth.

Youth is full of possibilities. Much good can come to the world if only the youth adopts an attitude of Sportsmanship towards the various problems that beset it. Many people are always on the look-out for finding out faults in others and if only they are given an opportunity to express themselves openly, they will be ready to pull anybody to bits in the course of a few minutes. Does that in any way help to create harmony? Not at all. How few are there in the world who know well that the others too are just like

themselves and everyone has his own pitfalls and drawbacks!

What then are the essential qualities of a Sportsman? To put the whole answer in a nut-shell, I would say, a Sportsman is one who has a complete understanding of his surroundings and by that very understanding, adjusts himself and lives in harmony with it. Steps taken towards this direction is bound to promote happiness and progress. Anything contrary to this will have its inevitable repercussions.

The English people attach such an importance to the game of cricket, that they use the idiom, 'It is not cricket', when something is not fair. The game of cricket according to them, educates them to be just and fair in all their dealings.

The World is in dire need of young citizens who have the quality of Sportsmanship developed in them to a marked degree. Youth has a splendid future before it. Here is an opportunity for those of you who are young. Take it and lead the world on to Happiness and Prosperity, or leave it and let the whole world down, along with it.

Be A Sport, Young Citizen! Be A Sport

By S. KRISHNARATNAM

NOT long ago, when the full fury of World War II was on, quite a few of us were dreaming of the happy and peaceful days that would dawn after all the terrible ordeal. Now, the war is officially over, but what about the dreams we eagerly looked forward to bringing into realities? Instead of adopting a policy of forgive and forget, the whole world is seething with hatred and suspicion. Any one, who goes through the newspapers, finds to his horror, accounts of bitterness and animosity, flourishing all over the earth. How can there be any happiness under such cir-

cumstances? Are peaceful and happy days really possible or, are they only permanent and distant dreams to lead us on, mostly along wrong tracks of misery and struggle?

The young citizen today finds himself in a great turmoil. Strange as it seems, he is neither allowed to think for himself nor act according to his judgment. Under such circumstances he becomes an unwilling tool in the hands of his exploiters who invariably happen to be the Aged. The Aged, with all their experience almost always decide which way the youth should act. May be they are

Maritime Trade in the Ancient South

By T. N. SENAPATHI

THE statements of Ptolemy and other early Greek writers bear testimony to the fact that the ancient Tamils were a successful and enterprising nation of seafarers. It is mentioned by one writer that the three great dynasties of the Tamil country had harbours of their own. Korkai and Pukar on the east coast belonged to the Pandiyas and the Cholas respectively. The Cheras had for

their harbour, Muchiri, a town on the west coast.

The main trade between the Occident and the Orient was in spices, muslin, rice and peacocks which adorned the royal Courts of Rome and Ethiopia. We learn from a different source that as a result of the trade in spices, the state coffers of Rome became empty. This created a furore in Rome. The

Romans, it is said, tried to dupe the Tamils by paying gold-coated copper coins in exchange for pepper and cloves. But the Customs authorities of Tamil Nad were so clever that they began to cut every coin they received from the Romans and thus put an end to the manufacture of spurious money.

In the Pattinappalai, one of the ten songs of the Sangam group of literature which dates as far back as the first century B.C., the court-poet of Karikal Chola, a famous Tamil king, has described the bazaar scene at Pukar thus:

'Horses from far off countries on the other shore, pepper from distant lands, precious gems and gold from the northern mountains, sandalwood from the Western Ghats, pearls from the South Sea, corals from the Eastern Sea, many articles of value from the sacred Ganges and the fertile Kaviri banks, foodstuffs from Ceylon and curiosities from Burma were displayed there.'

The Tamil traders even went as far as Formosa, Philippines and the East Indies and returned with their ships richly laden with cargo.

The following episode from 'Manimekhalai', one of the five major epic poems, will illustrate the daring and adventurous spirit of the ancient Tamil mariners:—
Sathuvan, the husband of Athirai, a Vaisya lady, equal to Arundhati in chastity, traded in spices and other articles. A spendthrift and a rake, he discarded his beautiful wife and set on a voyage to the East Indies.

There came a terrible storm which drove his ship to the Nicobars. The battered vessel dashed against the rocks and was wrecked. Everybody was drowned except Sathuvan, who somehow managed to reach the shore with the help of a floating plank from the wreck. But in avoiding Scylla, he fell into the mouth of Charybdis! The isle was infested with cannibals. Some of them who espied the solitary stranger on the rocky shore, fell upon him like wild beasts and brought him handcuffed, before their chieftain.

Sathuvan stood undaunted in the presence of the cannibal chief, chanting the Triratnas of Buddhism with sincere devotion. Upon enquiry, Sathuvan related his story of misfortune, in their own language which he had picked up during the previous voyages. The chieftain was astonished to find a stranger speaking fluently in his mother-tongue and gave a patient and sympathetic hearing. Sathuvan took that opportunity for emphasising the need of universal brotherhood, love of humanity and compassion. His exposition of the doctrines of the Buddha drew tears from the eyes of the chieftain, who fell at his feet and begged of Sathuvan to shrive him of his sins.

Sathuvan, at first, could not believe his eyes when he saw this sudden transformation of the cannibal chief. He too joined the chieftain in shedding tears of repentance for his past misdeeds, and returned home a kind-hearted and dutiful husband.

MAN'S NATURE

The tendency of man's nature to goodness is like the tendency of water to flow downwards. By striking water, you make it leap over your forehead; by damming and leading it, you may make it go up hill. But such movements are not according to the nature of water; it is the force applied which causes them.

When men do what is not good, their nature has been dealt with in this way.

Those who attend to their greater selves become great men, and those who attend to their smaller selves become small men.—'China.'

the YOUNG CITIZEN



C O N T E N T S

The Crow's Nest — Died in Action
Youth in the New World

by Rukmini Devi

Dravidian Language and Samakrit

by H. G. Narahari

The "Naughty" Horse—by Rie Vreeswijk

AND OTHER ARTICLES

MAY

1946

MESSAGE FOR GOODWILL DAY

May 18 is known as the Goodwill Day. Every year on this day the Children of Wales, where this Day originated, send out a message to be broadcast. This year's message is :

Boys and girls of every nation ! We, the boys and girls of Wales, once again greet you. This is Goodwill Day. Youth calls to youth, across land and sea, in the name of freedom and of friendship.

We rejoice in the coming of Peace and in the great effort to unite all peoples to put an end to all wars.

We want a world in which never again shall millions of homes be destroyed and countless little children suffer hunger ;

We want a world where no nation shall live in dread of any other nation ;

We want a world where nations shall work together for the good of all, trusting each other and sharing together the riches of the earth.

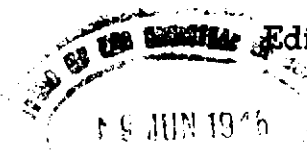
By our confidence and courage, by our thoughts and deeds, we can help to bring this new spirit into the world. And we will !

Youth of all lands, let us walk together as friends. Let us dedicate ourselves to our one great adventure of peace on earth and goodwill among men..

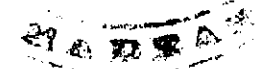
THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI



MAY 1946



VOL. XXI, NO. 5

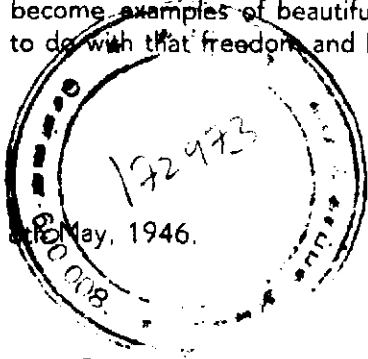
The Crow's Nest

I AM writing on White Lotus Day, the day of remembrance for all Theosophists. Truly can it be a day of remembrance for all nations and religions—for it is consecrated to H. P. Blavatsky—the day on which she passed away—the day of one who brought nations and religions together. From her came a new era to the world ; and to India her services are untold for modern India owes her new history to The Theosophical Society. H.P.B. never lived for name or fame, though she was undisputedly a pioneer and leader.

There is no leader or worker, including Col. Olcott and Dr. Besant, who has not acknowledged her as the great guru who brought Light to eyes closed in the darkness of ignorance. From her came the inspiration to Col. Olcott, the first President of The Theosophical Society, the organizer, the healer, the friend of the poor and the father of youth, the first founder of Harijan Schools, the pioneer of Buddhist Education in Ceylon. He was many things more, among them the founder of the Adyar Library, one of the greatest of Oriental Libraries.

Then his co-worker and successor Dr. Besant known to all as a great Indian also derived inspiration from H.P.B. in abundant measure. What India owes to Dr. Besant, words cannot express and, I am afraid, neither are words forthcoming to express India's gratitude. But to her every Indian woman owes her freedom from the tyranny of child marriage and her opportunity to have right education. Every child owes to her his freedom from the tyranny of corporal punishment for was she not the great pioneer who slaved for Indian Education along Indian lines ? One day she will be acknowledged by future generations, as she should be, as a great mother, friend and teacher.

Her centenary celebrations are being planned, and there will include as a memorial, a National and International Centre of Education and Culture. This memorial will consist not only of the Art Centre and the School but a Teachers' College where the right kind of teachers will be trained for the benefit of all schools and art centres in India and elsewhere. One day also, it is hoped, there will be a college wherein again education will be Indian, cultural, religious and useful to humanity. In this way every girl, every boy and every teacher will become a living memorial to her to pass on the ideals of right citizenship and to become examples of beautiful living. Then when India is free we shall know what to do with that freedom and how to make India truly Indian in all phases of life.



Rukmini Devi.

Ambassadors of Goodwill

A CONTINGENT of the cream of Indian Cricketers comprising mostly young Indians belonging to various communities and parts of India, showing no communal differences, led by an eminent cricketer, the Nawab of Patuadi, who has already made a name in the field of English Cricket, has reached England for a series of cricket matches. This is the first time he is representing his mother country against England. On a previous occasion the Nawab represented England against Australia, and he has won praise from the English critics for his brilliant batting. He is being ably assisted by Mr. V. M. Merchant, the well-known Indian batsman, who recently

skippered the Indian XI against the Services team from Australia in the three unofficial test matches.

THE YOUNG CITIZEN wishes the team god-speed and a happy time. It is no doubt true that India and all she stands for will be put to the test by the behaviour of the members of the team both on and off the field. These young Indians have an excellent opportunity of raising the status of India, by the way they move among the people with whom they come in contact in England, and by the way they work together as a team.

—J. EDITOR

Died in Action

A SMALL bird came to me from the Adyar Animal Dispensary. She was found on the road with no father, mother or home in the vicinity. The little boy who brought her knew that we love animals and the friend in charge of the hospital, a Dutch lady, who will give herself in sacrifice to a little creature in pain, brought her to me saying that she hadn't enough experience with little birds. So I took the little bird. She was soft, brown and delicate, with hardly any tail. She opened her mouth incessantly and not for a second did she give our ears rest from her squeaks. Every minute we came near her she fluttered her wings and opened her beaks wide. Hard-boiled eggs, mashed green gram and buttermilk formed her diet, for the doctor said she needed worms, and these were nearest to worm-diet, which I found difficult to give. Every night we put her into a little basket in a huge wire cage and covered her up with a dark cloth. It took a long time to make her sleep and she wanted to sleep in our hands or close to us. She flew like lightning and slowly she began to fly into every room. It was safe because my house is wired all round. She sat in the sunlight and flew under taps for her bath but her mouth was always open for food and she hated being left alone. So I had someone with her whenever I went out and during midday when I came to rest quietly, some friend came to rest in my house so that the Bo-Peep had company. She was called Bo-Peep because she squeaked similar to the sound of a Bo-Peep. When she went to bed it was as if a storm had subsided and there was silence. When I was away on tours all my friends visited her every day and daily a postcard came to me as to how she was.

In this way she grew and all began to love her. But to my sadness I found that her

feathers were falling away. She was thin and her flesh began to show. I consulted the kind veterinary doctor of the Animal Dispensary and he declared that she must have open air and worms, broken gram and dal should be added to her diet. So I left her free in the open air with the back door open and two friends permanently watching. Crowds of seven sisters came but she was afraid. We made sure she had many hours in the garden in the sun. She always flew back to the house but after having slowly let nature teach her to find her own food in the form of ants, insects and worms. We drove away cats and crows but she soon knew, though not at first, that they were her enemies. She then played with her bird friends. One day all her friends came into the house but whatever happened she refused to go away with them and leave us. Every evening at 6 p.m. of her own accord she sat in her basket and desired to be put into bed. If she were closed up too soon she fluttered and scolded. She teased all of us by attacking our toe nails and tickling our toes. She flew away when we went and sometimes played hide and seek with us.

One day some visitors came to the Headquarters Hall and one of them was much surprised for suddenly a little bird sat on his shoulder. We took it back to my room. If any servants or vegetable-sellers came, Bo-Peep flew at them to drive them away for she began to feel that our house, hers and mine, had to be protected. She could not hurt though she can be a little tiresome for a stranger. But when the people came two or three times she realized they were needed and she merely sat and watched as the vegetables were bought. She wanted to be part of us in all our activities. So as the newspaper was read she sat and looked at it and tore it up. As rice was being cleaned, she scattered it all over the floor.

Everyone found her impossible and naughty but everyone wanted her and loved her. She went and sat near Mr. Jinarajadasa while he was addressing a Theosophical Conference. She sat on the shoulders of delegates many of whom were surprised for they had no idea that there was a tame bird so near. But she always came back quickly to her home and all of us.

To her there were no enemies among human beings but only among the animals and birds. She played, she teased and became a magnificent guardian of the house. It was a remarkable sight to see this little small

brown bird trying to send away some of the visitors she did not like. We all laughed till one day she flew near a group of strangers with a little girl. They came near our house and she protested. The man took his scraf and tried to send her away by a strong flick. Her little delicate neck was broken and she fell dead. We took her little body and buried it. It lies under a tulsi plant in the garden which she loved. We miss our friend but I feel sure that a little fairy will live with the tulsi plant and will continue to be my guardian angel.

—RUKMINI DEVI

Model Education for Youth

[At the International centre of Adyar, whence issues this journal, the Besant Theosophical School has striven for years to inculcate in practical form those principles of teaching that might equip youth to serve this modern world. How is the School succeeding?

Some of us who help prepare this journal are on the School Staff. If we hesitate to praise our School lest we be charged with a measure of self-adulation, may we at least be permitted to quote outside, non-prejudiced and competent authorities?

At the Parents' Day Celebration of the School in April, an eminent and qualified public servant, a jurist of the High Court of Madras, the Hon'ble Justice Mr. N. Chandrasekara Iyer uttered these encouraging opinions, we quote from *The Hindu* of Madras.—[Jt. Ed.]

JUSTICE CHANDRASEKHARA IYER congratulated the School on its splendid work and on the ideals animating its work. The attempt made in the Besant School to combine art with education was something of which it could be proud and all could feel happy about. Art and education go together; but very often, the Government and Universities did not recognize this. There had been a great deal of mechanization of education during the last few decades and multiplication of stereotyped products at the end of a given period at school or college. The Besant School, however, provided a harmonious blend of art, culture and education. The ashrama type of education represented a

high ideal of education which it would be worthwhile for them to try to recapture. In those days, those who ran such ashramas—the kulapatis and gurus—enjoyed the protection and fostering care of the State. Today, the system was something like barter; students paid for their education regular fees and teachers in turn, said, "Oh, I am paid only a pittance. I will teach only this much; you may do what you like." To ensure that proper education was imparted, it was essential that the teacher must be paid amply and his status raised so as to enable him to carry on his work and living with self-respect.

(concluded on p. 62)

Dravidian Languages And Samskrit

By H. G. NARAHARI

Mr. Narahari is an M. A., M. Litt. of the Madras University and is now doing research in the famous Adyar Oriental Library. This article is based on his speech at the *All India Writers' Conference* held in Jaipur in October 1945.

WHAT is now well-known as the Dravidian family of languages is in the main composed of the five South Indian tongues, Tamil, Telugu, Kannada, Malayalam and Tulu. As one belonging to the Kannada country by birth, I feel I should confine my comments here only to the third of these languages which is spoken in the Deccan and in the south of India by a very large percentage of people. Kannada is current in the Mysore State, in South Kanara, in districts of the Hyderabad State and in the southern portions of the Bombay Presidency. Next to Tamil, it has perhaps the most ancient literature among the living languages of today. The oldest work in Kannada known so far is the *Kavirājamārga* of Nṛpatunga (c. 850 A.D.). It is a work on Poetics and, for purposes of illustration, cites a number of verses which must have been composed at an earlier age. It is thus possible to speak of the existence of Kannada literature even a century or two earlier.

Of the many tendencies in the Kannada language we see today, there is one which is to me quite alarming, at least highly undesirable. I refer to the efforts of some to divorce this language altogether from Samskrit which, as in the case of almost all our Indian languages, has been, for centuries, the very strong prop on which the language has stood. Such attempts have, no doubt, fortunately proved futile, but I am interested now in pointing out that they are unwarranted.

The Kannada language includes three chief dialects, the classical (*halagannada*), the

medieval, and the modern (*hosagannada*). The tendency in the most ancient period has been to make abundant use of Classical Samskrit words, and of some of their derivatives (*tadbhava*). In the next two periods, the use of the derivatives increased, and actual Samskrit words were less frequently adopted. But, even then, in describing the religious, the scientific, or the abstract, only Samskrit words have been employed. It should be of interest to know that, in the 17th century A.D., a grammar of the Kannada language was composed in Samskrit. I allude to the *Karnataka Sabdanusasana* of Bhatta Akalankadeva which is fashioned after the model of the *Astadhyayi* of Panini.

Such an influence exerted by Samskrit over Kannada, I maintain, cannot in any way be deemed unhealthy or malevolent. It is no impediment in the way of the progress of Kannada. Looked at philologically, it is not at all a crime for one language to borrow from another. In fact, that is the very way by which languages grow. Probably the fact that Kannada should borrow from Samskrit affects crude nationalism or provincialism. But it is a feeling most unjust and unhelpful, and all efforts must be made to stamp out such unfortunate tendencies. Into the holy realm of letters let us not allow politics, and that too pseudo-politics to enter. The scholar is bound by no limitations, spatial or temporal. All controversies, racial, linguistic, or religious, are to him no more than the "silly squabble of interested factions." The poet is the citizen of the world, and language the heritage of humanity.

Youth In The New World

By RUKMINI DEVI

A summarized report of a speech at a symposium, held during a South Indian Theosophical Conference recently, under the chairmanship of Mr. Henry Hotchener, an outstanding American Theosophist.

AMERICA represents Youth. In that country even the older men and women have a different point of view from ours, and they cannot be as old as we can be. Some of our youth can be older than some of the old people in America. One speaker today was saying that Youth is not merely a matter of age. Well, that is really true. I was trying within myself to define youth and how one can be youthful and I thought that a youthful spirit is that which is unconscious of self. At least for this morning I have defined it that way. Later, I might find a definition that expresses it better.

I feel that a person who is unconscious of growth, who is unconscious of himself and his own being, who has not the spirit of "I" is eternally young. Old age is really the result of too much concentration on oneself. An ideal young person is one who is old in wisdom and young in spirit. So we find very young people who are far more boring than they ought to be, who are much more serious, who are duller and who are too old for their age.

We occasionally find the old refreshingly young, full of laughter and really young. Such an one was Colonel Olcott as I have heard mentioned by those who knew him. He was so jolly, and so delightful and understood young people so much that the young liked him, in spite of his age. Dr. Besant was not a person who made jokes at all nor did she usually dance about with young people as the Colonel did. Nevertheless they felt they were able to contact her, and they came near her. She, above all other, understood youth.

When I first met her I was 16 and she was 76, and yet we used to have serious conversations together. Although she was so old she used to treat me as if I were her equal. I do not know how she managed to make such a success of it. She consulted me about many things of which I knew nothing and I knew then that I knew nothing, and yet because she consulted me I gave my opinions. Never even once did I feel that I had mumbled nonsense, that I was ignorant and that I had not contributed. She made me feel that I had made a unique contribution to the history of the world and that she had benefited by it. She had that capacity of entering into the spirit of anyone with whom she had contact.

Bishop Leadbeater was another example. He did not make friends with many young people although he made friends with a few. One of the previous speakers said, "It is the children of the world we should think of in connection with the future." This was emphasized by Bishop Leadbeater because he thought that anybody above 16 was beginning to get old. I saw him select people of 3, 9, 12 and 14 to train. I saw him having long walks with young people and swimming with them. His great secret of teaching was never to make the young people feel they were being taught. This is really the great secret of success with the young. You say to them, I want to teach you something and they do not want to hear you. You say to them, I would like to join you and enjoy myself and this gives an opportunity to teach as much as you like. They would not mind it if you do not profess to teach. By playing with

them, by telling them amusing things, the young were attracted to him so that not only did they learn to appreciate age but he became young. All people who have much to do with the young remain young themselves and we see this in every individual that I have talked about.

Take, for example, that great lady Dr. Montessori who is 76 years old. All her life she has concentrated on the child, not merely young people above a certain age, but even tiny little children of 1, 2, 3 years and so on. She is fascinated by tiny children who play around. She watches them break things; she looks at particularly mischievous children and problem children who are no problem to her. From her observation of their behaviour has born a new philosophy and practice of education. Due to her presence in a class we find these tiny children who were destructive in the beginning become constructive in their ways. They have a creative outlet for their energy and while being mischievous they learn. That is how she teaches. She again is a very great genius.

They speak of her as merely an educationist but what of herself? I always think it is not the personal fame that matters so much as the fact that Madame Montessori herself is like a little child. The young person, when he has to speak, is nervous. I can assure you, if Madame Montessori were to speak to you today, she would be very nervous, as nervous as a child. She is like a child because she has been so much with the children that she has imbibed the spirit of eternal childlikeness and has never grown old.

Then there is Dr. Arundale. He had so much to do with young people and I knew that his spirit never aged. I can assure you that whoever knew him will agree with me. With the tiny children in our school he was so popular. Real popularity can never be bought. Either you are popular or you are not.

There is only one real approach to humanity. You cannot say "I am working for youth,

why don't they like me? I teach them so much, why then don't they like me?" This is the secret: they like you or they do not like you. Reason has nothing to do with it. The real secret is in what you truly are and in what you sincerely do for them. We have to teach by being and not so much by talking.

In the future of the Theosophical Society, I can see a day coming when our Theosophical Conferences and Conventions will not have long lectures and speeches because the young do not care to give or hear long speeches. They understand much more quickly than the old generation when it was young. The new type of youth comes to conclusions very quickly and does not want the long imposition of the processes of your mind upon them, because it has gone through the process long before you are anywhere near the end.

This is the speciality of the new age and the youth grasp the idea quickly by their initiative and intelligence. So we must present things to them in the new way. That is the only way in which Theosophy will appeal to them. We must think of new programmes for future Conferences and Conventions that will attract young people. I am talking to you in this way to try and show you what is the spirit of youth.

If there are those who say, I have done this, I am that, I have that, then there is much "I"; by the time you begin to be 70 years, you are more conscious of yourself than of what you think, for "I" means the lower self.

Here is what I call the unconscious spirit comes which is the real spirit of youth. So the ideal young person can never be old. He is young and energetic, while he has the background of centuries behind him.

We believe in reincarnation and so know that a young person can have an old soul. The older the soul, the younger the being. This also is the essence of the spirit of the new age.

I am not sure whether I have talked precisely to you about the subject. I cannot tell you completely what is the part youth has to play. It is in keeping youthfulness alive, the spirit of youthfulness alive. There is no real barrier in age as such, there is no real barrier in thought. Whatever barrier there is goes when the spirit is achieved. So the contribution of youth naturally will have new forms, new life. We must learn the secret of being eternally young.

I would say as a practical suggestion, having watched these tendencies of the great, "Be with the young. Play with the young. Enjoy the company of children, play with them. Let them run over you and break your things to pieces, if they like. Be with them and find joy in so being, and then you will be eternally young and you will bring the spirit

of youth into your midst."

We shall never do this unless we enjoy the company of the young, and then the young will come more and more into the Theosophical Society. When they come into the Society, they can early imbibe its spirit and inspiration and they will be able to give a lead to the new age. They will bring the world together and bring greater peace, greater joy, and later, they will become a new generation of old people.

They will laugh, they will smile, and with smiles on their faces they never shall become dull and serious until they are older than a hundred years. This I prophesy! But unfortunately, I shall not be here to see it.

Let us hope that this spirit of the new age, the spirit of youth will soon fully incarnate.

The Unit of Lasting Peace

WITH every day, man steps nearer to knowledge of the world about him. By means of radar, he has touched the moon. With the aid of the cyclotron, he has released from the atom its overwhelming power. His very fingertips reach the farthest star; his nimble brain toys with the infinite and the infinitesimal.

In other realms of his living, man has not been so fortunate in his discoveries nor so keenly alert to the possibilities for his progress. Science has commanded the respect of reason and logic, but in its applications has demanded little of the heart, which would give ethical and moral values to living. When man's feelings have been consulted, they have been coloured by his emotional prejudices and selfish desires. The full weight of his nobler self, the compassion, fellow-feeling, and brotherliness of which man is also capable, has yet to be brought to the solution

of his problems and to the service of his life.

Notable efforts have been made by the leaders of our day to awaken the larger vision, to call into activity man's finer sensibilities that would create brotherhood in a world which has suffered incredibly for its "heresy" of separateness. The hearts of many nations hope ardently for the success of the U.N.O. To think that it, as the League of Nations preceding it, may fail of its purpose is to add the penny's worth of doubt that could total the inconceivable wealth needed to wage another war. In the hearts of people, not alone in the minds of statesmen, is born the peace of the world.

For peace, understanding is needed—understanding of others that results from a knowledge of the lives, the hopes, the fears of those others, be they Christian or Hindu or Buddhist, Russian, English, or Chinese.

(Concluded on p. 62)

The "Naughty" Horse

By RIE VREESWIJK

[Miss Rie Vreeswijk, the Dutch lady referred to in "Died in Action" came to India about ten years ago. She is a lover of animals and, ever since she came, has been anxious to serve the sub-human kingdom. Her wishes were fulfilled a couple of years ago, when with the help of Srimati Rukmini Devi, she was able to start an animal hospital in the compound of the Theosophical Society at Adyar. She is a tireless worker and can be seen on any evening, administering to the needs of the ailing animals that are brought to the hospital from the surrounding villages.

Miss Vreeswijk has been recently married to Mr. S. van Krusenstierna, a young Theosophist from Sweden, who is at present looking after the ornamental and productive gardens in the Society's Compound.

THE YOUNG CITIZEN takes this opportunity to wish them a very happy and useful married life.—Jt. Ed.]

ONE day a poor jutka driver came to the Animal Hospital at Adyar with his pony. She was old and very thin, but there did not seem anything else wrong with her.

"Well, what is the matter?" we asked. The reply may seem curious to you, but here at Adyar we are used to the most extraordinary requests.

"This horse is of no use to me," was the reply. "she is very naughty, she backs the cart every moment into the ditch. You may keep her, and please give me another horse in her place."

We patiently explained that our hospital was only meant for sick and wounded animals, and that we did not hand out new horses in exchange for old ones! The man looked crestfallen and the pony had meanwhile helped herself to a bundle of grass and looked very happy and at home.

Now, I do not really believe in "naughty" ponies; neither do I believe in naughty children for that matter; I find that both usually have a very good reason to be what we grown-ups like to call "naughty". And I knew what would be the fate of this pony, as the man could not afford to feed it since she refused to draw the cart.

So finally I made a concession and told the man that I would keep the pony for three days under observation and feed it well, but that we would not buy it. During that time she proved to be very sweet; she neither tried to kick nor bite but showed great intelligence.

On her body however, were many scars and it occurred to us that probably there was something the matter with the harness. The harness was fetched and we tried it on her. As soon as we put it on, she started to shiver with fear and though we removed it after a few minutes she was so upset that she would not eat her food that night.

And what did we find? I mentioned before that this cart-driver was very poor; a harness is very costly and this particular one was a very old one, repaired in many places. Imagine I found that one of the straps of the head-gear was mended with some nails, the sharp points of which cut into the pony's brow. As you know, the straps on the back should be padded with a thick piece of felt, but this wears out after some time. What had the man done but replace it with a piece of rough gunny-bag filled with straw. Rather a poor exchange for a piece of soft felt! It was therefore obvious that whenever the

pony pulled the harness taut all those sharp edges and points would cut into her flesh. No wonder that she backed to relieve the strain!

But that was not all. As she was supposed to be so naughty she was always mercilessly beaten, as is the way of ignorant people both in the treatment of children and animals. Many pony-drivers use the whip so that the end curls round the hind leg and cuts into

the soft inside of the thigh. Between the legs the flesh was sore and red.

Now this poor maltreated pony is having a little holiday at Adyar to forget her fears and become strong again. Meanwhile she has become inseparable from our other pony who is a jolly old stallion of more than twenty years with badly deformed legs due to a long and sad life of hard work and much overloading. But that is another story.

Out of the Everywhere

THE ATOM AT YOUR SERVICE

IMAGINE a breath of fresh air generating enough energy to keep a plane flying for a year; or a railway ticket enabling a heavy train to go round the earth not once, but many times; a handful of coal working the machinery of New York for five years.

All this is possible when the Atom is harnessed to the service of Man away from its destructive purposes. When this will be, we cannot say. But scientific opinion puts down the limit to the next ten years.

It is not really a fantastic world we are narrating. Dr. Gustaveson of the Chicago University says that energy 400,000 times more powerful than that created by any other source was possible with the Atom at our disposal. Let us try to imagine life in the Atomic age.

Some sort of weather control will be possible, cooler or warmer weather and rainfall at will can be envisaged. Winter and summer will lose their meanings for us.

Icebergs can be cleaned from the seas and the oceans can be made to give up their lifelong secrets.

New canals, like the Panama canal will be possible in a week's time. Transcontinental

roads and canals can exist. Mountain peaks can be levelled down and passes built. Lakes can be created or closed up at will.

The family aeroplane will become a reality and any corner of the earth can be reached from the door step in a matter of hours.

A new world better lighted, better clothed and better fed, will come into existence. In the materially satisfied world, wars, let us hope, will become a rarity. A culture, the like of which has not been seen, will develop.

Indeed Humanity has discovered the age-old secret to unlimited power. "Man is destined to achieve complete control over his environment."

—The Science Digest

PROPHETIC UTTERANCE

Dr. Annie Besant in 1923 in dealing with the destructive tendency of Western Science when it is divorced from Eastern Science warns against "letting loose" the forces of the atom:

Science is now beginning to recognize that an atom is a swirl in the ether, which is surrounded by ether, but the outer swirl is so enormously resistant, that Science is now struggling to find out how to break it,

set free and control the force that held it. Luckily it cannot find that out yet, though very near it. One of the great efforts of the Higher Powers is directed to checking western Science along this particular line of discovery. The reason is a moral and humanitarian one, qualities for which western Science has no place. If the scientists find out how practically to break up an atom, as theoretically they are able to do, the effect will be the letting loose of forces of such tremendous potency that were they mastered by a scientist he would be able to lay waste a great city, to shatter it into dust—so tremendous is the force which holds the atom as one.

—Brahmavidya

Mark the phrase "lay waste a great city." Did Dr. Besant see in her vision Hiroshima?

THE LATEST IN ZOOS

The first man to think of an insect zoo was Brayton Eddy of New York. His first

attempt put up in order to tempt visitors to a newly built park in Rhode Island, was a great success. People, to their own surprise, found that insects interest them more than repelling.

Eddy, by fair or foul means, had collected about 165 different kinds of insects by the opening day. The Zoo was arranged so that each specimen performed to the best of its abilities. For example the tumble bug which tries to hide a little out of sight in the sand, was never given enough sand, so that the bug was for ever at work. Their diet varied—the silver fish which has a dinner of books and the black window spider, together with the praying mantis which dine off their better halves, have their peculiar tastes catered to as far as possible.

Eddy is now leading a crusade against all insect killers. He believes that less than half of one per cent of a million species of insects are enemies of man.

—Readers' Digest

Education And Culture

EDUCATION more implies first the drawing out of the faculties of the pupil, and then the supplying of such knowledge as is suited to those faculties, and by that supplying the further development of the faculties themselves, with the result that you have a man who possesses a large amount of learning along one line or another. The object of Education is to bring about the development of the natural faculties, and the Evolution of a man who is competent to deal effectively with some special branch of knowledge. There is a well-known saying that an educated person should know one subject thoroughly, and should know something of every other subject. By such study you get, as Bacon said, "A full man"; a

man full of knowledge, full of information, full of the power to give out that knowledge and utilize it for the benefit of those around him.

When you come to Culture, you seem to come into an entirely different atmosphere. If one might use a simile drawn from operative masonry, you might say that in the one case all the rough material is brought for the building, stones hewn out roughly and prepared for their places; while you might say that culture is the polishing of the stones, the taking of the comparatively rough stone and changing it into the polished stone, which is fit to take its place in beautiful building. A cultured man is a man who is essentially polished in every respect. His mind is polished

is beautiful in appearance; has had all the rough excrescences chipped off it and the polish put on it. He is a man who can fit himself to any society, who can accommodate himself to the peculiarities of any individual; and in one sense, for the social union.

Culture is even more important than Education. A cultured man is a man whose whole nature has undergone a certain refining process. His manners will be polished; his words will be well chosen, and suited to the particular subject with which he is dealing. If he is a speaker, he will not speak in the same way on a religious subject, an economic subject, a commercial subject. He will adapt himself to the subject, and use the style suitable to each. He is a man who is congruous in all his parts. They fit together

well. They make a complete whole. You do not find in him any great gaps or deficiencies, any uncomfortable corners that run into other people. The cultured man is the ideal of a social unit. He is able not only to adapt himself, but also to make himself pleasant and acceptable to people of all types; and especially, when people speak of social equality, you have there a thing for which Culture is essential. You need to have in your schools not only Education definitely taken up on a subject, but that atmosphere, that moral as well as mental training, which, smoothing away defects of character, either in deficiency or in excess, makes a man able to associate pleasantly with a sense of giving and receiving, in connection with all the people whom he meets.—ANNIE BESANT in *Brahmavidya*.

(From p. 54)

Congratulating the School on its environment and the system of holding classes in cottages and under trees, the speaker said that he could never understand why the Government and other authorities in charge of education should insist on costly buildings for housing classes. Proceeding Mr. Chandrasekhara Iyer said that the Besant School, Kalakshetra, stood for giving education to all irrespective of differences of religion, caste or colour. If only this lesson of goodwill, understanding and brotherhood had been learnt by our leaders we would not be witnessing the spectacle we did among Indian leaders at Delhi to-day.

In conclusion, Mr. Chandrasekhara Iyer expressed his confidence that the School had a very bright future and he hoped that the forthcoming Centenary celebrations would provide full stimulus and occasion for widening the scope of its activities and extending its beneficent work.

¹ Centenary (1947) of Dr. Besant's birthday. Plans are being made to celebrate in a fitting manner.

(From p. 58)

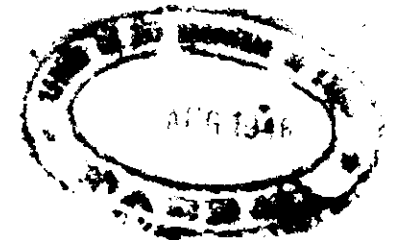
How often have we considered that within the boundaries of the Theosophical Society exist in harmony and in hopeful endeavour, members of all races, nations, and creeds? Each seeking his way to truth, each engaged in his search for the Self, yet all united as brothers under the Star of Theosophy. Or if we have considered this important fact, the uniqueness of our Society, have we pondered upon its tremendous implications? Here in this "nucleus of Universal Brotherhood" is the living reality of the world's dream. Here in this "Band of Servers" is the pattern of the world's hope. Transcending political belief, religious creed, national patriotism, racial loyalty, is our unity under the Star of Truth. . . . What finer things are all the world are there than these the warmth of heart, the brotherhood born of understanding? More than all the power within the atom, here is the well-spring of creative force by which man may shape his dream to action.

—From *The American Young Theosophist*

Printed and Published by C. Subbarayudu, at the Vaidya Press, The Theosophical Society, Adyar, Madras.

The

YOUNG CITIZEN



C O N T E N T S

The Crow's Nest — Rukmini Devi

India's Regeneration

—C. P. Ramaswamy Aiyer

The Day is at Hand — N. Sri Ram

The Masters, Shakespeare and Bacon
on Doubt — James Arther

AND OTHER ARTICLES

JUNE

1946

THE WARRIOR

○ Hearer of Prayer, ○ Lord of all Life,
○ Sun of the Daytime, ○ Moon of the Night,
○ Friend of the Helpless, ○ Healer of Strife,
○ Ancient of Days, ○ Creator of Light,
In Thy Name and for Thee I go forth in the world
To fight for Thy Right, 'neath Thy banner unfurled.

○ Heart of all Truth, of Pure Wisdom the Flow'r,
○ Splendour of Ages, Eternity's King,
○ Youth Everlasting, ○ Crown of all Pow'r,
○ Radiant and Glorious Monarch, I sing:
In Thy Name and for Thee I go forth in the world,
To fight for Thy Right, 'neath Thy banner unfurled.

○ Perfume in Flower, ○ Grace in the Tree,
○ Might in the Rock, Happy Song in the Bird,
○ Ripple in Water, ○ Depth of the Sea,
○ Murmur in Wind, Gentle Leaf that is stirr'd,
In Thy Name and for Thee I go forth in the World
To fight for Thy Right, 'neath Thy banner unfurled.

○ Sweetness in Childhood, ○ Splendour in Age,
○ Glory in Mother, ○ Wonder in Love,
○ Fire in the Young, ○ calm Wisdom in Sage,
○ Fragrance of Earth, Shining Light from Above,
In Thy Name and for Thee I go forth in the world
To fight for Thy Right, 'neath Thy banner unfurled.

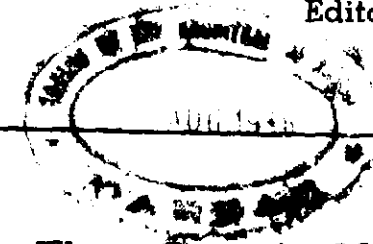
—G. S. ARUNDALE

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

JUNE 1946



VOL. XXI, NO. 6

The Crow's Nest

THE month of May! Always this month has brought news to the world and nearly always after the great full moon of the Wesak. No wonder, for is it not the month when the greatest gift of all came—the birth of the Lord Buddha—and with it the promise of His Blessing each year upon the suffering world? For me personally, since I remember myself, something changes with me and each year has been a turning point—sometimes bringing suffering, sometimes greater work and at other times something thrilling.

This year it has been the great month of India's progress. On this auspicious day came the announcement by the Cabinet Mission. Perhaps it will not be agreed that it is of value. To me it has revealed two great factors which are of historical importance. First, the acknowledgement by the British Powers that India must be free—independent. Second, that Pakistan (division) is against India's welfare. These must be recognized and we all need to be thankful.

It is, of course, obvious that this will not be accepted by all communities. Which scheme can? What Britain should have done (considering British temperament) has been done. But will Britain again spoil everything by long consultations in England? I pray God that she will not do so. Of course, there will be trouble, as one so understandingly sees amongst the Sikhs. I can think of many solutions to this problem but the Cabinet Mission and the political parties have not consulted me! I shall therefore merely say that, so far, it is better than what one expected.

Our greatest problem this year, however, is the problem of poverty, of famine. We cannot do much individually to produce another system to prevent this for it is already too far advanced. But each can contribute by never wasting,

by never giving at parties anything except of unimportant foodstuffs. Even this need only be a bare necessity. Most of us have far too much ration for we supplement with vegetables, fruits, etc. If we return what we do not use, does it go to the helping of the poor or does it go to the black market and for wedding parties? My own preference is to collect all the grain that I do not use and once a month to feed as many of the poorest and most starving as I can find, which will not be difficult, for round every place one sees miserable humanity.

If every young person of every religion, political party, belief or sect will join together in this cause, I particularly appeal to the young, this will indeed be the greatest proof of our love for our country and the poor, and the true test of patriotism. Many institutions which are organizing to collect money have appealed to ask if I can arrange dance recitals, music performances, etc., for the collecting of funds. I thank God that our young people in Kalakshetra are as wholehearted as I am in the offering of such a service. Surely this gift of ours would be wasted if it denies help to those who cry in need.

This month in my life has been one of planning for the future and re-organizing. There have been many difficulties in the way of my work—such as lack of sufficient accommodation for our workers, teachers and students; insufficient helpers, organizers, teachers, typists, accountants and others.

1947 is only a few months off and much propaganda and hard work are necessary for starting the great work planned by us—the celebration of Dr. Besant's Centenary. I am afraid that under the circumstances, the local celebration of the Centenary must be looked after by the local people themselves while I do my utmost to prepare for the National Memorial to her in the great Educational and Cultural Centre at Adyar. I appeal to all Theosophists, non-Theosophists, Educationists, Artists, young and old, to help as whole-heartedly as possible. In South India many musicians have promised to give benefit performances. We shall approach cinemas as well.

In this connection the other day at Ootacamund two of our young and brilliant artists of Kalakshetra, Srimati A. Sarada and Srimati S. V. Lalitha gave a dance recital under the presidentship of Sir C. P. Ramaswami Iyer. Many other recitals will follow and I thank him for the great support and help he gives. He delivered a brilliant speech full of deep feeling and sincerity.

In this way everywhere I request our helpers to organize and plan for the spreading of Dr. Besant's ideals and for a fitting memorial to her in the field of right Education and Art. At the same time in Ooty Mr. P. S. Krishnaswamy

1729 73

arranged with the help of our School artist, Mr. Srinivasan, a moving exhibition of paintings, the proceeds of which will go to the National Memorial. Many young artists have contributed and given pictures of value to this, and I can find no words to describe the devotion and zeal of these wonderful young people who, in spite of poverty, of weak health, give all they can in every way possible. Surely others can follow suit and help.

With all this devotion I refuse to believe that the Besant Centenary will fail. On the other hand 1st of October 1947 will be the day of great rejoicing and outpouring and will become a landmark in the history of India.

JL
Rukmini Devi
Ness. 21. 46

CONGRATULATIONS

To the Congress Ministers and ourselves for their accession to power! For one like me who belongs to no political party it is good news as long as they are selfless in the cause of the poor and the downtrodden. I feel sure that this is the case with the present Ministers and so a special welcome to them from THE YOUNG CITIZEN.

RUKMINI DEVI

Beauty was an essential feature of the Indian Ideal of Education and Culture. More Beauty in dress, in the home, in the town, is a crying need as an evolutionary force. For Beauty diversified into the Arts is the true refiner and uplifter of Humanity. Without it, true Democracy is impossible. How impossible it is for a nation to reach a full-orbed greatness, unless Art plays its part in the shaping of the nation's growth!

Rukmini Devi's Theosophical Anniversary

MR. C. JINARAJADASA, President of The Theosophical Society, gave a very interesting and enjoyable address at a recent celebration of Rukmini Devi's membership in The Society. Said he:

"We are honouring her on the twenty-sixth anniversary of the commencement of her membership on June 13, 1920. I am quite certain that when it comes for her to celebrate her fiftieth anniversary I shall not be present physically, but she will have my warm wishes.

"It is always a great privilege to come into the Theosophical Movement young. It is the result of a very good karma. She and I have both had that karma. Her travels like mine have led her often to many parts of the world in its service. I know how greatly the people are looking forward to the many visits she will pay them.

"There is a great future of service ahead

of her and when I am an old man I anticipate reading a flourishing account of her flying in her own airplane to country after country. This will be to my keen delight because I want the young people to push me off my seat and give me a rest!

"There is so much that needs to be done, but it is for the younger people to do it, and especially Rukmini Devi as head of the Young Theosophists. She has her own message to give and that message is one that I cannot give, that Dr. Arundale could not have given.

"But I must give her a severe warning and that is that she must contribute more books for the sales of the Theosophical Publishing House and despite the rationing of paper I shall give her books priority!

"I am intensely delighted at this celebration and I am sure that she will add to her many accomplishments all the others I have mentioned."

The Day Is At Hand

By N. SRI RAM

[This article of topical interest is from the pen of Mr. N. Sri Ram, lately Vice-President of The Theosophical Society, who was Private Secretary to Dr. Annie Besant and helped her in her political and New India work. Later he collaborated with Dr. Arundale as co-editor of *Conscience*.—Jt. Ed.]

THE scheme put forward by the British Cabinet's delegation for the solution of the Indian problem is obviously an attempt to satisfy the demands both of Nationalist India, as represented by the Indian National Congress, and of the All-India Muslim League. Since these two parties were diametrically opposed to each other on one crucial issue, the satisfaction given had necessarily to be partial and qualified. The delegation felt they

must devise an acceptable compromise, which would redeem the British pledge of Independence to India, give India a peaceful start in its exercise, and also secure the good-will of both the Hindus and the Mussalmans, which the two parties mainly represent, in the altered world of post-war conditions.

The crux of the problem was not Independence or status quo for India: for that question was no longer open to argument, and

the whole object of the delegation's visit to India was to find a method for a quick implementation of Britain's declared policy. That method, in broad outline, was to persuade the two main parties to join in setting up an Interim Central Government, which would command the confidence of the people, and to co-operate in the framing of a Constitution for the Self-Government of India, through a Constituent Assembly elected by the Provincial Legislatures. The delegation came to the conclusion, after conversations with the leaders of the two parties, that their co-operation with each other both in the Interim Government and in the Constituent Assembly could be secured only through a scheme that reconciled in some measure their opposite points of view towards the question of a united or divided India. That it has been able to frame such a scheme with the hope of persuading both the Congress and the Muslim League to accept it, with whatever qualifications or criticisms of its unsatisfactory features, is a matter for congratulation to all concerned.

The delegation has rejected decisively, with a weight of argument that no unprejudiced tribunal could possibly have withstood the League's demand for the creation of a sovereign independent State carved out of the north-western and north-eastern portions of India, and including in it four of the existing Provinces on the one side and two on the other. That "Pakistan," as envisaged by the League, has been scrapped, once for all as we may presume, is an immeasurable gain to India and to the possibility of a peaceful solution of the problem of Indian Independence as well as of communal harmony.

The demand for Independence acceded to—whether within or without the British Commonwealth, which is for the Constituent Assembly to decide—and Pakistan rejected, what could be done to satisfy the Muslim feelings? What has been done is to limit the

scope of the All-India Central or Union Government to the barest essentials of Defence, Foreign Policy and Communications, and to group the two sets of Provinces on the north-west and the north-east (and also the other Provinces occupying the rest of India) for such purposes as the Constituent Assembly members of these three sections may respectively determine. Thus India is to have a Government "of three tiers"—(i) an All-India Union Government, with its Legislature, in which, it is hoped, all the Indian States, ruled by the Princes, as well as the existing Provinces of British India will find a place, (ii) the Provincial Governments, and Legislatures, (iii) the Indian States Governments, and (iii) the three Group Governments, in an intermediate position between the Union Government and the Provincial Governments, with possibly Group Legislatures.

This elaborate organization certainly looks cumbersome and unsatisfactory. It remains to be seen how it will work in practice. In these days of increasing international co-operation, and of total warfare, involving preparations for Defence, touching so many aspects of National life, the setting up of walls and divisions which weaken the unity of that life is clearly a disadvantage.

The Cabinet delegation has however put in a provision that after the framing of the new Constitution and the first elections under that Constitution to the Provincial Legislative Assemblies, it would be open to any of the Provinces by a majority vote of its Assembly to get out of the Group in which it has been placed. Thus the Frontier Province, which has now a Congress Government, and Assam where the Mussalmans, for whose benefit the grouping arrangement has been devised are in a minority, may elect to get out of their respective Groups. All such developments will depend on what the Constituent Assembly decides in detail and how things develop in the future.

The Cabinet delegation has laid down that in the Constituent Assembly, the Muslim and non-Muslim members are to be elected by the Muslim and non-Muslim members respectively of the Provincial Legislatures, roughly in the proportion of one member of the Constituent Assembly to a million of the Provincial population and according to the communal ratio in that population; and also that all questions that arise in the Constituent Assembly involving a communal issue should be decided only with the consent of a majority among the Muslim members voting on that question and of a majority among the non-Muslim members voting upon it. By such agreement any of the delegation's own proposals may also be varied. Obviously, these arrangements are the best that could be proposed in the circumstances.

The delegation's pronouncement on the subject of the Indian States is of a striking and fundamental character. As soon as India becomes independent, Britain will withdraw her control or paramountcy over the States; and they will be free, in relation to the new Government of India, to enter into terms negotiated by themselves as regards all matters which at present are regulated by means of treaty rights and paramountcy control. Thus there will be a Negotiating Committee formed by the States for this purpose; and the States will also be free to come into the Government of India itself at the Union or highest level.

The formation of a popular Government at the Centre, to function from now on until

the new Constitution has been framed and brought into force, is an integral part of the scheme. The delegation has given the assurance that His Majesty's Government and the Viceroy will co-operate in every possible way to make the transition to full Self-Government easy and swift. It is understood that the new Government, though constituted under the present Government of India Act, will in practice be allowed to function as a National Government.

Although at the moment that this article is written, there is reason to hope that such a Government will be formed within the next few days, and the Constituent Assembly will come shortly into existence, there are still very many hurdles to be crossed and some of these are bound to present serious difficulties. Let us hope that these will all be duly surmounted.

India is exceptionally fortunate in having such a Viceroy as Lord Wavell at this juncture. There are in Britain a Secretary of State and other Cabinet members who can also be trusted to do their part in bringing the new scheme to fruition. But when all is said and done, it will be the duty of responsible Indians to see that the start now being made at long last results in early and complete success. The problems that will come up before the Interim Government and the Constituent Assembly must be met wisely in a spirit of mutual accommodation, and not of gaining party advantage or aggravating any existing disharmonies.

The long night of India's darkness seems about to end. The day is at hand.

"What you learn unconsciously is more lasting than what you learn consciously."

—RUKMINI DEVI

India's Regeneration

STATESMAN EULOGIZES DR. BESANT

THEY have displayed a combination of talents and a capacity for Bharata Natya which to my mind are really remarkable. It was marvellous to notice the training that they had received, the difficult movements they executed, their action and expression, and the insight they had derived into the spirit and the atmosphere of this great spiritual possession which they were rendering in dance and music." So said Sachivottama Sir C. P. Ramaswami Aiyer, the Prime Minister of the Travancore State, warmly complimenting A. Sarada and S.V. Lalitha (artist-pupils at Kalakshetra under the tutelage of Srimati Rukmini Devi) for the "performance to which we have been witness," which took place on the 26th May at the Assembly Rooms, a well-fitted and commodious theatre at Ootacamund.

The recital was organized in aid of the Arundale Memorial inaugurated by a committee of members of Kalakshetra. Soon after the passing of Dr. Arundale, at a General Body meeting of Kalakshetra, it was decided to collect funds for the establishment of an art centre at Madras, which will include a well-built and well-furnished up-to-date theatre, which Madras badly needs, an art-gallery and an art-library. The recital under reference is the first of the efforts to collect money for the purpose. Distinguished among those present were, besides Sir C. P. Ramaswami Aiyer and his family, Sir Thamboo Chetty of Mysore, Sir R. K. Shanmukam Chetty, Mrs. Krishna Huthee Singh (Pandit Jawaharlal Nehru's sister), the Elaya Raja of Kollengode. Continuing Sir C. P. Ramaswami Aiyer said:

"It is in the fitness of things that the function takes place in Ootacamund. I was one of the coadjutors and colleagues, a humble

disciple of Dr. Besant who, when she was about to be interned, was good enough to entrust me with the conduct of the newspaper *New India* which she edited with such rare self-sacrifice and such complete devotion to India's interests.

I played some little part in choosing the place of residence. I was an 'ambassador' between Dr. Besant, her colleagues Dr. Arundale and Mr. Wadia, and the Madras Government, and one of the few things of which I am proud in my life is that I was able to help to bring them to Ooty instead of the other places which were discussed for their occupation.

It was in Ooty that Dr. Besant evolved many of the schemes for the future of India.

We have a saying in one of our ancient scriptures, the *Bhagavad Gita*, wherein the activities of man are prefigured, in the form of a beautiful metaphor, to a tree, the roots of which are in the empyrean, while its leaves trail the earth. Whereas an ordinary tree strikes its roots into the soil and seeks the light, man's activities (according to the *Gita*) are regarded as owing their inspiration, their stimulus, to the spiritual influences on high, and the actual activities are all-embracing as the earth.

So likewise the national activity has to be manifold, but its inspiration should be super-natural, supermundane in its nature, in order that it may survive and play its part worthily.

Dr. Besant was in full realization of that aspect of it and the spiritual side of Indian life. Its ancient disparateness from a non-secular source has been the idea and inspiration not only of Dr. Besant, but of other great persons like Gandhiji and Rabindranath Tagore.

Realizing that, Dr. Besant and her associates felt that in the work of national regeneration, politics played a great part but not the sole part. Politics in the workaday world administration would be as naught unless suffused with the artistic life, the artistic impulse, the artistic inspiration.

In the days of her greatness, India, as also Greece, Rome, Arabia, played their part worthily when they were catholic in their sympathies and their activities. Politics, administration, statecraft, these things must be sublimated, transfused with something that owes its origin to the eternal makeup of man.

Therefore our art, our music, our painting, our drama, our dance, our other embodiments of that efflorescence, of that groping towards light and life which is humanity's heritage must flourish for without that even our secular activities would be as naught.

Realizing that, Dr. Besant started schools dedicated to that principle and, supported by Rukmini Devi, Dr. Arundale has done fine work.

In 1936 Rukmini Devi, in union with her husband, Dr. Arundale, thought over this scheme of the Kalakshetra Art Centre. I knew amidst what discouragements, with what obstacles to face, with what handicaps, with how many sneers and doubts from others, the scheme was inaugurated.

Rukmini Devi has through good times and bad, through good report and ill, through adverse conditions that at one time threatened to compel the closing of this institution—through all this she carried the burden and sustained it worthily.

Today in Kalakshetra there are many departments of activity, music, dance, drama, which are co-ordinated, synthesized. In the evolution of art-consciousness in India, Rukmini Devi has played a great part.

Today we are gathered together to inaugurate a movement to uphold and sustain

her activities on a greater scale and to see to it that the great beginning that has been made arrives at its ultimate climax, namely the permanent foundation of a still more widely recognized Art Centre wherefrom should radiate those impulses of a spiritual character that would suffuse Indian life and make it full and complete.

Unless our Indian life is many-sided, we shall not attain to that Swaraj which may be near politically but which is imperfect and incomplete unless we have also the Swaraj of the Spirit, of the emotions, of the aspirations. That Swaraj can come only by developing those finer feelings of life which were the symbol, the hallmark, the characteristic of ancient Indian culture.

In the recapture of that culture lies our duty, and our gratitude is due to Dr. Arundale and his successor, Rukmini Devi, who are trying to bring back the past and project it into a greater future.

The beautiful dance that we have witnessed this evening is largely due to the tuition, the suggestions, the monitorship of Rukmini Devi. That performance is symbolic of much that is India.

We are not a dreamy race, we are not solely a kind of reflective, inactive community. It is sometimes cast in our teeth that we are 'philosophical.' People who use that expression use it sometimes as a compliment, sometimes otherwise. But what we have seen today shows that, as in many other spheres, Indian life, even when re-enacting what may be called a spiritual impulse, has a dynamism in its makeup.

So let us wish this venture all success and let us hope that Ooty will have the credit of having helped to bring into existence a strong encouragement and response which will aid this enterprise to come more fully into its own.

Cultural Freedom

UKMINI DEVI'S RESPONSE TO SIR C. P. RAMASWAMI AIYER'S ADDRESS AT OOTY

■ THANK you, Sir C. P. Ramaswami Aiyer, for coming here to preside at our Dance Recital, for your great appreciation of the Art, and also for the beautiful ideas you have given us.

I thank you from my heart for the beautiful tribute you paid Dr. Besant. I shall probably never be able to speak of any marvellous work I did for her, as you can do, but I can say that whatever has been my best has been really due to her because it was she who inspired me, brought me new light, and guided me.

I must naturally thank Dr. Arundale, her very dear son and colleague because together they gave me the inspiration to carry on this work for India.

This is the great moment of India's freedom and, when we are free, it is necessary for India to show herself as the greatest land of culture. Therefore the work of art and of education has a very important place, because that work utilizes the freedom coming out of the political struggle and gives freedom to the soul of India as well.

That is why some of us in a smaller way are doing our best to express freedom through the educational movement, through

the movement of bringing beauty into the world, for only beauty can give the inspiration that will lift our lower selves and blend them with the higher.

While man works for politics, for science, for different departments of education, it is art that lifts him into a great plane of spirituality. It is this ideal of India's spirituality and India's culture that will help India's youth of tomorrow to become our great leaders of the future. It is this that makes our work at Kalakshetra and the Besant Theosophical School so important.

For Sir C. P. Ramaswami Aiyer's encouraging words this evening and for the support that he has constantly given us I am most grateful.

I hope that the work for India's regeneration, by the bringing of the gift of beauty into the life and home, will grow more and more.

I hope that everywhere people will have this ideal, will support each other. I hope for the continuous support and help of such a distinguished son of Dr. Besant as Sir C. P. Ramaswami Aiyer, and I am sure he will not mind my referring to him as the son of such a spiritual and wonderful mother.

There are persons who cannot make friends. Who are they? Those who cannot be friends. It is not want of understanding or good nature, of entertaining or useful qualities, that you complain of: On the contrary, they probably have many points of attraction; but they have one that neutralizes all these—they care nothing about you, and are neither the better nor the worse for what you think of them. They manifest no joy at your approach, and when you leave them it is with a feeling that they can do just as well without you. This is not sullenness, nor indifference, nor absence of mind; but they are intent solely on their own thoughts, and you are merely one of the subjects they exercise them upon.

—WILLIAM HAZLITT

The Masters, Shakespeare, And Bacon On. Doubt

By JAMES ARTHUR

I

IN the long run, or once in a while, no writer in English escapes quoting Shakespeare, because of the unique aptness of his thought and expression, which baffles betterment in one's own words. But quoting correctly, and to the point, is a fine art. Too often a phrase, taken out of its context, is misquoted, and given a sense not meant by the author, sometimes even conveying the opposite of what he intended. An example of this kind is found in the one direct quotation from Shakespeare that occurs in the *Mahatma Letters* (p. 349).

"My good friend," writes the Master K.H. to Sinnett, "Shakespeare said truly that 'our doubts are traitors.' Why should you doubt or create in your mind ever growing monsters?" The warning was given because of his correspondent's lack of faith in his mentor. "When shall you trust implicitly," the Mahatma adds, "in my heart, if not in my wisdom?" The issue here is clearly Sinnett's doubt in the Adept, that is in another person than himself. Whereas Shakespeare's words, read in their context, censure one's doubt in oneself.

They are taken from the play, *Measure for Measure* (1.4.77). Isabella's brother is in prison, charged with a capital offence. His friend Lucio urges her to save him. But,

Isab. Alas! what poor ability's in me
To do him good?

Lucio Assay the power you have.

Isab. My power, alas! I doubt—

Lucio Our doubts are traitors,
And make us lose the good we
oft might win,
By fearing the attempt.

In other words, our doubts are traitors when they concern ourselves, when they rob us of our faith in ourselves, and so paralyze our initiative, disable our power of action and thought, and keep us from attempting what else might be achieved.

Otherwise doubts are to be welcomed instead of shunned, are our saviours rather than traitors. Thus the Master M. to the same correspondent (p. 227): "please realize the fact that so long as men doubt there will be curiosity and enquiry, and that enquiry stimulates reflection which begets efforts." And Shakespeare in his own inimitable way voices the same thought in *Troilus and Cressida* (2.2.15):

But modest doubt is called
The beacon of the wise, the tent¹ that
searches
To the bottom of the worst.

It is not seldom in his adjectives that our Poet's genius finds full expression. This makes their replacement by another epithet the despair of the imitator or paraphraser. Here it is the "modest" doubt that calls for special attention. It cries a warning against "arrogant" doubt, a too common weakness of strong intellects. Such doubt is in fact a counterfeit article, masquerading under the name, but full of assurance otherwise, and thus lacking the saving quality of honest doubt.

Sometimes it is with doubts as with sorrows and diseases, which people hug to their bosom, loth to let them go, jealous of the seeming virtue of a martyr they bestow upon the sufferer. To be able to raise a doubt shows a manly intellect, an independent

¹ Tent = a roll of lint for probing wounds.

judgement, a power to spot the weakness in another's armour. Vanity does the rest, making the critic impervious for any counter-argument, yea for even modest or reasonable doubt in the justness of his viewpoint.

Seen from this angle the Master K.H.'s reading of Shakespeare's words after all turns out to be perfectly legitimate. The further admonishment he deals out to Sinnett makes this quite clear. "It is extremely painful," writes the Adept, "to see you wandering about in a dark labyrinth created by your own doubts, every issue of which [or should we read: from which] you close with your own hands." Such doubts, made into a fortress and a prison, all gateways barred against the entry of the supposed enemy, at the same time all loopholes stopped for one's own escape—such doubts indeed are traitorous things.

If humble doubts are the lighthouses that over the sea of thought guide us safely to the haven of truth, presumptuous doubts are the invisible rocks on which one's lifeboat may lucklessly founder.

Incidentally we may note how it is in strict keeping with the different characters of the two Adepts, that the one as the teacher and good shepherd of his people should raise a warning against letting the wolf of doubt enter the fold to disturb the peaceful life of the flock, whereas the other as the dauntless warrior and ruler of his people would rather encourage doubt to spur his men on to new adventures and make them strong and reliable in the overcoming of the dangers attending upon it. One thing is certain, that for the attainment of perfect freedom all fear of doubt must be rooted out from our timid hearts.

II

Let us now have a look at what Bacon, who for many is but the other side of Shakespeare, has to say upon this most important subject. We shall then have listen-

ed to representatives of the three cardinal aspects of human mental activity—the Masters sounding predominantly the practical or ethical, Shakespeare the poetical or intuitional, Bacon the philosophical or rational note, the three together making a perfect chord.

First then the maxim that "our doubts are traitors," and the advice not to have our will to achieve thwarted even before trial by doubts about our ability; in other words that confidence in oneself means half the race run. The philosopher's calling being to persuade, not to inspire like the poet, or to enthuse like the teacher, we see Bacon patiently arguing the strong and weak points of such self-confidence. I lift out the following passage from the *Advancement of Learning* (Book VIII, Chapter II) about over-confidence, or lack of "modest" doubt in oneself to prick inflated vanity and pride, which lead to rash endeavour and consequent disaster.

"This excess of confidence was ever as unlucky as unhallowed, and therefore great and truly wise men have thought it right to ascribe their successes [at least in part] to their fortune, and not [altogether] to their skill or energy. Thus Caesar said to the master of the ship, 'You carry Caesar and his fortune.' Nevertheless, proverbs such as these, 'Every man is the architect of his own fortune,' 'A wise man rules his stars,' 'No path is impervious to virtue,' and the like; if taken and used as spurs to industry, and not as stirrups to insolence, rather to beget in men resolution and strength of judgment than arrogance or outward declaration, have ever been rightly held sound and good, and are doubtless imprinted in the greatest minds."

What the Pagan sees as his Fortune, the Buddhist will call his Karma, and the Deist his God or Providence. Under whatever name, it is that unknown quantity, that

¹ Spedding, V, 58.

ineffable power of Nature, which holds everything together, subordinating each part, atom or man, to the Whole and to the furthering of its unfathomable Design. It makes one stream to lose itself in the hot desert sand, another to stagnate in a morass, a third to reach the wide ocean. What it may teach us in general is indeed modesty, in doubt and assurance alike, in faith and unbelief.

As regards the second maxim, that "modest doubts are the beacons of the wise," Bacon has also sound advice to proffer. He will even go so far as to have a chart made of these lighthouses, a catalogue of doubts, for the guidance of our thought and action. I quote from the same work as before (Book III, Chapter IV).

"The registering and proposing of doubts has a double use: first it guards philosophy against errors, when upon a point not clearly proved no decision or assertion is made (for so error might beget error), but judgment is suspended and not made positive; secondly, doubts once registered are so many suckers or sponges which continually draw and attract increase of knowledge; whence it comes that things which, if doubts had not preceded, would have been passed lightly by without observation, are through the suggestion of doubts attentively and carefully observed. But these two advantages are scarcely sufficient to countervail one inconvenience which will intrude itself, if it be not carefully debarred."

¹ Like a sanguisuge or leech that draws blood and so perverts the system.

red; which is that a doubt if once allowed as just, and authorised as it were, immediately raises up champions on either side, by whom this same liberty of doubting is transmitted to posterity; so that men bend their wits rather to keep the doubt up than to determine and solve it."

I need hardly point out that this caution is the same as that held out to Sinnett by the Master K. H. Bacon continues: "Therefore these calendars of doubts I commend as excellent things, so that there be this caution used."

A last warning, still Bacon's (Book I): "Another error is in impatience of doubt, and haste to assertion without due and mature suspension of judgment. For the two ways of contemplation are not unlike the two ways of action commonly spoken of by the ancients; the one plain and smooth in the beginning, and in the end impassable; the other rough and troublesome in the entrance, but after a while fair and even. So it is in contemplation; if man will begin with certainties, he shall end in doubts; but if he will be content to begin with doubts, he shall end in certainties."

Doubt is like fire, that may warm or burn, purify or destroy. To fear it deprives us of its beneficent influence. To play with it is dangerous. Its proper use is an art to be learned.

² Spedding, V. 3.
³ Spedding, II. 129.

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DEVIL WORSHIPPERS.

"There is a sect of devil-worshippers whose theory is that the devil will rule the world for 6,000 years, and his rule will be followed by the rule of Christ for the next 6,000. At present we are under the devil's rule—that devil being self. Certainly it looks as though self were at the bottom of all our troubles to-day, whether individual or national.

"If, therefore, the individuals of the different nations were true to the teachings of their different religions, which in the main are founded on duty to God and love for their neighbour, there would prevail the right spirit of goodwill and co-operation, in place of the existing hate and mistrust."

Happiness And Success

LORD Baden-Powell in his lecture on "Happiness and Success," at University College, London, related a dream in which he presented himself at the gate of Heaven and was cross-examined by St. Peter.

"I once had a dream," he said, "almost a vision—it was so real—in which I presented myself at the gate of Heaven and was met by St. Peter with various questions as to how I had enjoyed my life on earth.

"He finally asked—'And how did you like Japan? And when I said I had not been there he said—'But, my dear fellow, what were you doing with your opportunities? You were put on that earth, full of beauties and wonders for your enjoyment, and you seem to have wasted your time sitting still and neglecting them. Go back quickly and have another try.'"

"So I awoke and took my ticket for Japan—and for many other parts of the world as well. Thus I got to realize what a wonderful world it was, and how much enjoyment there was in life when one mixed with one's fellow men and fellow creatures of all degrees and kinds, and when one's eyes were opened to the beauties and wonders with which Nature abounds."

YOUNG MEN AND THEIR ELDERS

Lord Baden-Powell said that from the many letters he received he did not recognize any truth in the statement that young men of to-day are unwilling to learn from their elders. Quite the contrary.

They appeal to one on their own initiative, and are grateful for such advice as one is able to give them.

He believed it to be psychologically sound that if you set your mind on achieving an object you will—provided you stick to it—get there in the end. To effect this you

must as a first step, select and visualize your aim definitely, and then concentrate your thought and effort on the measures for attaining it.

Happiness is success—though this ideal is not always recognized, he declared.

Lord Baden-Powell controverted the idea that riches, position, power, or fame meant success. "There is," he said, "a craze in the nation from top to bottom to get rich and to get rich quickly if possible, through a lucky chance in the sweep-stakes of toto club or Stock Exchange. Why work when by a lucky win you may make thousands? is the notion."

NOTORIETY HUNTING

Notoriety hunting is all the rage just now. We see in these days the feverish endeavour going on among men and women to beat records and so to gain fame and notoriety. Before attaining it they seem to think that this means success. When they have won it they find that it does not bring happiness but only leads to further restless unsatisfied hunting for more.

Lord Baden-Powell coined a word, "happify."

Arguing that health is not essential to happiness, he said—"I have seen crippled Scouts content with their lot and positively happy, because they were able to make toys to 'happify' children less well-off than themselves."

Lord Baden-Powell asked if there might not be a wider application of Sir Alfred Fripp's creed—to sink self in the willing service of others—in its international possibilities.

"Our world is torn by unrest and mistrust the result of super-nationalist self-interest," he said, "hence jealousies and war."

—From *The Scotsman*

THE YOUNG CITIZEN

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Journal for youth as well as elders. Published monthly at Adyar, Madras, India.

Annual Subscription (post free), payable in advance.

India and Ceylon Rs. 2; other countries 5 sh., \$1.25, Rs. 3/4

Single copy: 4 annas

Correspondence, and enquiries to the Manager.

The Young Citizen, Adyar, Madras.
