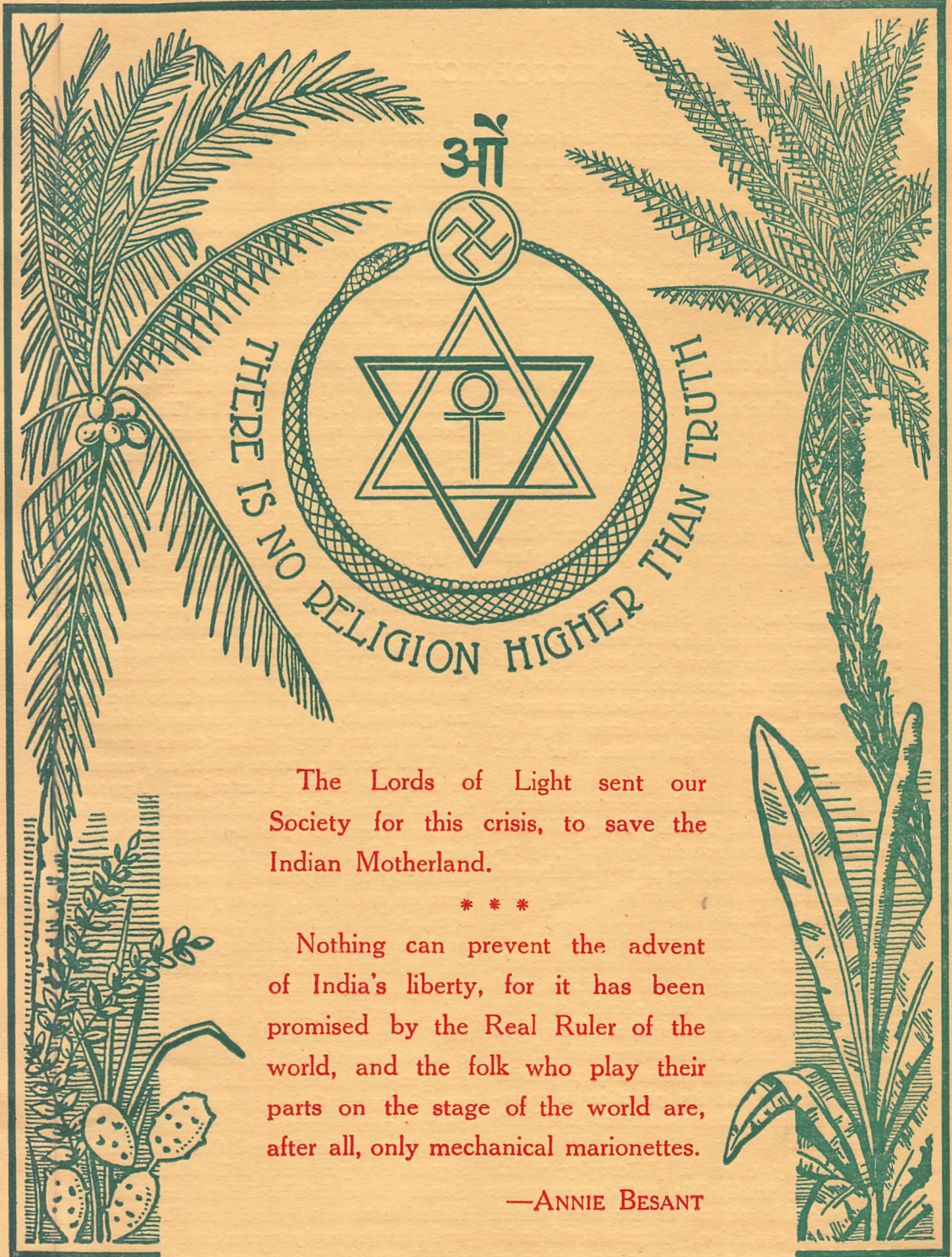


THEOSOPHY MAKES GREATNESS REAL AND LIVING



ॐ



THERE IS NO RELIGION HIGHER THAN TRUTH

The Lords of Light sent our Society for this crisis, to save the Indian Motherland.

\* \* \*

Nothing can prevent the advent of India's liberty, for it has been promised by the Real Ruler of the world, and the folk who play their parts on the stage of the world are, after all, only mechanical marionettes.

—ANNIE BESANT

# THE THEOSOPHIST

ADYAR

JULY 1944

## THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

**First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.**

**Second—To encourage the study of Comparative Religion, Philosophy and Science.**

**Third—To investigate unexplained laws of Nature and the powers latent in man.**

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life, and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to

the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited ; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

### FREEDOM OF THOUGHT

As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

# THE THEOSOPHIST

Vol. LXV

(Incorporating "Lucifer")

No. 10

EDITOR: GEORGE S. ARUNDALE

A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research. Founded by H. P. Blavatsky, 1879; edited by Annie Besant, 1907 to 1933.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this journal, by whomsoever expressed, unless contained in an official document.

Communications from writers in England may be sent direct or through Miss E. W. Preston (29 Ormonde Court, Upper Richmond Road, London, S. W. 15), and from America through Mrs. Marie Hotchener (6137 Temple Drive, Hollywood, Cal.) or Fritz Kunz (Hillandale, Port Chester, New York).

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THE THEOSOPHICAL PUBLISHING HOUSE  
ADYAR MADRAS INDIA

(Price: see cover page iii)

## H. P. B., INDIA AND THE SOCIETY

Dr. Besant writes :

Few, either in East or West, realize how closely the fate of The Theosophical Society was interwoven by Karma with that of India. It was created to re-spiritualize the world by re-opening the long-closed wells of Aryan thought, and it was necessary for the T.S. that India should revive; for India, that the T.S. should live. Only by new life in India could new life come to the world, and hence the insistence by the Masters on the importance of India and Indian revival.

H.P.B., writing, in 1890, to Colonel Olcott on his wish to resign, speaks with solemn emphasis; "If you refuse, and persist in your resignation, when you *must know* that there is no one to take your place *now*, then you will have doomed all India to the fate it cannot escape, if the present cycle (5,000 years of Kaliyuga, closing between 1897 and 1898) ends on the ruins of the T.S. in India. Let the Karma of it fall upon you alone, and do not say you were true to the Masters, whose chief concern is *India*; for you will have proved a traitor to them and to every unfortunate Indian. No more selfish act could be committed by you than such as you contemplate. You will be free *only at the end of the cycle*, for it is only then (seven years hence) that fate, and the Hindus themselves, will have decided whether their nationality and the true wisdom of the Rishis is still alive, or whether the whole of India finds itself in 1925 transformed into Eurasians, their religion dead, and their philosophies serving only as manure for the followers of Herbert Spencer and his like. Olcott, I tell this to you seriously and solemnly. It is no speculative theory, no superstition, no invented threat—but sober fact. Do this, resign, and the Karma for the ruin of a whole nation will fall on you."

The Colonel faithfully kept his trust and the T.S. passed on into the new era. A flood of new life swept through India, and, in the new cycle, she is on the upward instead of the downward arc.



# ON THE WATCH-TOWER

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## THE WIDENING HORIZON

**W**E ought to be clear that we must progress faster than we are at present doing. In this tremendous time of crisis our members, our Lodges, our Federations and our Sections must become equal to the task of driving forward, of inspiring, of leading the way, all of which is so vitally necessary at the present time. We must be receptive to the great influences from within which are endeavouring to awaken the average, ordinary, everyday Theosophist to the service it is certainly in his power to render.

We must not revolve only in our own circles, we must not be dominated by our own outlooks, or be introspective when we ought to be tremendously alert for any intimations that may come from the real Commanders of the World, the great Spiritual Generals. We need abandonment. We need people to fulfil their ordinary everyday duties and at the same time give themselves to the work that is clearly indicated in direct service of India and every other country no less.

There is a tendency on the part of many people to go on leading their own small lives but never widening their horizon to include excursions into Greatness.

## OUR CAMPAIGN FOR GREATNESS

From the May Watch-Tower we have begun a campaign or drive for the infiltration of the Spirit of Greatness into every country in the world. In India it will be a direct challenge to compromises and appeasements, a direct challenge to the futilities in which the average Indian leader stultifies and deadens himself, as we can see illustrated in the practical giving up of what is called the All-Parties' Conference, because Mr. Gandhi is in jail and cannot attend. Sometimes when I read of the damning, complaining denunciations made by our Indian leaders against the British Government, I think: "Is it anything more than the pot calling the kettle black?" The British kettle may certainly be black but the Indian pot is also black now. And I am perfectly certain that we shall not receive much help from the Elder Brethren until the Indian people learn to stand on their

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This, I think, is the note which is being sounded for Theosophists to echo as the old world dies and the new world is being born. And if we can establish in any measure, even on the inner planes if not on the outer planes, mutual appreciation, understanding, and reverence, then as hatred stalks abroad it will on its way meet these consuming forms of Greatness; as contempt stalks abroad it will meet on its way this resolving Greatness; as anger stalks abroad it will meet on its way these consuming Fires of Greatness. There is Greatness everywhere to confront disruption, but for the most part it lies submerged, dormant, and disruption stalks abroad unchallenged.

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There is no doubt that we need urgently to turn over a new leaf. I feel that in due course there will descend upon us an iconoclastic shattering of idols, and any of us who have not thrown ourselves in a spirit of abandonment into any work we may have been dedicated to do will gradually be thrown aside from the active life of the stream to be replaced by others who have a greater right to be engaged in it.

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own feet and cease to be cripples as they are at present. I say this after all these years of an intense, passionate devotion to India which is still there. It becomes even stronger than ever, because of the greater need.

What is the solution for us at present to consider with regard to those problems in India herself which seem entirely to elude solution? In the last Watch-Tower I wrote that it was the penetration of the Spirit of Greatness, of the understanding of Greatness, of the appreciation of Greatness, of the reverence for Greatness everywhere. Once we cease to waste our time, while pleasing our minds, with disputes and with self-assertions as to our rights, we may be beginning to make a little progress. India, while she may from one point of view be enslaved by Britain, from another point of view is certainly enslaving herself. What right have we to tell Britain what we want, to demand that Britain cease from enslaving us when we do nothing to cast off the fetters in which we have enshackled ourselves at the present time?

I earnestly pray that those who lecture will devote a portion of their time to this theme of the recognition of Greatness as the principal solvent of most problems. Let them move about at least in our Theosophical world to declare the shortest way to India's freedom.

Of course we must temper our hurricane wind to the receptivities of the Theosophical lambs, many of whom may be very devoted and loyal people. That is greatly in their favour, the shining of their metal. But we want more than the shining of their metal in these days. We want the sharpness of their metal. Our members must be spearheads.

So far as my own particular address to the International Convention at Benares next December is concerned, the theme, unless some other theme more urgently inter-

venes, will be the Spirit of Greatness generally applied, but also specially applied in terms of India. I shall be so grateful if you will help me, though I may be asking too much of you. But I say to some of you: "I am working hard. I should like to have a little eager assistance."

We want to lay stress on the Greatness of persons, the Greatness of nations, the Greatness of faiths, the Greatness of holy places, the Greatness of cultures and out of these declarations of Greatness to evolve a Greatest Common Measure of Greatness.

### A WORLD GREATNESS

We talk about a World Religion, we talk about a World University. We are now beginning to talk about a World Culture. What about a World Greatness whence all these emanate? What is the Greatest Common Measure of all that is great in the faiths, the nations, the cultures, the personages, and the holy places of the world? We could never put it all into any one lecture, but there could be no finer theme for any Theosophical lecturer than to show forth the Greatness in the faiths and nations and cultures other than his own, as well, of course, as in his own, to show how Greatness is far more universal than appears when so much is buried underground.

Greatness is universal as much as is Life. We must have a Greatest *Common* Measure of Greatness in the Religious, the Cultural, the Educational, the Political, the Material, the Truth Spirit of the World—a Greatness Revealing and Healing.

Nothing would give me greater happiness than to know that lecturers were going forth from every Theosophical centre throughout the world to extol and to exalt Greatness, to show that everywhere there is Greatness, and that in the mutual appreciations of greatnesses lie the solutions of the problems that confront humanity everywhere.



When the Hindu learns to thrill with regard to Islam and the Muslim learns to thrill with regard to Hinduism, when the Christian drops his narrowness with regard to Christianity and understands the true relationship between Christianity and other faiths, when all faiths learn to respect each other, then shall we begin to see the dawning of a new India, which is to say, the dawning of a New World.

### AN ALTAR OF GREATNESS

I have in my mind—I am almost tempted to bring it down to the physical plane—the idea of erecting an Altar of Greatness at which to worship. I can imagine myself to be kneeling—a Christian mode of worship—at an Altar upon which I have placed all that is worthy of Greatness, all that is worthy of being called great. So I have said to myself, let me erect in my mind and emotions, or even on the physical plane itself such an Altar. Let it be utterly simple. Let me place upon it all peoples, all faiths, all nations, all cultures. With imagination I can do this. Let me place upon it all the creatures of the subhuman kingdoms. Let me place upon it the archetypes of all children, of all who suffer, of all who are despairing, symbolically if you like.

Let me worship at this Altar, perceiving upon it the Greatness that is everywhere. Let me extol the worth of all that is upon it, exalting all that is upon it, uniting all that is upon it.

Let us perceive the Greatness that is in ourselves, that is there for the seeking. Let us perceive Greatness in ourselves who seek, who worship, and in all that we worship.

One Altar—One Life sacredly upon it. One Worship under many names and in many forms;

Now to me that is a Symbol for the today and tomorrow of Theosophy, of The

Theosophical Society, of the Spirit of Universal Brotherhood. Having had much to do with symbols—symbols naturally attract me—I feel that if I worship at this Altar, sincerely worship with my greatness at a Great Altar on which Great Things are placed, then shall I be sending out into the world that which shall help to permeate the world with the great and unifying Fragrance of Greatness.

I do not forget the teachings of Theosophy. I stressed those in my Presidential Address. They have their unique place, in the building of Greatness, but there is an urgency for us to express Universal Brotherhood just in terms of Universal Greatness, so that we may realize there is no Universal Brotherhood which does not imply a Universal Greatness.

The Hindu ought to be able to feel and say and write great and wonderful things about other faiths as members of other faiths ought to be able to feel and say and write great and wonderful things about Hinduism. Yet so many people in every faith are wrapped up, imprisoned, enslaved in their faith. They will not attain the higher reaches of the Evolutionary Path until they can worship all faiths with an intensity hardly less than that with which they may perhaps be worshipping their own. An individual who is to grow quickly must be able to go into any faith, into any nation, must be able to worship anywhere and in any way. The true servant of humanity holds in deep reverence, all faiths, all nationalities, all races, and every one of his opinions lightly, so that he can drop them easily. He must be able to serve everywhere with the intensity needed, but also with the lightness that will help him to serve elsewhere without obstructive personal impediment.

I hope to be able in the second part of the year to do a certain amount of travelling

when, of course, Greatness will be my theme as best I reflect it. At the present moment I must prepare for this great work, and I must learn to worship with self-abandon at the Altar of Greatness.

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the earlier months of 1945 first to reach, one may hope, a consummation at Benares, so far as the International Convention is concerned, and second to begin the new year with a further intensification of the spirit of Greatness.

### LET US CONJURE DOWN THE HEROIC

What we want today is the heroic in faiths, in peoples, in nations and in cultures. That is the urgent need. There is a tremendous amount of heroism abroad in the case of soldiers, of sailors, of airmen, of women serving everywhere, very much more than we realize. We who are comparatively sheltered need to make the best use of our time. These people are heroic because heroism is needed. Let us conjure down the Heroic and make it an object of everyday appreciation and emulation by common people.

If Theosophists cannot do that work, Theosophists who have been vouchsafed a glimpse of the Heroes of the world, if Heroes mean so little to us that we cannot set forth the Spirit of Heroism before the outer world, then we may be very good Theosophists, very nice and helpful people, and even stalwarts and pillars of The Theosophical Society, but we are not the driving powers, the spearheads, which are now wanted more than anything else.

I think many weaknesses can be forgiven today for a little strength. So I end this Section of the Watch-Tower by asking: How many of us are capable of striving to conjure—a phrase that will be better known to those of the West than those of the East—Galateas out of the comparatively unhewn rocks which constitute all Life? Many of you will be familiar with the play by Bernard Shaw called "Pygmalion."<sup>1</sup> We need to be Pygma-

<sup>1</sup> In Greek legendary history Pygmalion, a king of Cyprus, disgusted with the licentious behaviour of his countrywomen, resolved never

to perceive something wonderful even out of that which seems to be so devoid of wonder. And we work at all that stands in the way until the Wonderful reveals itself as Galatea stood revealed before Pygmalion.

Galateas, these Greatnesses, these Wonders are everywhere. They have still, in the case of most of us, to be revealed. We are the best revealers, we Theosophists, with the inspiration of our Theosophy.

I have to be, I am, a very impatient idealist. My pendulum must swing almost even beyond its powers to swing for the sake of a world still trembling upon a precipice and yet able, if it will, to ascend an Everest. Surely it is better for us pioneers to burn brightly for a moment than to flicker for an hour.

SEEK—FIND—EXALT!

\*  
\* \* \*

### PEACE THROUGH GREATNESS

If the Peace which is to come is to bless the whole world with Righteousness and Happiness nations and individuals must arise into their noblest and most brotherly selves. They must put away from them all spirit of hatred, all thought of revenge and retribution, all that is signified in the terrible phrase "Woe to the conquered." They must arise into the spirit of Brotherhood and of Justice, lifting up those who have fallen and helping them to live anew,

to marry and sculptured for himself an ivory statue: this was of such exceeding beauty that he fell desperately in love with it and prayed to Venus to endow it with life. This the goddess gave it, and Pygmalion married the object of his affections, and she became the mother of his son Paphos who founded the city of that name. Not only Shaw's cinema drama, but Rousseau's musical play of the same name and other plays are founded upon this legend. There is no ancient authority for the introduction of the name Galatea.

movement in India, this movement towards the recognition of India as a Self-Governing unit of the Empire.

There must be some purpose in the Divine Plan, which has brought into this land, wherein the root of the Aryan Race is planted, all these varied social systems belonging to the different religions and the different civilizations of the various branches of that great root-stock. . . . All these are here, in this land of the Mother, her younger children returning to the Home of their Race. All these varied notes enter into the chord of Indian nationality, of her religious and social life, and they must all blend into one mighty and majestic harmony, into the unity of a richness of complexity that no single note can give. India is the crucible of the Aryan Race and its sub-races, and in that crucible all must be melted into one rich mass. . . .

. . . So also with the question of politics. There great rival ideas are face to face with each other, they have to be blended into a unity, with all that is good in the older systems reinforcing the good in the newer systems of the world. It would seem that in the political life of India, where in the past there was so much experiment and so many ways of ruling, there is a possibility of a richer political order than is known to the younger generations of the globe; that Democracy, as it is developed here, will not be the crude thing which it is at present, but will develop into the new garment for the sixth sub-race—divine, harmonious and beautiful, for the evolution of the coming generations . . . .

We may well see . . . that the connection between Great Britain and India is for the benefit of both in the Divine Plan, for the types are complementary in much, and each can learn from the other. As that union becomes a union of equals, not of ruler and subject, we may hope to see the

great qualities evolved by the fierce struggle of the younger to fight for its Rights, welded into the central idea of Duty in the older race, and moulded by this into a nobler political and social ideal than either could have separately developed. For Duty and Right are correlatives, half-truths that must be united into a perfect whole. Then shall we see developing on the Indian soil—and not only thereon, but also wherever the Commonwealth extends—a civilization in which shall be blended all that is noblest in East and West. We shall see religion and education, sociology and politics, illumined, glorified, by the Light of the Divine Wisdom, so that the Mother-Race will flower once more into splendour and strength, having passed through the fire of suffering into the New Age of Brotherhood and Peace.

\* \* \*

Try to realize that the Manu is present among us as really as He was in the past; . . . Realize also that in these Himalayas is the ancient Rishi Maitreya, now the Bodhisattva. Think then of the two mighty Ones, one in the Ruling and the other in the Teaching Department, shaping, and working, and holding all those Powers that nothing can stand against, with a wisdom that nothing can deceive, and then think of the Activity of the Great One who is wielding the forces in the other Departments of human life, behind the industrial growth, behind the social changes, and behind the varieties of National growth that you see around you. . . . The Hierarchy wants from you self-governed energy. Inspired you may be, but carried you must not be, helped you will be, forced you shall never be . . . . If you are men, go on. If you are living beings, bring your brains, hearts and bodies to this great work, and become instruments and tools of the Hierarchy that is guiding the destinies of Nations.

# THE SAGE AGASTYA IN SOUTH INDIA

BY R. VISVANATHAN, M.A., B.O.L.<sup>1</sup>

ஆதியிற் றமிழ்தூ லகத்தியற் குணர்த்திய  
மாதொரு பாகனை வழத்துதும்  
போதமெய்த்ஞ் ஞான நலம்பெற்ற பொருட்டே

For attaining wisdom and true knowledge  
Let us pray to Uma-Parameswara  
Who taught Tamil Grammar to Agastya  
In the past.

—From a Tamil stanza—author unknown.

THE Sage Agastya's life is so full of exploits with results so far-reaching as to cause many minds to wonder. Some Vedic hymns are attributed to him. He is mentioned in the *Ramayana*, the *Mahabharata*, in most of the Puranas, and in the later Sangam works of the Tamil land. An Agastyavati in the Himalayas, an Āshrama on the banks of the Godaveri near Nasik (south of the Vindhya), another Āshrama in the far South on the Ayōmukhi Hills or the Podiyil in the Tamil country, an Agastya Tirtham near Cape Comorin, and the relics of his stay in Indonesia, Cambodia and Sumatra attribute to him a wide range of travel surpassing the ordinary man's comprehension.

## TAMIL SOURCES

Some historians believe there must have been an Agastya school which existed for a very long period, and that every member of the school went by the name of Agastya, hence so many Agastya stories. Can we throw light on the Sage's life and his achievement in the South of India from Tamil sources?<sup>2</sup>

## WHY HE CAME TO THE SOUTH

There is much of the mythical element concerning the Rishi Agastya in the Tamil

<sup>1</sup> Mr. Visvanathan is the Tamil Pandit at the Presidency College, Madras, and his article is a digest of a lecture which he gave to the Adyar Lodge. "B. O. L." means Bachelor of Oriental Learning, a degree conferred by the University of Madras.

<sup>2</sup> Cf. "Spiritual Regent of India—The Rishi Agastya" by J. L. Davidge in the June THEOSOPHIST.

Puranas. *Skanda Purana*, *Kanchi Purana*, *Tiruvilayadal Purana* and others agree that he was sent by Ishvara when He saw that the Meru or the Himalayas—wherein His marriage with Shri Parvati was celebrated—began to sink down with the weight of the guests who attended the marriage, and as a result the southern part of the continent began to rise—the whole earth being balanced on the head of Adi Sesha. The Rishi Agastya was thought the fittest person to balance this turning earth by stationing himself in the southernmost part of India.

On receiving this command the Rishi Agastya felt sad, says the legend, that he was deprived of the divine sight of the marriage of Ishvara, and he was promised that this would be accorded to him at Kānchi (Madura by another account). Again the Rishi begged the God to teach him Tamil, the language of people in the South, and this too was done. Thus equipped he came to the Tamil land and took his abode in the Podiyil Hills, and the earth was balanced.

Tamil literary sources add further information to that given by the Puranas. Nachinārkiniyar, in his commentary on the first sutra of *Tholkāṇṇiyam*, has the following :

தேவரெல்லாருங்கூடி, 'யாம் சேர விருத்தலின்  
மேருத் தாழ்ந்து தென்றிசை உயர்ந்தது . . . .  
இதற்கு அகத்தியனரே ஆண்டிருத்தற்குரியவர்'  
என்று கூற, அவரும் தென்றிசைக்கண் போது  
கின்றவர், (1) கங்கையாருழைச்சென்று காவிரி  
யாரை வாங்கிக்கொண்டு, (2) பின்னர் யமதக்னி  
யாரிடம் சென்று அவர் மகனார் திரணதுமாக்கினி  
யாரை வாங்கிக்கொண்டு, (3) புலத்தியனருழைச்  
சென்று அவருடன் பிறந்த குமரியார் உலோப  
முத்தையாரை அவர்கொடுப்ப நீரேற்று இரீஇப்  
பெயர்ந்து, (4) துவாரபதிப்போந்து நிலங்கடந்த நெடு  
முடி யண்ணல் வழிக்கண் அரசர் பதினெண்வேளி  
ருள்ளிட்டாரையும் அருவாளரையும் கொண்டு  
போந்து, (5) காடுகெடுத்து நாடாக்கிப், (6) பொதி  
யின் கண்ணிருந்து . . . . .

This may roughly be translated as follows :

“As we, the Devas, are all present here, the Meru sinks and the South rises. Agastya alone can balance this by repairing to the South.’ So said the Devas. While going to the South, he (1) went to the Ganges and obtained from her the Cauvery, (2) then went to the sage Jamadagni and took from him his son Thrinadūmagṇi, (3) went thereafter to Pulastya who gave him his sister Lopāmudra in marriage, (4) and then went to Dwāraka and took from there eighteen Velir chieftains and many Aruvālers who came in the line of Vishnu who measured the universe, (5) destroyed the forests and converted the place into a habitable land and stayed at the Podiyil Hills. . .”

The account that the Rishi Agastya brought with him eighteen ruling chiefs from the house of Krishna of Dwāraka is repeated in another place in the same book, *Tholkāppiyam-porula-dhikāram*, commentary on sutra 32. A poem in *Purananūru*, a Sangam work, mentions a Tamil chieftain Irungōvēl as the 49th descendant of the original Vēl.

நாற்பத்தொன்பது வழிமுறை வந்த வேளிர்—  
புறம் 201.

From this account we conclude that the Rishi Agastya’s greater aim in going to South India was to convert the waste land there and to make it habitable and to arrange a settled government in places where no such arrangement existed, and to help in the establishment of Aryan culture in the land. To this end he brought with him some tillers of the soil and rulers to rule over them; also Thrinadūmagṇi, who was none other than the Tamil Tholkāppiya, writer of a standard grammar of the Tamil language and of its literature and of the social customs of the people. He is supposed to have been brought by the Rishi from Jamadagni.

## CORROBORATION FROM SANSKRIT SOURCES

### CONVERSION OF DANDAKARANYA INTO JANASTHANA

Valmiki’s *Ramayana* gives a similar account of the Sage’s work in the South. In the *Aranyakanda*, Sarga XIII, the Rishi Agastya is said

to have spoken the following words to Shri Rama :

“Let me tell you the condition this land was in, when I came here. On account of Bhārgava’s curse, Dāndaka the King perished and this, his country, with its people and beasts became desolated. It became a desert and the heat there was unbearable and terrible; no tree or plant or creeper grew and no sage lived there. Thus to a distance of 1,000 yōjanas from the Vindhya southward no rain fell and no gentle breeze blew. Thus for thousands of years this tract lay as a fearful waste with only terrible and fiery winds to blow over it.

“It was to this land I came down from the silvery Himalayas. I took with me clouds and the water-god Parjanya. I also brought with me different kinds of medicinal herbs which I planted. I caused beautiful lotus ponds and rivers and tanks to be dug. Thus I helped fertile woodlands and grainfields to come into existence. Forests grew and sages came to dwell in them. Thus it became a beautiful land causing pleasure to the mind.”<sup>1</sup>

Thus was Dandakāranya converted into Janasthāna spoken of by Valmiki and others, and in the time of Rāvana, King of Lanka, it had become a Brahmin colony. The Rishi Agastya enabled many Sages to take their abode here, and himself had his Āshrama two yojanas from Panchavati, where Rama with his wife and brother met him and received his blessings. From the way in which other Sages spoke of the Rishi Agastya and the fact that Rama sought his permission to live at Panchavati, we may conclude that the Sage was considered as the master of the place. The site of his Āshrama is now known as Agastyapuri.

### CLEARING THE LAND OF THE RAKSHASAS

Printed editions of the *Ramayana Aranyakanda* give more information about the Sage’s

<sup>1</sup> This passage is not found in printed editions of the *Ramayana*, but in some palm-leaf MSS. of Southern India and Ceylon, in Chapter XIII of the *Aranyakanda*, as indicated above. This topic has been discussed in the Tamil journal *Sentamil*, Vol. 1, p. 309, in an article by Shri Muthuthambi Pillai, Jaffna. It is also mentioned in another Tamil book entitled *The True Meaning of the First Kural*, printed at the Ripon Press, Madras, 1900.

work here. Rama's words when he talked about the Rishi Agastya to his brother add more details to what has been told already. Rama says:

"The great benefactor Agastya destroyed the Mrithyu who occupied the place and converted it into a habitable land. . . This is the Āshrama of one on account of whose might the Rākshasas even today tremble to peep in; ever since this Mahātma came to this place the Rākshasas have abandoned their ferocious nature and have become calm. This tract of land has come to be called the Agastya-dik, after the Sage's name, and its fame has spread to the three worlds. . ." (*Ramayana Aranyakanda*, Sarga XI).<sup>1</sup>

From this extract we find that the Rishi Agastya's work of converting Dandakāranya into Janasthāna was not easy. A Mrithyu was possessing the place; Rākshasas wrought havoc upon it. They had to be exterminated and the place made safe for the peaceful Rishis to live in.

## RAVANA AND AGASTYA

Who was this Mrithyu? He was none other than Rāvana, King of Lanka. In the Nachinārkinīyar's commentary on *Tholkāppiya-pāyira-sūtra* we find the following: அகத்தியர் பொதியின் கணிருந்து இராவணனைக் கந்தருவத்தாற் பிணித்து அவனை ஆண்டு வாராமை விலக்கினார்.

"Agastya, staying on the Podiyil Hills, bound Rāvana by his Gandharva song and drove him from that place."

The same Nachinārkinīyar, while annotating a line in Mathuraikānji, a poem of the Sangam collections, i.e., "தென்னவற் பெயரிய துன்னரும் துப்பிற்றென் முது கடவுள்," writes as follows: இராவணனைத் தமிழ்நாட்டை ஆளாதபடி போக்கின கிட்டுதற்கரிய வலிமையினையுடைய பொதிய மலையிலிருக்கும் கடவுளாகிய பழமையான முதிர்ந்த அகத்தியன் . . . . இராவணன் தென்றிசை யாண்டமை பற்றித் தென்னவன் என்றார்; இராவணனானுந் தல் தொல்காப்பியப் பாயிரச் சூத்திரத்து உரையாசிரியர் கூறிய உரையான் உணர்க.

<sup>1</sup> Verses 80 *et seq.* in the Nirayasagara edition, Bombay. These verses are also quoted by Rao Bahadur M. Raghavaiyengar in *Valmiki and the Southern Country*.

"The divine Agastya, the ancient and venerable, possessing unapproachable strength, forbade Rāvana from ruling over the Tamil land."

Rāvana was called the Southerner, because he ruled over the South, and his rule is mentioned also by the first annotator (not Nachinārkinīyar) of the *Tholkāppiya-pāyira-sūtra*.

This belief is also shared by some of the later Tamil poets and annotators, as in the works of Sivapragāsa Munivar and Ashtāvadhanam Chokkappa Nāvalar and others. The myth is something like this: Rishi Agastya, wishing to do away with the sovereignty of Rāvana over the Tamil land (and the Deccan), proposed a musical contest in which he who caused the Podiyil Hills to melt by playing on his lute should remain supreme lord of the land. Rishi Agastya was able to achieve this miracle; when Rāvana played, even the molten mass hardened, and he had to accept defeat and leave the country for ever. Thus the Rishi Agastya freed the land from the torments of the mighty Rāvana and of the Rākshasas. And we find that Tamil traditions corroborate the statements in the *Ramayana* though in a different way.

## HIS INFLUENCE OVER THE RULING CHIEFS

Now that the whole of Southern India was thus brought under his control, the Rishi Agastya encouraged many a sage to take his abode in the shady groves which were grown under his supervision. Riches which he won from Ilavala, a marauding terrorist, helped him to bring the land under cultivation. Aruvālar whom he had brought from the North were given lands to till. Vēlirs from Dwāraka helped in the administration. In tracts already populated, as the Tamil Chēra, Chōla, and Pāndya lands, his work was not so difficult. There he had simply to help and advise the ruling monarchs and aid them in special departments, agricultural, literary and religious. Even for these he needed extraordinary powers of control and suzerainty, and these he had in abundance. The ruling chiefs, Pāndya and Chōla,<sup>2</sup> accepted him as their Lord and besought

<sup>2</sup> That the Rishi Agastya's aid was sought by a Chōla king is mentioned in *Manimekhalai*, a Tamil Buddhistic kavya.

his help at times. The Pāndya, in whose country the Sage had his second abode in the South, the Podiyil Hills, took the Sage as his preceptor. This is mentioned in the Sinnamanur plates of Rajasimha Pāndya.<sup>1</sup>

In the Pāndya country<sup>2</sup> Hanuman and his friends were advised by Sugriva to take the permission of the Sage to cross the Tamparaparni. We have already seen that Rama sought his permission in the North to live at Panchavati. It is thus evident that the Rishi Agastya was accepted as the overlord of the entire South and his permission was necessary for any outsider to cross it or live in it.

### HIS TWO ABODES IN THE SOUTH

Possessed of so vast a country and wielding such a sway over it, the Rishi Agastya had to establish two headquarters in Southern India, one near Panchavati and the other on the Podiyil Hills, one at each end of the Western Ghats. (It should be remembered that the land to the west of the Ghats was under the control of Parasurama, who was engaged in a work on that side parallel to that of the Rishi Agastya on this.) During the early years of his strenuous reclamation he might have shifted his residence from one Āshrama to the other to suit the necessity of circumstances, but finally he could have chosen the Podiyil Hills as his permanent residence. The Tamil works call him the Sage of the Podiyil and the God of the Podiyil—the Podiyil alone. They do not mention his abode near Panchavati.

### HIS SPECIAL WORK IN TAMIL LAND

In addition to his general work of assisting the Tamil monarchs in clearing the forests and bringing the land under cultivation, the Sage Agastya found a special field of work in the Tamil land in cultural, religious and literary reformations. He seems to have been responsible for the establishment of the Shaiva cult, as every Shiva temple of repute in the Tamil land commemorates his connection with it either in the name of a well, a tank or a lingam.

<sup>1</sup> Tamil portion M.S., i.e. “பொருவரும் சீரகத்தி. யனைப் புரோகிதனாகப் பெற்றதும்”

<sup>2</sup> *Kishkindakāṇḍam*, Sarga XIV, slokas 16 and 17.

Agastyāmpalli, near Vedaranyam, in the extreme south, is a place where the Rishi Agastya worshipped Shiva. Agastya Tirtham in the far South was a holy ghat even at the time of Arjuna. Agastya stories are abundant in connection with the Shiva temples in the Tamil land, and by themselves would make a separate study.

But by far the greatest of the Rishi Agastya's contribution to the Tamil land is his work in connection with its language. The first grammar in Tamil was his work, comprising three sections, literature, music and drama, in 12,000 sūtras. The work is not now extant. Some stray sūtras are found quoted by later writers.

The Rishi Agastya's name is connected with many Tamil works on various subjects as Medicine, Astrology, Yoga Shastra. Hundreds of books on these subjects, great and small, serious and trashy, are found in the Tamil libraries, and it is impossible to believe that all of them are the works of the great Sage. Later writers must have written many of these, and to give them authenticity have fathered them on him. Leaving these out of account, there is enough strength in the traditional view that the Rishi Agastya was a great Tamil writer.

The Rishi also gathered round him many disciples, among whom twelve are mentioned on the literary side. Of these Tholkappiya was outstanding. His work on Tamil grammar is the greatest authority still extant, giving material for study about many subjects such as the language, literature, society and religion of those bygone days in the Tamil land. Another disciple, Sikhandi, wrote a treatise on Tamil music and named it *Isai-Nunukkam* (இசைநுணுக்கம்). Thērayar, an authority on surgery and medicine, was one of the Rishi Agastya's disciples.

In addition to these, the Rishi Agastya founded the first Tamil Academy at Southern Madura, the capital of the Pāndyas in the first millennium. When that part of the country was swallowed by the sea, he founded his second Academy at Kapātapura, and here the Pāndyas moved their court. In these Academies he gathered round him all the available Tamil pandits in the land, and with their help and with the patronage of the ruling chiefs did great



service in the field of Tamil literature and Tamil arts. As even this Kapātapura went down in the second deluge, we have lost the works of these noble Assemblies, though we know the names of some of them.

This is, in substance, the result of the Rishi Agastya's work in the Tamil land. Is it any

wonder that the Tamils have enshrined his name in their hearts and have accorded him a place in their religious and literary, medical and astrological histories too high to be approached by any other individual? Is it any wonder that they regard him as a God worthy to be worshipped?

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## INDIA'S HIMALAYAN RULERS

There are three great ways of influencing human life and human conduct: the first and the greatest of all is the work of the thinker, who by himself alone, face to face with the problems of life, uses all the powers that he has, and looking out into air which is unobscured by the dust raised in the strifes of parties, deals with principle instead of detail, deals with essence instead of form, the thinker, he who gives out the world some mighty thought. The world is not yet ready for it; the world is not yet able to understand or to accomplish it; for these are men, born so great, they are men born so much above their fellows, that as though they sat on a mountain peak while other men are in the valleys, they see far over the country over which the average eye is unable to gaze. From the peak of great intellect, and still more of great spiritual insight, the Sage, the thinker, this mighty child of man, sees some supreme truth and proclaims it in the ears of the world. These are the Great Ones of our race, these are they who mould the future; these are they whose thoughts the lesser men accomplish by bringing down into action that which these mighty ones have thought. And from that realm of thought comes down everything that works in human society. Thought is the creative power, thought is the evolving and the moulding and the controlling force. As the great thinkers think, the world acts generations afterwards. Action is but for a day, thought is everlasting in its generating energy; and therefore the greatest among the sons of men, Nature's most imperial children, are the thinkers; they are the ruling sovereigns of the world, they endure as long as human intelligence endures, mightier than all other monarchs, greater than all other conquerors, for their rule is bounded by no nationality, and knows nothing of geographical limitations.—ANNIE BESANT, *India*, pp. 131-33.

# INDIA'S NATIONAL DEVA—AND HIS PLAN

BY ANNIE BESANT

[Dr. Besant pictures the National Deva of India working in various departments of the national life to push India forward. His activity appears to overlap that of the Regent of India in the field of education (see June THEOSOPHIST), but for the obvious reason that the Devas are co-operating with the Rishis, as she suggests below.]

INDIA'S change to her material awakening has come somewhat more swiftly than most of us expected. I should say it has come a little too soon, were it not that I believe that over the destinies of nations there are hands so wise and so loving that guide, that nothing can really come either too soon or too late. It is no new thought to you, who have grown up in the atmosphere in which the celestial and the physical worlds are mingling—it is no new thought to you that the Devas, the Shining Ones, mingle in the affairs of men. Nor should it be a new thought to you—although to many it may now seem strange—that every nation also has its own Devas who guide its affairs, who shape its present and its future.

First of all, in order that India might again take her place amongst the nations of the world, mightier even than in the past—a glorious past—there came the spiritual messengers who were to revive the varied religions of the land. That has been done to a great extent as regards Hinduism and Buddhism. The great faith of Islam is the one which only shows in a very limited measure the enlivening influence of the new spiritual impulse, yet there also the same work is beginning.

Now when a nation does not move sufficiently swiftly along the path of progress, when she does not rouse herself enough to the voice that appeals, that warns, and that counsels, then the Deva of the nation takes other means in hand, in order to awaken his people and make them see along what lines their path should be trodden. And these other means used by the Deva are goads, and what you look on as national misfortunes, as things that you even cry out against

with insistence and with passion, these are very often, rightly seen, the goads which make a nation move a little faster towards the goal on which the Deva's eyes are fixed.<sup>1</sup>

\* \* \*

You may see the hand of the Ruling Deva of India very plainly of late years. India was sleeping, indifferent to the decay of her religion, to the steady materialization of her sons; despite all urging, all pleading, all rebuke, she slept on, careless of warning voices, lost to all sense of duty. Her children were being educated by religionists who hated and despised her ancient faith, or by men indifferent to religion altogether; her ancient civilization was being steadily undermined, and was in danger of sinking altogether under the rising flood of western influence. Her arts and her industries were perishing, while her children went shopping in Birmingham and Manchester. Blind and deaf, India was sunk in a sleep that threatened to pass into the sleep of death. Then as reason and pleading failed, the Deva took up the scourge and smote her, and within a few years despair accomplished what all else had failed to achieve. The Universities Act was passed by an arrogant Viceroy against the arguments of Indian leaders and the important protests of the few. Education was made so costly that it was practically denied to the children of the traditionally learned but traditionally poor class. Indians had for years been urged to bestir themselves in looking after their own education; then, while they remained inert, the lash of that Act fell upon them, and

<sup>1</sup> *India*, pp. 252-58.

its sting made them do more in months than they had before done in years. As Government was taking out of their reach the higher education, they must build their own schools and colleges, and control it for themselves. When they sent up their sons to matriculate at the Calcutta University, after years of pinching economy that they might pay their fees, and found, that, under the new conditions, only 15 per cent passed, the parents felt that some new arrangement was needed; here, in Madras, this very year [1908], but 17 per cent have been allowed through, and that among boys notoriously keen-brained, endowed with a power of memory that makes examinations easy. These things are hard on the individuals who suffer, but they come as a spur and a stimulus to the national spirit; and when the road is blocked, the very hopelessness of removing the obstacle forces the nation into hewing out a new road for itself. Bad and unfair legislation is the scourge of the national Deva to force his people to exert themselves when they are inert and indifferent. This India, land beloved of all spiritual influences, nursed on the knees of the Devas, she must not be allowed to go down into decay and death, to perish from among the great nations of the world.

Another illustration of this scourging of her into action may be seen in the inception and growth of the Swadeshi movement—the movement for the home production of all articles that can be made in India. Very soon after his arrival in India, Colonel H. S. Olcott, the President-Founder of our Society, concerned himself with this question, and while The Theosophical Society was in its first Headquarters in Bombay, he held an Exhibition of Indian products in connection with The Society's Convention. He constantly, in his speeches, urged on Indians the duty of supporting indigenous industries, and derided their love of foreign products and foreign ways. From the very beginning of my own work in India, I followed along these same lines, exhorted Indians to use home-made in preference to

foreign-made goods, and set them the example in my own house and clothes. The audiences applauded the sentiments, but very few Indians followed the practice. It was a voice crying in the wilderness. Now on every side we hear the cry of Swadeshi; speakers urge it, hearers pledge themselves to support it, shopkeepers put up signs proclaiming that their goods are Indian-made; it has become the fashion. And why? Not because it is supported by logical argument, not because it is economically sound, not because it is patriotic; but because the Viceroy was ill-advised enough to partition Bengal. The two things were utterly unconnected from any logical standpoint; the unity or the partition of Bengal had no relation to the economic question. But the boycotting of Lancashire goods might arouse English attention and might thus cause pressure to be brought to bear on the Government in England, so Swadeshi was caught up as a political weapon, not as a matter of economic reform. Home-production was necessary for the revival of Indian industries; in some way or other it was necessary to infuse into Indian minds the determination to use Indian-made goods; and as the Devas failed to bring this about by teaching the economic side of the question, they took advantage of the passions aroused in a political struggle, and used an altogether irrelevant issue to bring about a widespread economic reform. Swadeshi will not die out in India when the political agitation, which gave it so fine an impetus, has subsided. It has become a national movement; Government has blessed it; its economic future is secure.

We thus see that while a Ruling Deva will ever keep in view the best interests of the nation in his charge, he will employ pain as well as pleasure, adversity as well as prosperity, defeat as well as victory, for the carrying out of the nation's training and the shaping of its destiny. Clear-eyed and strong, with firm hands upon the reins, he guides his people steadily along the appointed ways.<sup>1</sup>

<sup>1</sup> *The Guardians of Humanity*, pp. 9-11; 15-18.

# THE MANU'S PLAN FOR INDIA

BY ANNIE BESANT

**W**ORK actively for the preservation of the link between India and Britain. The immense importance of this link must be evident to every person of intelligence and foresight. It preserves peace between Asia and Europe; it stands as a barrier against the breaking-out of war between the two continents, a war which would mean a conflict of coloured and white Humanity, probably accompanied by the destruction alike of Asiatic and European civilizations, to be followed by a new Dark Age period.

With the West represented by England and the East represented by India, we have the mightiest combination that the earth can show, each necessary to the other.

We, who . . . have learned to look on the scroll of history as the unrolling of a definite Plan, in which each Race and Sub-Race and Nation plays its own part, cannot but watch the present happenings with intensest interest, as each new event comes into sight, and is seen as a fragment of the great mosaic. In that Plan, as often said, the bringing together of India and Great Britain was for the helping of the world; partly in order that India's priceless treasures of spiritual knowledge might be circulated over all the world in the language that is the most widely spread at the present time, and thus reach and influence the virile but unspiritual younger nations, springing from the sturdy British stock. Partly also that the Indians, who had so deeply sinned by their divisions, might be driven together by a foreign rule and prepared to make a united nation. Partly that the literature of Freedom, found nowhere in such splendid form and instinct with such fiery passion as in the tongue of Milton, Burke and Shelley, might reawaken in India her sleeping traditions of intellectual freedom, out of which all other forms of freedom grow, and might drive that mighty force into modern

channels, to irrigate the vast extent of Indian life. Through the union of India and Great Britain, at first as ruler and ruled, and then as willing, equal partners in a world-wide Empire, humanity was to be prepared for the Coming of the World-Teacher, and the foundations of a new civilization were to be laid.

## EAST AND WEST TOGETHER

I have often pointed out in the past, that Great Britain was peculiarly fitted for her task by her own past history and present Constitution. . . . Great Britain—which does not include Ireland—is by far the freest country in the world, not only freer than the Central Powers, but freer than the Republic of France and even than the Republic of the United States of America. She has a free Press, and personal liberty is less shackled than in any other land; there is less interference with personal liberty there than anywhere else in the world, and property is safe from executive seizure outside the law. It is because of this that the British throne is safer than any other, and it is because of this that Great Britain was chosen out of the competing European Powers, to bring India into the circle of free World-Powers. East and West, Asia and Europe, can only be brought together in peaceful and harmonious union through Great Britain and India, standing side by side as Free Nations, in close and intimate co-operation. If the primacy of Asia falls either to Japan or China—both Fourth Race nations—evolution will suffer a serious setback.

Great Britain and India together are the natural leaders of Asia, for the civilizations of eastern Asia have been largely dominated by Indian thought. The Lord Buddha is followed by millions in Japan, China, Tibet and Siam. Japan has long looked to India as to the Mother of her people. The hoary antiquity of China, ante-dating the birth of the Aryan Race, has

been deeply leavened by her thought and culture. The peoples of Persia, Mesopotamia, the Caucasus, Arabia, are all branches of the wide-spreading banyan tree, rooted in India, and those branches have spread over Europe itself, the Kelt and the Teuton finding in the Aryan root-stock the ancient unity now separated into such wide divergencies. What more fitting than that India and Great Britain, the eldest and the youngest, grey Mother and lusty Daughter, should meet again in the Family Home, and claim their joint Heritage? May it not be that, in this terrible War [1917], there may be developed by the wondrous alchemy of God a binding material to unite the East and West?

Before we can look for the United States of Europe we must make friends with our coloured brothers everywhere; and India is the one place where that is at once possible, because she is within the Realm of what should be the great British Commonwealth of Free Nations instead of an Empire ruling over a subject people.<sup>1</sup>

### BRITAIN'S GOOD KARMA

England, spreading abroad her race, more and more subjected to her sway land after land. She gained the offer of a world-empire by an act of national righteousness—the liberation of the slaves from bondage, accompanied by the great act of national justice which sacrificed no one class, but placed the burden of the liberation on the whole nation. For that, those who guided her destinies were offered the possibility of world dominion. All the nations that tried to establish themselves in that great land of the East, India, one after another failed, until the English race placed its feet therein. The story of the placing is not good to read, and many crimes were wrought; yet on the whole the nation tried to do its best and correct the oppressions wrought in India—then so out of reach—as witness her action towards her great proconsul, Warren Hastings, when for his evil deeds she brought him to trial in the face of the world. So, despite many faults, she was allowed to climb higher and higher in the eastern world, partly also because she offered, with her growing colonies and language, the most effective world-

instrument for spreading the thought of the East over the civilizations of the West. All know how far that has gone, how all over Northern America, in far-off Australia, as well as in her own land, eastern thought and philosophy have everywhere penetrated, so that the treasures of Sanskrit learning kept so jealously until the time was ripe for their dispersion, are being spread over the surface of the globe.<sup>2</sup>

The English have still much to teach the Indian; the Indian has also much to teach the English. From India will come the spiritualization of all religions, the profoundest ideas of Deity, the most philosophical conception of the solidarity of mankind, the deepest science of psychology, the saving of the world from the nightmare of industrialism, the lifting of human life to nobler dignity. From England will come the practical sciences that yoke the forces of Nature to the service of man, the energy and accuracy which turn commerce into an art, the imperial power of organization, and the genius for applying principles to practice. Let the twain unite for the world's redemption, rather than destroy each other to the world's undoing. For the hope of the future lies in the twinship of these nations, and they who would tear them apart are the enemies of mankind.

If England and India will join hands and work together for the common good, if they will forget their mutual prejudices and hatreds; if they will cease to entertain the foolish suspicion which makes them mutually distrustful; if both will find means to solve the race and colour problems . . . then England and India together will rise to a future greater, grander, mightier than the past of any Empire that has wielded far-spread power. For they are the younger and elder brothers of the same Imperial Aryan family, and together they will be omnipotent, though the world should rise against them in arms. But if their union be broken, then both will have their day.<sup>3</sup>

The way is open before her [Great Britain], if she can keep her head, and she may make the transition to a mighty British Commonwealth with India, a great Indo-British Commonwealth of Free Nations, self-ruling, self-governing, but linked together by bonds of mutual service.

<sup>1</sup> See references at the end of the article.

That is the Plan that the Manu is striving to work out.

If England and India together cannot make a Commonwealth of Free Nations, then that exquisite Plan which might knit together Europe and Asia in freedom and not in tyranny and subjection, will be put off probably for a century or more. India is the only nation capable of spiritualizing the world and destroying materialism; and if Non-Co-operation succeeds in bringing about anarchy, then India will have missed her mission and the blessing that she should bring to humanity.

I cannot tell you which way the struggle is going. All that I know is that *the whole power of the Inner Government of the world, the Rishis and the Devas, the whole of These are set to carry Great Britain and India through the struggle together and not separated, for in their union lie the salvation and peace of the world.* If this can be done, and the splendid Model created, there is something beyond it, the Federation of the World that the poets and dreamers proclaim; to that Model the whole world will conform itself, and all the nations of the world will become one mighty Federation. The League of Nations is the beginning of that dream. Whether it should be a dream or not, a vision of the future, depends upon this country and Great Britain, and the latter is playing her part badly, making it very hard for the two nations to keep together.

We are standing now at the parting of the ways, both for Britain and for India: torn apart, both of them go down; holding together, both of them will lead the whole world.<sup>4</sup>

#### REFERENCES

<sup>1</sup> *Annie Besant: Builder of New India.*

<sup>2</sup> *The Destinies of Nations.*

<sup>3</sup> *Annie Besant: Builder of New India.*

<sup>4</sup> *The Inner Government of the World.*



## THE SNOWY RANGE

*From Kalidasa*

God of the distant north, the Snowy Range  
O'er other mountains towers imperially;  
Earth's measuring-rod, being great and free from  
change,  
Sinks to the eastern and the western sea.

Whose countless wealth of natural gems is not  
Too deeply blemished by the cruel snow;  
One fault for many virtues is forgot,  
The moon's one stair for beams that endless  
flow.

Where demigods enjoy the shade of clouds  
Girding his lower crests, but often seek,  
When startled by the sudden rain that shrouds  
His waist, some loftier, ever sunlit peak.

Where bark of birch-trees makes, when torn in  
strips  
And streaked with mountain minerals that  
blend  
To written words 'neath dainty finger-tips,  
Such dear love-letters as the fairies send.

Whose organ-pipes are stems of bamboo, which  
Are filled from cavern-winds that know no rest,  
As if the mountain strove to set the pitch  
For songs that angels sing upon his crest.

Where magic herbs that glitter in the night  
Are lamps that need no oil within them, when  
They fill cave-dwellings with their shimmering  
light  
And shine upon the loves of mountain men.

Who brings to birth the plants of sacrifice;  
Who steadies earth, so strong is he and broad,  
The great Creator, for this service' price,  
Makes him the King of mountains, and a God.

—Translated by A. W. RYDER

# THE HIMALAYAS—THRONE OF THE GREAT GODS

## THE SPIRIT OF EVEREST

OFTEN and often my thoughts turn to that glorious witness to God's awesome Divinity—Mount Everest, as we so unfortunately term this mighty king of the mineral kingdom, holding sway as he does over many denizens of the vegetable kingdom itself.

Often and often I think of the great Spirit of Everest, of Him who makes Everest His home, and who holds the holy Mountain in keeping for its high purposes.

I think of the times when I go far, far down into the depths of Everest and enter into a section of the laboratory of the world. I think of the times when I ascend and ascend, up to the very summit itself, up to the wind-swept, storm-tossed, apex of the Mountain. And I enter into an Abode of Tapas, of Meditation, where dwells the Guardian, and to which have access those who are Sons and Lords and Kings of Tapas.

Would that I were an artist to paint the supernal glories of this Place of Bliss! The soft, caressing plains that encircle it, the first slight risings of the ground, then a more insistent ruggedness, accompanied by a nature utterly distinct from the nature of the plains and of the earlier slopes. Then the sharper ascents, until we come to very bulwarks of denial, only to be overcome by the intrepid and fearless. At last we leave behind us all gentler forms of life, we surmount the bulwarks themselves, and up into the dwelling places of catastrophe and unleashed, unrestrained forces we force our way, before which physical bodies must needs recoil and in the end bow defeated and destroyed.

Here indeed are the regions of turmoil, of clashing tumult, of shadows of cosmic movements, furious yet purposeful, irresistible yet moving lawfully towards an end. Only in

our subtlest bodies dare we ascend to these awesome regions, for we are in the midst of great sweeping movements of the will, of torrential avalanches from on high. And only the strongest vehicle may encounter these and remain whole.

Yet the very cataclysms and tempests themselves call us to that Silence of the Summit which is one of the most glorious things on earth, veritably a wonder of the world infinitely more wondrous than any of the seven wonders which we recognize as such.

For in that Silence is the Soul of Yoga, or should I perhaps rather say an abode of the Soul of Yoga, for it has more than one focus in this outer world, and the Soul of Yoga is infinite.

It is the Silence of Everest that is its glory. The storms, the cataclysmic avalanches, the dark mysteriousnesses, the whirlings of powers—all these are but preludes, ante-chambers. They are the outer court. The Sanctum Sanctorum is the Silence, and in this Silence Yogis are made, and Lords of Yoga perform their stupendous functions. —G. S. ARUNDALE

## MOUNTAIN MAJESTIES

. . . see the majestic mountain wall which towers over the plains of Hindustan, holds up the monsoon clouds, and acts as a reservoir for the great rivers which give life to India. Take only a cursory survey of Indian literature, and you will find that all Indian poetry and mythology point to the Himalayas as the centre of the world, and as the throne of the great gods. Or if you will follow the life of modern India and join the constant stream of pilgrims wending their way from shrine to shrine you will find that the ultimate goal of sadhu and sannyasin is up the rugged Himalayan slopes to Badrinath and Kedarnath, or to the inner sanctuary of the Abode of Snow on Mt. Kailāsa . . . the Hindu regards the Himalayas . . . as the

Muhammadan thinks of Mecca and the Christian of Jerusalem.

The Himalayas, they (the Puranas) say, form the centre of the World Lotus. The seed-vessel of the Lotus was Brahma's holy city in the region of Mt. Kailāsa, and of the Lake Mānasarovara, whose deep blue waters mirrored the Creator's mind. The Himalayan snows were the glittering up-turned petals of the flower. The plains of India, together with the sub-Himalayan slopes, formed the southern one of its four great petals turned down upon the stalk which sprang from the navel of Narayana, the Eternal Spirit reposing on the bed of the cosmic ocean.—E. B. HAVELL, *The Himalayas in Indian Art*

A huge octagon in shape, with marvellously symmetrical indentations, Lake Mānasarovara, with its clear, placid waters and Mt. Kailāsa guarding its north-western corner, form a picture which is at once unique and sublime, and well worthy of its dignified surroundings, calm, dustless and rugged. Mt. Kailāsa itself towers so majestically above the peaks around that I fancied I saw in it the image of our mighty Lord Buddha, calmly addressing his five hundred disciples. Verily, verily, it was a natural mandala. The hunger and thirst, the perils of dashing streams and freezing blizzards, the pain of writing under heavy burdens, the anxiety of wandering over trackless wilds, the exhaustion and the lacerations, all the troubles and sufferings I had just come through, seemed like dust which was washed away and purified by the spiritual waters of the lake; and thus I attained to the spiritual plane of the non-Ego, together with this scenery showing Its-own-reality—From *Three Years in Tibet* by EKAI KAWAGUCHI, Japanese Buddhist abbot.

## THE WORLD'S HIGHEST PEAKS

The Himalayan system proper—that is, exclusive of the Hindu Kush extension—is over fifteen hundred miles in length. That is to say, if placed in Europe it would extend from Mont Blanc to the Caucasus. That will give an idea of the length of the Himalaya. As to the height of its highest peaks, these are:

1	peak over	29,000	feet	in	height
3	peaks	28,000	“	“	“

6	peaks over	27,000	feet	in	height
18	“	26,000	“	“	“
49	“	25,000	“	“	“
86	“	24,000	“	“	“

Thus there are at least eighty-six peaks in the Himalaya higher than any other mountains in the world. In a general way the peaks in the Himalaya are about twice the height of the peaks in the Alps. The Himalaya is incomparably the most prominent feature on the face of the earth.—SIR FRANCIS YOUNGHUSBAND, *Everest: the Challenge*

## HEIGHTS OF THE SPIRIT

Nowhere is a severer strain put upon the human organism than upon an Everest climber on the last day of his climb. And it is not only his body that is tried to the extreme: his spirit also is put to the test. He might be of perfect physique and in the very pink of condition, but if he had not the courage to endure the piercing blizzards, the nerve to tread undaunted the very edge of ghastly precipices, and the will to press forward when death-like lethargy was settling on him, he would never reach the summit. An Everest climber must be fit in spirit as well as in body. And if such perfection of spirit as well as of body is needed for the attainment of the highest physical height, how much more necessary must it be for the attainment of the loftiest spiritual eminence?

These, then, are the required capacities and preparation of a pilgrim. He must take his pilgrimage no less seriously than does the Everest climber his expedition to Everest. Then, with body inured to hardship, and healthy with the health of the open air, his mind and soul will be able to devote themselves to the main object of his pilgrimage. And as the bodies of Everest climbers acclimatize themselves to higher and higher physical heights, so will the pilgrim's soul acclimatize itself to the higher and ever higher heights of the spirit, till it is able to endure the extremest demands which are made upon it, and by concentrating the mind first on one element and then on another, and then on all in their togetherness, appreciate to the full the perfection of the whole.—SIR FRANCIS YOUNGHUSBAND, *Everest: the Challenge*



# LAND OF THE GREATER DESTINY<sup>1</sup>

BY GEORGE S. ARUNDALE

IT was that very strange philosopher Nietzsche who exhorted us all to live dangerously. It is very difficult to know what we should mean by that adverb "dangerously." We are generally more occupied in trying to avoid danger than to seek it. I must say I feel a little confused as to what my actions should be if they are rightly to be called "dangerous." I think I should prefer to use the word "daringly" rather than "dangerously." There are occasions that might demand perilous living, upon which it might even be desirable to live perilously, but such occasions cannot be frequent. We can, as it seems to me, always live daringly.

## BUILD YOUR OWN UNIVERSE

I want to interpret that idea of living daringly as living challengingly, so that we challenge everything in our various states of consciousness. I can imagine quite easily, though I do not know whether you can, a very orthodox Hindu or Muslim, but particularly an orthodox Hindu, being reborn as a very lax beef-eating Englishman. Why not? You may think you have reached a certain level by being able to live as a decent God-fearing Hindu, and you thank your stars that you are not as the Englishman or the foreigner is. You feel intensely happy about all the traditions that are very especially and fundamentally yours, and you cannot imagine that you could recede downwards from any certainties of these kinds in which you now move, and which, from your point of view, are unchallengeable. But we have to be flowing streams and not placid lakes, however deep and beautiful those lakes may be. The spirit of life is Movement, Radiation. The spirit of Movement is not that of a self-contained universe but of a stream of life or light flowing from a Centre which itself is dynamic and by no means static.

<sup>1</sup> An Adyar Talk.

If we desire to be of any use to the Elder Brethren we must be able not only freely but fully to incarnate in any conditions and circumstances that may be necessary for helping the Masters in Their work. If They need a tremendous renaissance for the Esquimo tribes we may have to become blubber-eating individuals and to live in conditions which in our present state of self-satisfaction we would feel to be repugnant to the last degree. If only we could use our imaginations and transfer ourselves from one set of circumstances to another and feel at ease under them all, we should be of much more value to the Masters. People are not free. They are enslaved in a certain outlook, a certain set of opinions. Adyar should be populated by people who are free, not by people limited in their own incarnations, their own faiths, but by people who are inspired by the work that needs to be done and then can lose themselves utterly in that work, at the same time being so free they can be transferred without the slightest difficulty to certain other circumstances apparently at variance from the circumstances in which they have so far been active. I may be Christian. That may for the moment be the line of my quickest approach to truth. You may be a Hindu. That may be the line of your quickest approach to truth. But it is literally only *for the moment*. To live daringly, to my mind, means to live freely and without any enslavement to circumstances and conditions of ordinary conventionalities and orthodoxies of intellectual or scientific or of the particular type of life into which we are born.

I have been thinking of these things in this Campaign for Greatness which so much preoccupies me at the present time. I am determined to try to get away from all the conventional thinking, even at the expense of being told: "H.P.B., A.B., C.W.L. does not say this. In such and such a book by such

and such other combinations of letters of the alphabet, this is not confirmed." I do not want to be limited, even though I am perfectly well aware that I am of far less stature than H.P.B., C.W.L., or A.B. We must build our universes. Someday we are to be Lords of Universes. They must not be imitations, little electroplate or silver replicas of Reality. They must be ourselves, for we are unique and different. Nobody is like anybody else. While under certain conditions we might reflect So-and-So, or So-and-So, or So-and-So, we must sooner or later be our own selves, which does not prevent us for a moment from being tremendously loyal servants of Those who are infinitely wiser than ourselves.

I brooded on all this, and while there may not seem to be any relation between this and what I am going to say now, it seemed to clarify me as to the way we should look upon India and any other country throughout the world, particularly concerned as we may be with India.

### PRE-NATAL INDIA

I think, to start with, of pre-natal India, which is expressed in the formation, at whatever date you like to give it, of the physical body of the country with its Himalayas, its rivers, its forests, and all the elements that make up its physical-plane wellbeing. I am stirred to think of the splendour of that physical body, and I ask with regard to every country throughout the world, who will interpret his country in terms of the splendour of her physical body and before perhaps human life enters into residence therein? And I do not find myself being able to look at Britain and to see otherwise than the self-same splendour, though a different type of splendour still none the less splendid for the bearing of the Ego which is Britain. I wish there were some Englishman or Englishwoman so thrilled with tremendous patriotism for Britain that he or she could describe Britain from the physical-plane conditions alone and say to us: "You see how great Britain has become and how much greater Britain will become still, because there is this greatness in her very physical being itself."

That is what we have to do with tremendous vigour with regard to India. We may think of the

Himalayas and say: "These Himalayas exercise a tremendous influence upon the living of the people." The rivers, the forests, the flora and the fauna whatever they may be, the animals, the trees, the flowers, what potent influences they are preparing to exert upon the Ego when it descends into its vehicle. It will not be a seven-year space between the beginning of the physical body and the descent of the Ego of the Nation. It may be a matter of millennia or longer. But when the Ego enters, that Ego must be able to look around and say: "What a magnificent physical body I have." That is what every Ego in every country has said. I am expecting every one of you to go back in thought, imagination and aspiration to your own country, to read the signs and portents of your country's physical being, and to say to yourselves: "The people could not be otherwise than destined to greatness with the physical conditions as these are."

It does not mean because you have no mountains or rivers, or other such physical greatness, that therefore your country is of no particular importance. Whatever a country has, that is its greatness. If we cannot find it we are blind. There is no country not consecrated to some measure of greatness, no land not dedicated along one or another line to a measure of splendour. We must seek it, find it, live it, incarnate it. That is what has to be done so far as India is concerned, and for every other country no less. When I had the opportunity to live in Holland awhile, I certainly was tremendously thrilled by the physical-plane greatness of that country, a unique greatness. I did not perceive any physical mountains there or any rushing rivers, but there are other greatnesses to see and to discover which have already had their effect upon the people, and one of my Dutch friends ought to be able to describe the greatness of Holland in terms of her physical-plane being and show how that physical-plane being has been and still is influencing the life, the character and the uplift of the population.

Let this be done with regard to Britain and every country. That is the kind of history we need at the present time. That is the kind of history which would inspire and uplift those

who are able to enter into the spirit of it, and if we could only have a series of textbooks embodying such a history! So far as India is concerned, some of the topics treated would be: The Himalayas in You; Ganga in You; and any other Indian Greatness in You. Whether you are Hindus, Muslims, Parsis, Buddhists, Jains, Christians, Sikhs, or Jews, the Himalayas influence you, affect you, modify you, elevate you. How are they affecting you?

The Himalayas are yardsticks, are standards of the future. Not that as human beings we are to reach their physical stature, but that we should soar, that we should be animated as the Himalayas have been animated to achieve physical greatness, so gloriously allied to spiritual greatness, the Himalayas being among the great Yoga Centres of the world. We should feel that we are blood brothers to the Himalayas, that we are blood brothers to Mother Ganga, and to everything that is physically great in India.

That is pre-natal India, as we have the pre-natal form of the child, and upon that physical body we have thriving innumerable sub-human families.

### INDIA'S BIRTHS

Then India is born. She has her first and second birth. I may be going beyond my depth, which is not unlikely, but her first birth was perhaps the translation of all that is best in the Atlantean civilization down into India into Dravidian expression, and we are now rightly emphasizing with our Tamil Library of manuscripts and the celebrations of the passing of Mahamahopadhyaya Dr. Swaminatha Aiyar, its founder, the greatness of the Dravidian, the Tamil civilization. Though I am told in certain aspects the Tamil language lacks something of that which other languages have, still we can go further back into the past with the Tamil spirit than we can go even with Sanskrit, though it is alleged that the Sanskrit language came from Venus.

This is the first birth.

The second birth is the coming of the Aryans from the Gobi Homeland.<sup>1</sup> Each a tremendous

<sup>1</sup>The first advent of the Aryans, not usually spoken of but reported by occult investigators, was 18,875 B.C.

stream of splendour, these two streams which, as it would seem, are gradually beginning to converge, representing the beginning of human life in India and lifting us from the purely physical-plane consciousness to the emotional and mental consciousness. The emotional and mental bodies, so far as human India was concerned, were established under the irrigating influences of these two streams.

### STAMPED WITH DESTINY

Especially significant if we are studying the greatness of these regions is the wonderful way in which India in these very earliest days was stamped with the stamp of a Greater Destiny. Every country is so stamped. When and how was Britain stamped with her destiny? Quite clearly and obviously, so far as India was concerned, the Greater Destiny of India was stamped when the Gods and Heroes, the Incarnations of her splendid ideals, moved among the Indian people. Every individual was then stamped with India's destiny, and that stamp can never be rubbed out even though it may sometimes become faded and feeble. I would like some patriotic Frenchman to tell when France was stamped with her destiny. When was Germany stamped with her destiny? These are among the disclosures I am so eager to make during the course of the Campaign for Greatness, so that we may hold our heads higher, that we may move about with a little more assurance knowing we are dedicated to Greatness, that from aforetime we have been stamped with the stamp of our irrevocable destiny. I wish every one of us could lift himself out of his conventional orthodox restrictions and limitations, so that each of us might live daringly and try to understand how India came into being, how she was consecrated

when by invitation of the great Rishis of South India a select band of Aryans under the leadership of Rishis were asked to come to India and passing through the North to go directly to the South where they would be welcomed. Thus the mingling of the two cultures was lost in millennia of antiquity. We are told that some of the great hymns sung in the pre-Aryan Dravida of those days are almost word for word what has later appeared in the Upanishads. This conjoint Arya-Dravidian civilization left its mark on the whole of India as recent excavations in the North have shown, as well as being a centre of colonization to Egypt, Polynesia, Australia, Java, etc.

and lives in every one of us. Never mind what history or Theosophical literature say, though Theosophical literature is enormously helpful to enable us to live daringly. Let us release ourselves. Let us not be circumscribed by the particular incarnation in which we find ourselves, or by the opinions or outlooks, whatever they may be. Let us look the whole world in the face and perceive the Splendour towards which it is moving.

And I say that young and old alike are especially equipped to this end. The young people because they can draw upon the heaven that is immediately behind them and the old people because they can draw upon that heaven, which is immediately before them. Let us not be enslaved by our work, by our occupations. Let us not be enslaved by public opinion or by the thunderbolts of orthodox history or science. Let us think for ourselves and conquer the world for ourselves, without feeling compelled to support ourselves with the crutches of conventional opinion.

### THE BREAKING OF THE MOULDS

We see in the background of India, and also in her foreground, the stamping of her people with her destiny. And gradually Destiny exposes itself and the mould which was necessary in the earlier stages has to be broken into pieces so that Destiny itself may be free. In fact that is what has been said, I forget by whom, that every individual needs to be born within a mould. The great people are those who break their moulds, or, if it is worthwhile for the world, God breaks their moulds for them.

Now I suppose every one of us broke a mould when he joined The Theosophical Society, probably joining against the advice and objections of his friends. But has he fashioned another mould? Krishnaji would answer: "Yes, that is exactly what I was out to do—to break those moulds—when I was making myself objectionable to a great many people in The Society." That is a service he rendered. So many of us are still at the cocoon stage and do not want to come out of it.

Kurukshetra heralded the breaking of India's mould into pieces and fragments most minute.

India was truly laid open to her destiny, though it seemed to be to hordes of uncouth invaders and peoples far less civilized than those to whom they came. Still the stamp of India's Greater Destiny was in Kurukshetra. And I feel perfectly sure that in order that this destiny may be reached India has had to descend from the heaven in which she lived while the destiny was being stamped upon her into the desolation in which she finds herself today. She must include desolation, for only from desolation can she again find her way to heaven.

We Theosophists are forerunners of Destiny, showing forth that Destiny, pathfinders of Destiny. We are equipped with our knowledge of the Elder Brethren and the truths of Theosophy and our personal contact with those great ones living in the outer world, so that we may lead people from desolation into heaven. We have tasted heaven and have known heaven. Heaven has been born in us through our Theosophy and our membership of The Theosophical Society, and now we have to lead. And one of the first countries we have to lead is India, though there are other countries we have to lead. Wherever Theosophists are, there is leadership from whatever there may be of desolation into what undoubtedly there is in these countries of Heaven.

Some day the Destiny will be fulfilled. The Fifth Root Race will reach its apotheosis and the mould of the Fifth Root Race will be broken. That will not mean that all that has been conquered by the Fifth Root Race is gone. All that has been conquered by the tremendous Atlantean civilization is with us now. We possess it. We can draw upon it. It will be the same with the Fifth Root Race.

In order that we can begin any life in the New World that breaking of the mould of the old world will have to come about. We have Theosophy and The Theosophical Society, our great leaders, our teachings, our truths, our opportunities, our inspirations, our aspirations—we have all these and they can be embodied in that great uplift into Greatness which must begin now for the sake of the Peace which is to come.

# INDIA'S ANCIENT CULTURE

BY ANNIE BESANT

SAYS the Upanishad: "Man is created by thought and what a man thinks upon that he becomes; therefore think upon Brahman." So also with nations, since there is no creative thought other than that of Brahman in manifestation; and because there were so many in India who ever thought of that Supreme, therefore did India flower out into civilization unrivalled in the depth of its Philosophy, in the spirituality of its Religion, and in the perfection of its Dharma of orderly and graded Individual and National Life, expressing as none other has ever done that balance, that equilibrium, which is Yoga, that which saved her, when all the contemporaries of her splendid Nationality have been carried away by Time's tremendous rapids, and scattered as wrecks over the far horizon of the boundless Ocean of the Past. She shares their Past, but they do not share her Future, for not theirs the secret of her immortal Youth. And what is that secret? It lay hidden in her Education and her Culture, or rather in the ideals which created these; for the Idea is prior to the form, and if today men think that her strength is dissipated, her energy outworn, it is because she has for a moment—for what is a century and a half but a moment in her millennial life?—sold her birthright, as her Mother's first-born child, for a mess of western pottage. Let her turn again to her Ideals, and she shall renew her strength. For Ideals are the generating Life which unfolds through many incarnations, embodies itself in many a successive form, but remains ever true to type. We, who believe in India's Immortality, do not need to reproduce the bodies, the forms, of the past; but we need that that life, the life of the Mother Immortal, shall embody itself in new forms, but that it shall be Her Life, and not others' . . .

India must once more have an Ideal whereby to shape an Education suited to her needs, and

to her coming lofty position among the nations of the world. Can she find a loftier Ideal than that which was her Pole Star in the Past, and which preserved her from an antiquity the history of which remains alone in the "Memory of Nature," in the archives of her Rishis, in her own literature, an antiquity which cannot be checked by what is called history, for so far none exists earlier than her own, and archæological researches extend it ever further and further back, and so far tend to confirm her claim to an immense antiquity. All we can say is that history, as recognized in Europe, shews nothing contrary to it, and that Europe-recognized history has never known her save as learned, wealthy, prosperous, great in her commerce, her trade, her arts and her crafts, in the magnificence of her courts and the skill of her artificers and her agriculturists, her people brave and gentle, courteous and hospitable to strangers, until the interlude of which the charter signed by Elizabeth of England was the embryo, and which will close when she is again Mistress in her own household.

It is worthy of notice that, in India, Education spread downwards; it was not built up from below. Indian Civilization was a product of the country, not of the town, of the forest, not of the city.

For a country in which a man is valued for what he is, not for what he has, in which a man's life consisteth not in the abundance of things which he possesseth, the Indian Ideal is the more suitable. The essence of that Ideal is not the forest as such, but the being in close touch with Nature; to let her harmonies permeate the consciousness, and her calm soothe the restlessness of the mind. Hence, it was the forest which best suited the type and the object of the instruction in the days which evolved Rishis; instructions which aimed at profound rather than swift and alert thought;

which cared not for lucid exposition by the teacher, but presented to the pupil a kernel of truth in a hard shell, which he must crack unassisted with his own strong teeth if he would enjoy the kernel; if he could not break the shell, he could go without the fruit: instruction which thought less of an accumulation of facts poured out into the pupil's memory than of the drawing out in him the faculty which could discover a truth, hidden beneath a mass of irrelevancies; of such fruitful study the Hindu Āshrama in the forest is the symbol.

A few "forests" should exist in India, for those who seek the Paravidya, that she may again become the Spiritual Teacher of the World.

The Buddhist Vihara obtained similar results by founding the University in a spot of natural beauty, and enclosing a huge space with a high wall, pierced as in Nalanda with but one gate, Vikramasila by six, in all cases carefully guarded by a Dvara Pandita. Within were not only splendid buildings—"Towers, domes and pavilions stood amidst a paradise of trees, gardens and fountains." There were flower-strewn lakes and blossom-laden shrubs. Well was understood the influence of natural beauty.

In the Muslim period, there was a remarkable development of Architecture, an art in which the Mussalmans excelled, as Arabia, Spain and India testify. The Courts of the Mussalman Rulers were sanctuaries of learned men, of painters, poets and musicians. Their use of jewels in architecture was extraordinarily skilful, giving richness without being meretricious. As with the Hindus and their Temples, schools were attached to the Musjids, giving primary Education, while Madrasahs afforded the higher Education. Whether in Hinduism, Buddhism or Islam we find a similar care for Vocational Education among the higher social classes, supplying the Nation with the professions necessary for the healthy functioning of the National Life, maintaining the high level of Literature and the Arts, as well as the training of the Statesmen, the Ministers, the military and civil organization and administration. The manual labour classes were equally well provided for by general instruction in reading, writing, arithmetic, accountancy, and careful training in the simple and

more artistic Crafts, the first for home use, the second for sale to local and export merchants. The teaching of religion and morality was universal, and much was done for the adult culture of villagers by the wandering Sannyasis who travelled on foot from village to village, and in the evenings related stories from the sacred books and chanted stotras and legends.

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Forty years later [from the founding of the Indian National Congress], having revived Indian religions and started Mussalman and Hindu colleges and schools and having meanwhile studied Indian history and assimilated its lessons, we have resolved to revive the Ancient Ideals of Indian Education and Indian Culture, to teach our children in their Mother Tongue, to make Indian Ideals the basis of Indian civilization, renouncing the hybrid and sterile ideals of anglicized-Indianism, and to adapt them to a new form, instinct with the Ancient Life and moulding it into a glorious body new for the Ancient Spirit. India will then lead the world into a new Era of Literature and Beauty, Brotherhood and Peace—*Kamala Lectures*

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## THE SACRED SCIENCE

H. P. Blavatsky in *The Secret Doctrine* writes: ". . . from time immemorial, the distant East, India especially, was the land of knowledge and of every kind of learning. Yet there is none to whom the origin of all her Arts and Sciences has been so much denied as to the land of the primitive Aryas. From Architecture down to the Zodiac, every Science worthy of the name was imported by the Greeks . . . even the knowledge of Occult Science [is] refused to India, since of its general practices in that country less is known than in the case of any other ancient people. It is so simply because . . . so sacred was it deemed that its existence was only half admitted, and it was only practised in public emergencies. It was more than a religious matter, for it was [and still is] considered divine" (V. 41).

# WHAT CAN INDIA TEACH US?

EUROPEAN philosophers have given reverent appreciation to the depths and subtlimities of the philosophies of India. Victor Cousin, after drawing a vivid contrast between the "meanness of the results, at which European genius has sometimes stopped," and the profound truths of the East, says: "We are constrained to bend the knee before the philosophies of the East and to see in this cradle of the human race the native land of the highest philosophy."

It seemed to Friedrich Schlegel that "the loftiest philosophy of the European, the idealism of reason, as set forth by the Greek philosophers, appears in comparison with the abundant light and vigour of Oriental idealism like a feeble Promethean spark in the full flood of heavenly glory of the noonday sun, faltering and feeble and ever ready to be extinguished."

"In the whole world," said Schopenhauer, "there is no study so beneficial and so elevating as the Upanishads."

Hear Max Müller—he is lecturing to a Cambridge University audience, as Professor of Sanskrit Literature, the title of the lecture "What can India teach us?":

"If I were to look out over the whole world to find out the country most richly endowed with all the wealth, power and beauty that Nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which will deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thought of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more uni-

versal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life—again should I point to India."

And in the same lecture Max Müller said that in the history of the human mind India occupies a place second to no other country: "Whatever sphere of the human mind you may select for your special study, whether it be language, or religion, or mythology, or philosophy, whether it be laws or customs, primitive art or primitive science, everywhere, you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India, and in India only."

Professor Max Müller found the supreme value of Sanskrit in the eyes of the historian not only in its antiquity, but in the scientific foundation which it gives to Latin and Greek. "As soon as Sanskrit stepped into the midst of these languages there came light and warmth and mutual recognition."

Dr. Besant distinguishes Sanskrit as the "language of the Gods." In some late investigations it was found that the Hierarchy used this language. In describing the building of the cyclopean City of Manova on the White Island in the Gobi Sea, the investigators narrate how the Chohans moved about among the people—the descendants of the Manu—superintending their work. This was about 60,000 B.C. The Chohans were spoken of under the general term of Maharishis. "Some names sounded very guttural, as Rudhra; another name heard was Vāsukhya. We were much surprised at finding what was evidently a form of Sanskrit existing such an enormous time ago in a recognizable form. It appeared that the language brought from Venus by the Lords of the Flame was this mother-Sanskrit—truly a 'divine language'—and, while the people were in touch with Them, it persisted without much change." [The Lords of the Flame came down and made Their habitation on the White Island in the middle of the

Third Root Race, six and a half million years ago, according to the occult chronology.]

Finally a very modern tribute to Sanskrit from Mr. K. M. Munshi, an Indian political leader, taken from a newspaper: "Sanskrit has been the repository and the instrument of our culture. Apart from being the most glorious language on earth, it is the life-breath of our culture. Its vocabulary, its idiom, its ideas run through the language, the literature and the cultural make-up of more than eighty per cent in the country. Through it our modern literatures have blossomed into new vitality. Without it a cultural renaissance in India is unthinkable."

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## AN INDIAN ALEXANDRIA

The Universities of ancient India accommodated thousands of students because they were built in the forests and not crowded for space as are the civic Universities founded in the West. Dr. Besant, in her Convocation Address to the University of Mysore, 1924, depicts the University of Vikramasila, which consisted of ten thousand students coming from different parts of the country. Taxila also thrilled with intellectual life; it exercised a kind of intellectual suzerainty over the wide world of letters in India, and seems to have held the place in ancient India which Nalanda held in Middle Age India. The last great centre of Hindu learning, Nadiya, 70 miles out of Calcutta, was a remarkable Sanskrit āshrama:

"The intense devotion to learning, by the majority of the citizens . . . gave a peculiar

character to the town, distinguishing it from any other city in the world. Students thronged everywhere. They filled the market-place, the streets, the bathing-ghats and the strand. They assembled in thousands at every convenient spot to hold literary discussions. When the students walked in the street they talked on literary subjects. Literary tournaments were held every day at every ghat of the city. And so earnest were the combatants that sometimes these tournaments ended in free fights and the defeated parties had to swim across to the other bank to save themselves. Each student held a book in his left hand—that being his distinguishing badge to mark him out from others. It was his ornament, his friend and his strength, which secured for him respectful attention everywhere.

In each street there were several Toles (colleges); and each College contained, according to the *Chaitanya Bhagabat*, hundreds and sometimes thousands of students. Says Thakur Brindaban, himself a citizen, a saint, a student and an eye-witness: "Thousands every day came to the city from all parts of India, some to begin and some to finish their education, and thousands left every day." This account (from *Lord Gouranga*, by Shishir Kumar Ghose) reminds Dr. Besant of the description given of Alexandria in the days of the great controversy over the internal relations of the Persons in the Christian Trinity: "It was said that the controversy raged so widely that if you went into a shop to buy a piece of cloth, the shopman tried to discuss with you these relations instead of supplying you with the goods."

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## FOREST FOUNTAINS

In the first two periods of India's cultural heritage, the Vedic or Hindu period and the Buddhistic period, the Forest was the fountain-head of civilization. "There, trees and plants, rivers and lakes had ample opportunity to live in close relationship with men. In these forests, though there was humanity, there was no jostling. The Indian mind . . . it rendered all the brighter. The current of civilization that flowed from its forests inundated the whole of India."—RABINDRANATH TAGORE



# THE PENDULUM SWINGS: ADYAR— BENARES

THE pendulum swings between Adyar and Benares. Dr. Arundale intensified the vibration when he telegraphed from the 67th International Convention at Benares to a support Convention at Adyar, from "Brother Benares to Brother Adyar":

"May the rhythm of Universal Brotherhood swing potently between them during the coming year."

## ADYAR

Indians have for so many generations, even centuries, held fast to the traditional concept of holy places, that Adyar, but sixty years old, has scarcely entered their consciousness. It is still very young, when we think of the centres of the great religions, but it is a real centre, a centre of the Wisdom-Religion chosen by the Hierarchy for the great movement inaugurated in the last quarter of the nineteenth century, Their faithful Brother and Messenger for that fateful period being H. P. Blavatsky. Adyar has moreover been made sacred by the presence of the Great Founders, the Supreme Teachers who are among the guardians of mankind, and by work for Them, work to spread the teaching They revived.

Adyar is, again, the Centre on earth for the forces of Shamballa,<sup>1</sup> where dwells the Supreme Director of Evolution on this planet, and through this Centre His force is radiated throughout the world. The President-Founder, refuting the idea that Adyar was ever intended, either by himself or H.P.B., to be "a school of mystical study of yogic development," wrote as far back as 1897:

"Adyar was made and always will be a throbbing centre of the vital force to circulate throughout all the ramifications of the Theosophical movement, keeping it in strong healthy action: thus doing for the physical body of The Society

<sup>1</sup> Annie Besant, *THE THEOSOPHIST*, Jan. 1931, p. 164.

what the nerve-fluid engendered in the brain and spinal cord does for the whole body of a man when pumped through the nerves to the extremities by the pulsations of the principle of life. The true "āshrama" and yogic centre of this and all other world-moving activities is where the White Lodge has its stations for developing and distributing throughout our globe and its inhabitants the currents of evolutionary Divine Force.

"And then we must remember that a spiritual centre is not of necessity at Benares or Jerusalem, at Lhasa or Medina, at Rome or Hardwar, or any other locality which men consider the holiest: at all these places one sees too often exhibited the vilest phase of human nature, enough to putrefy the atmosphere and poison the soil, spiritually speaking. The Holy of Holies is in the heart of the Perfect Man, and such an one as that carries with him wherever he goes the benign influence which one would hope to find at these various sanctuaries of the different religions."<sup>2</sup>

Of Adyar as a laboratory Dr. Arundale has written:

"Why have successive Presidents forbidden smoking, alcohol-drinking and meat-eating at Headquarters? Because there must be at least one spot on earth where earth reaches up to Heaven, and Heaven can descend in fructifying blessing. There must be one place on earth, at least, where Gods and men can meet,

<sup>2</sup> *THE THEOSOPHIST*, August 1932, pp. 648-49. Colonel Olcott makes the further comment on the Hierarchy: "The fact is—as I was told many years ago—the White Lodge is shifted from place to place according to the exigencies of Occult management; it used to be in Arabia Petraea, but two years before the British came to possess themselves of Egypt it was removed to Tibet, not to Lhasa but to another place. When H.P.B. and I were preparing to come to India, arrangements were in progress for the removal of the White Lodge from Tibet to another retreat where there was the minimum of chance of their being disturbed by any of these movings of pawns across the political chequer-board."

where cleanliness offers purity, and holiness can therefore descend in power.

"There is no ban against these prevailing customs as far as regards The Theosophical Society. We welcome all to membership, and ask but an assent to The Society's three great Objects—each defining his assent as he wills.

"But the Headquarters of The Society, Adyar, is more than a mere Headquarters, a mere executive office. It is a spiritual Centre. It is a laboratory in which the truths of Theosophy may be observed, studied, analysed, be the subject of definite experiment and experience, of research and investigation. It is the place whence Theosophy shall grow from more to more, that more of Truth shall in us dwell, that the Universal Brotherhood of Life that ever was, is, and shall be, shall be lived in increasing understanding on the part of all.

"And because Adyar has this high purpose, it must be kept as clean and pure as human frailty allows. Smoking vitiates all spiritual research. Meat-eating almost inhibits it. Alcohol-drinking deadens it. Right indeed were the President-Founder and his colleagues when they made the President the almost autocratic head of Adyar, for he must guard the sanctity of this greatest Centre in the outer world, even against the righteous freedom of The Society's Constitution, and he must have the confidence of the majority of members in order to do so. The democracy of The Society, by the very will of the majority of its members, must blend with that autocracy of their inner realizations.

"For, since 1882, when the visible Founders of The Society made Adyar the home of The Theosophical Society, a great brooding Thought has from afar permeated Adyar. This is the Thought of those Elder Brothers who are the true Founders of The Society, those Great Ones who have come to the threshold of Liberation but renounced that splendour, in order that They may toil to bring our sad earth a little nearer Heaven. Adyar is Their cup through which a blessing is poured night and day.

"Thus Adyar has an atmosphere of its own. Every fragment of Adyar is afire with ADYAR. ADYAR touches each of us who enters her

sacred precincts with three wands—of Power, of Wisdom, of Beauty, and however much we may be of the time Adyar, ADYAR, the Eternal, lies about us, within us. While we are here we are changed, little or much. When we go away, something of ADYAR goes with us, for one touch of ADYAR changes us forever."

## MECHANISM OF HEADQUARTERS

Regarding the mechanism of Adyar as an occult centre, Colonel Olcott informed a correspondent: "Phenomena do occur far more readily at our Headquarters than anywhere else, and it is because the place has been impregnated, though not by us, with a subtle fluid.

"A man who saw one of the Brothers at the Headquarters, but failed to see one elsewhere, might as well deny Their existence, as deny the telephone after getting a message in the office, because he failed to obtain one at a place to which no wires were laid down.

"The Brothers mainly appear where we are, simply because *there* They have the necessary conditions. Our houses, wherever we make a headquarters, are certainly prepared, not with machinery, but with a special magnetism. The first thing the Brothers do when we take up a new residence is to prepare it thus, and we never take a new house without Their approval; They examine all we talk of taking, and pick out the one most favourable. Sometimes They send every one of us out of the house, if They desire to specially magnetize the place."<sup>1</sup>

We recall how the Founders in 1882 were guided to Huddleston Gardens on the Adyar River, and how H.P.B., while they were looking over it, exclaimed: "Master says, buy the place."

Such centres as Adyar pour out life-streams of living fire, as is suggested in the words of a Master addressed to Dr. Besant regarding the H.P.B. Centenary:

"Your work in 1931 is to make Adyar once more a flaming Centre of Light and Love, radiating in all directions over the world."

And while such Centres pour out life, they also receive it from the love poured into them

<sup>1</sup> *Hints on Esoteric Theosophy*, pp. 134-35.

from the thousands of faithful hearts that look to them for Light and Life. The adoration of devotees not only cherishes their Gurus, but it preserves and in very many places intensifies the magnetism of shrines and monuments.

Dr. Besant ventures on a forecast : " Looking to the future I can see a vision of Adyar becoming one of the great religious Centres of the World. As the great religions more and more in every land recognize their unity and understand that there is but one religion, the love and service of God and Man, as taught in every faith, hearts will awaken to the true significance of Adyar. As that day grows older and older in the world's memory, as centuries hence Adyar still stands as a testimony to the unifying effect of the Divine Wisdom, then shall there be still deeper love, still more recognition of its priceless value, of its glory in the hearts of generation after generation. . . . When we come back in other lives we shall find our Adyar still lighting the world, shedding its rays farther and farther over our globe, drawing to itself a profounder reverence. Shall it not be that in such happier times the Great Teachers of Humanity will again walk the paths of the world? They walked it in the olden days. They will walk it again, and Adyar shall still be a Centre and receive Their blessing."

## BENARES

" Second only in India to Adyar is Kashi in sacredness," the President said at a Benares Convention. That which distinguishes Kashi, the modern Benares, among Indian spiritual centres is its place as the heart of the ancient Hindu pilgrim system. Hindus repeat a Sanskrit shloka which says that journeys to seven places of pilgrimage will secure Moksha, or liberation, to the devotee. Now these places are intended to represent the seven centres of occult energy in the human body, and Benares, representing the heart, is the chief, the others being Ayodhya, representing the crown chakram, Mathura the brow, Maya the throat, Avantika the solar plexus, Kanchi the generative chakram, and Dwaraka the root chakram. Swami T. Subba Row, collaborator with H. P. Blavatsky and tutor of C. W. Leadbeater, com-

ments that " the secrets of the ancient archaic science for which an inquirer will search in vain the mystical books of the East, are often symbolically represented in some of the most celebrated places of pilgrimage in India. The mysterious ideas generally associated with the position of Benares (Kashi), its past history and its innumerable gods and goddesses, contain clearer indications of the secrets of final initiation than a cart-load of books on Yoga Philosophy."

" Look again at Chidambaram," Subba Row proceeds, " and examine carefully the plan on which its celebrated temple was built by Patanjali, by the light of the Kabalistic, the Chaldean, the Egyptian and the Hindu doctrines relating to the mysteries of the Logos. You are more likely to penetrate this mystery by such a course of study than by examining all the obscure statements of the ancient Initiates regarding the Sacred Voice of the Great Deep and the impenetrable Veil of Isis. . . Similarly various occult secrets find their true interpretation and explanation in Shririshailam, Ramnad, Jagganath, Allahabad and other places justly considered as sacred, owing to their various associations, by the followers of the Hindu religion."

Take this matter of death. While the Japanese in December 1941 were threatening to bomb Calcutta, the Vice-President, Mr. Hirendranath Datta, was calmly reassuring the brethren gathered at an Adyar Convention and appealing to them not to worry, even to go and die at Benares. Why Benares? Many Hindus believe that residence in Benares removes all sins committed elsewhere, and that death in Benares brings final emancipation from the necessity of rebirth. So strong is this belief that a considerable number resort to this place every year for the purpose of remaining there until they die.

Benares of course has endless attractions—temples innumerable ever calling the faithful to worship; a religious atmosphere impregnated with the vibrations of centuries which makes worship easy; and the purifying waters of holy Ganga—waters which are distributed to temples in every part of India.

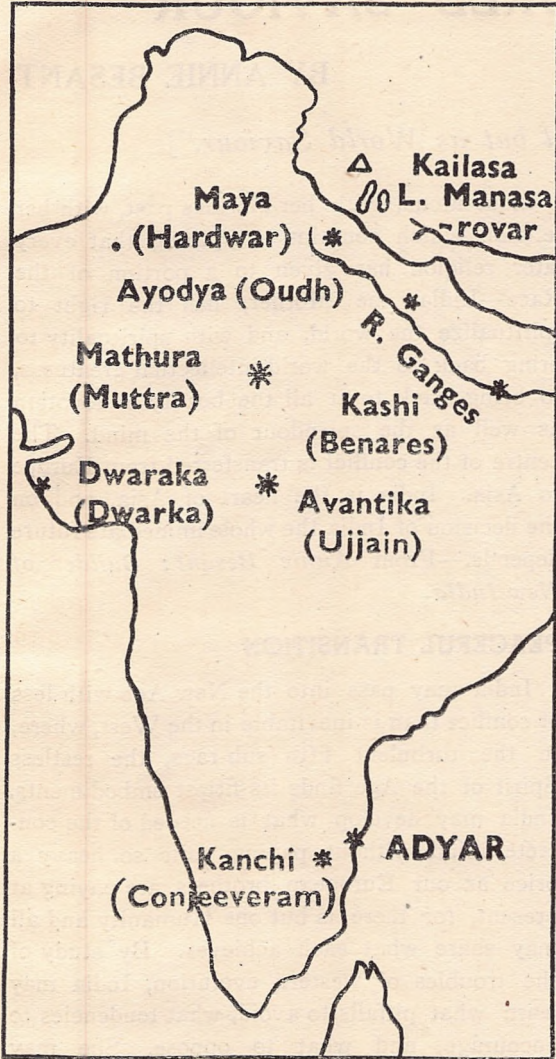
But the fascination of Benares goes much deeper. Remembering that Benares is a compound of Varuna and Asi (Varanasi), two rivers which surround it, let us reflect on Subba Row's illuminating commentary :

"From the foregoing arrangement of the seven sacred places alluded to, it will be seen that Benares corresponds to the heart in the human body, in the centre of which the *Anāhata chakra* of the Yogis is located; and the truth of this inference, is further strengthened by the manner in which Kāshi is described in the *Sankalpam* (preliminary recitation before bathing or commencing any worship). It is therein said that Benares is between Asi and Varuna; that it is situated in Ānandavana; that it is in Mahāshmasāna (or the great graveyard or burial-ground); that it stands in front of Gauri; that it is held up by the three points of the trident of Shiva; that it is in the midst of Brahma Nālam (the narrow passage of Brahma), going northwards, and that it is at the end of Mani (Manikarnika means Praṇavakarnika). It may be easily seen now how far this is a figurative representation of the *Anāhata chakra* of the Yogis. This *chakra* is between the two Nādis, Iḍā and Piṅgala in the human body, which are represented by the two small streams Asi and Varuna named in the foregoing description. The state of ecstasy is realized when consciousness is centred in the germ of *prajña*, which is placed in this *chakra*, and hence Benares is an Ānandavana, which literally means a pleasure garden. When this centralization of consciousness in the germ of *prajña* is secured, the objective consciousness realized in the physical body and in the astral body entirely ceases; consequently before the spiritual consciousness of the regenerated spirit (the Christ after resurrection) is awakened, the condition realized may be compared to that of sound sleep or *sushupti*—the death of the incarnated Christ; the death of the individual man. This is the time of the great peace and calmness after the tempest. Hence Kāshi or *Anāhata chakra*, wherein this condition is realized, is the great burial-ground or burning-ground, as everything—the ego and the non-ego—seems to be dead and buried for the time being. Gauri is the Sophia of the Gnostics

and the Isis of the Egyptians. When this condition—that of *prajña*—is reached, the spirit is in front of the divine light and wisdom, and ready to behold the mysterious Goddess without the veil, as soon as its spiritual eyes are opened on the other side of the Cosmos.

"Hence Benares is in Gaurimukham. This condition again marks the termination of the three conditions of consciousness experienced by the incarnated spirit, viz., the ordinary, the clairvoyant and the Devachanic conditions. These three states of differentiated *prajña* are the three points of Shiva's trident. Again *Anāhata chakra* is in the *Sushumnā nādi*—a mysterious and narrow passage running through the spinal cord to the crown of the head through which the vital electricity flows—and Benares is therefore said to be in *Brahmanālam*, which is another name for *Sushumnā nādi*. Further, the condition above alluded to is represented by the dot over Praṇava, and hence Benares is described as Maṇi-karnika.

"It will thus be seen that Benares is an external symbolical representation of the *Anāhata chakra* of the Yogis. Death in Benares therefore means the concentration of *prajña* in the original germ consciousness, which constitutes the real individuality of the man. It must further be noticed that *Sahasrāram* represents the positive pole and *Mūlādhāram* the negative pole in the body. From the mysterious union of their energies in the heart the sacred and irrepressible (*Anāhata*) voice is generated in the *Anāhata chakra*. This voice is heard when the tempestuous activity of conscious existence terminates in the death of *Sushupti*, and out of the ashes of the individual man the regenerated man springs into existence electrified by this 'song of life.' Hence it is stated that when a man dies at Benares, Rudra (a form of manifestation of Thoth, the Initiator) communicates to him the secret of the Logos and secures mokṣha for him. It will be clear now that the popular belief is full of meaning to a student of occult science. Similarly the traditions connected with every other important place of pilgrimage will yield much valuable information when properly interpreted." (*Esoteric Writings*, second edition, pp. 78-91).



There is always the further consideration that every well-organized and powerful spiritual Centre enjoys the presence of some highly developed Sadhu (holy man) who is ready to point the path to the higher life to those whose Karma deserves it. Benares has its many Sadhus; it has its Sanatana mandals and colleges, and above all it has the incalculable blessing of being the Indian Centre of The Theo-

sophical Society, synchronizing with Adyar and pouring out rich gifts over India.

"It is right that Adyar and Benares should be linked together," Dr. Besant has said, "and each visitor from one to the other helps to spin the web of love and sympathy which makes us strong in unity."

THE PENDULUM SWINGS: ADYAR—BENARES.

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The map shows seven ancient places of pilgrimage which, according to a Sanskrit text, would secure Moksha to the devotee; there were others, of course, but the following are specially mentioned: (1) Ayodhya, the modern Oudh, said to have been founded by Ikshvāku, son of the Lord Vaivasvata Manu. Ayodhya represents the force centre in the human body known as Sahashrām or the crown chakram. (2) Mathura is the modern Muttra, the birth-place of Shri Krishna; it corresponds to Ājna, or the brow chakram. (3) Maya is the modern Hardwar, corresponding to Visuddha or the throat chakram. (4) Kashi is the ancient name of Benares, properly the kingdom of which Kashi was the capital. It is the centre of the ancient system, representing the heart chakram, Anāhatam. (5) Avantika corresponds with Manipūrakam, the navel chakram; the modern Ujjain—the Emperor Vikramaditya made it his capital. (6) At Kanchi, the modern Conjeeveram, is a magnificent temple which was constructed by the sage Shankaracharya; Kanchi corresponds with Svādisthānam, situated in the region of the generative organs. (7) Dwaraka is the same as Dwarka in Gujerat; Krishna made it his capital after his flight from Mathura under the oppression of a king of Magadha; it corresponds to Mūlādhāram or the root chakram.

The map shows also Adyar, the spiritual heart of the world today, and its geographical bearing to Benares.

# INDIA'S DESTINY—WORLD SAVIOUR

BY ANNIE BESANT

[“*To serve not as world-model but as World Saviour.*”]

EVERY person, every race, every nation, has its own particular keynote which it brings to the general chord of life and of humanity . . . India . . . struck the note of spiritual greatness. . . . And it is the perpetual affirmation of spirituality as the highest good that is India's mission to the world. As her past glory resulted from her spiritual knowledge and devotion, so must her future be based on the revival and re-proclamation of the same. Her genius is for religion and not for politics, and her most gifted children are needed as spiritual teachers, not as competing candidates in the political arena. Let lesser nations and lesser men fight for conquest, for place and for power; these gimcracks are toys for children, and the children should be left to quarrel over them. India is the one country in the world in which it is still easy to be religious, in which the atmosphere of the land and the psychic currents are not yet wholly penetrated with materiality. If religion perish here, it will perish everywhere, and in India's hand is laid the sacred charge of keeping alight the torch of spirit amid the fogs and storms of increasing materialism. If the torch drops from her hands, its flame will be trampled out by the feet of hurrying multitudes, eager for worldly good, and India, bereft of spirituality, will have no future, but will pass on into the darkness, as Greece and Rome have passed.

In all matters that make the greatness of human life, India has more lessons to teach than India has to learn, and progress in her own civilization means the lifting of the civilizations of the world on to a higher level. For India is a supremely spiritual Nation, and, as such, she cannot rise for herself alone; she must raise up with her the other Nations of the world, so that all must become more spiritual and nobler, because India takes her own place in the forefront of the world's civilization. . .

India alone, with her glorious past, with her religion which contains everything that every later religion has given to a portion of the Race—India, the Mother, has the right to spiritualize the world, and with spirituality to bring back to the world intellectual greatness, to bring back to it all the beauty of devotion as well as the splendour of the mind. The centre of the conflict is transferred from Europe to Asia. India is the heart of Asia, and on the decision of India the whole immediate future depends.—From *Annie Besant: Builder of New India.*

## PEACEFUL TRANSITION

India may pass into the New Age with less of conflict than is inevitable in the West, where, in the turbulent fifth sub-race, the restless Spirit of the Age finds its fittest embodiments. India may develop what is needed of the concrete mind without paying quite so heavy a price as our European brothers are paying at present, for there is but one Humanity and all may share what each achieves. By study of the troubles of western evolution, India may learn what pitfalls to avoid, what tendencies to encourage, and what to oppose. She may utilize the experience of the younger nations, and cull the flowers which they have raised, while leaving ungathered the poisonous weeds. With her spiritual past and her philosophic temperament, she may avoid being drawn into the seething whirlpool of modern competitive civilization, and may pass on, only sprinkled by the foam of its furious rapids, into the calm stream of the Buddhist civilization. In that civilization the Spirit of the Age shall be the Spirit of Pure Reason, of tender compassion; in that civilization shall blend all that is noblest in East and West; in that civilization, India, the mother of Religions, the supreme teacher

of the Oneness of Spirit and of the Solidarity of Mankind, shall be by indefeasible right the priest and guide of humanity.—*The Spirit of the Age*, p. 19

### WHEN INDIA WAKENS

There is a new form to be built here, a form which has never yet been built, and that is India herself as one nation. As one nation, she exists in the world of the spirit; as one nation she exists in the world of the mind. As one nation she has never yet existed on the physical plane, but the day of her birth is near. Many States and Kings have been, many Maharajas, Rajas, and sometimes one Raja, great beyond his fellows, has held a wide imperial sway. But never yet has there been one India from north to south, from east to west. But she is coming. That one India, when she comes, will have her head crowned with the Himalayas, and her feet will be bathed in the waters that wash the shores of Tuticorin; she will stretch out her right hand to Burma and Assam, and her left hand to Kathiawar and Baluchistan. That India has to be reborn. How? First, by believing in her with a strenuous faith, for faith is a mighty power; and then by thinking of her and aspiring after her as an ideal. For what a man thinks becomes actual in practice. And never yet was a nation born that did not begin in the spirit, pass to the heart and the mind, and then take an outer form in the world of men. That India, the sound of her feet is on the mountains, and soon the rising eastern sun shall glow upon her forehead. Already she is born in the mind of men (pp. 282-83).

In the India of the future, all men of every faith must join. If India is to be the spiritual light of the future, in her must be focussed the light that comes from every faith, until in the prism of India they are all united into the one light which shall flood with sunlight the world, and all lights shall blend in the Divine Wisdom (p. 284).

What shall it be for humanity when India herself in her new glory is born into the world? India, from whose lips, in this land of the Rishis, came the religion that uplifts and spiritualizes, the philosophy that illumines, and the science that trains; India, from whose mind, throughout the world of mind, came those great systems of thought which are now recognized as the noblest products of the human intellect; India, whose feet once passed through many States, and made every one of them fertile, prosperous and wealthy; India, who was perfect in spirit and mind; when that India is born into the full vision of the eyes of men, perfect in body, is it too much to say that her coming will be as life from the dead? That is the glorious goal, for which we work; that is the splendid hope, that cheers our labour; that is the sublime aspiration, that rises perpetually to the ears of the Devas. For India's coming means the spiritualizing of humanity; India's thinking means the lifting of thought on to a higher level; India's prosperity shall be the justification of religion, the justification of philosophy, as part of the life of a nation; and the world shall be redeemed from materialism because India is awake.—*India*, pp. 285-86

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### WHY MOTHERLAND?

In the genius of the Indian people it is the woman, it is the mother, who is raised above all others, and the love for the mother is the deepest in the heart of every man. And so he calls India the Motherland, and not the Fatherland. And when the Indian home is ready, then the Mother shall come to her place; built as she is now as an ideal, she shall become a reality.—ANNIE BESANT, 1914

Hence he gathered together Indian products, and placed them in a house in which they might be seen; and that first Industrial Exhibition was the parent of the exhibitions now so popular all over India.

2. . . . the National Congress was founded by English and Indian Theosophists, working hand-in-hand. The first meeting which suggested it was held at a Convention of The Theosophical Society at Adyar; it was under the shelter of the banner of Theosophy, when Mr. Hume and others, Indian Theosophists, were present, that the National Congress took birth.

3. . . . the Swadeshi Movement: the Colonel preached it and I preached it when it was very unpopular; and when everybody laughed at us, saying: "You will never get the people of this country to care." To princes and people I preached wherever I went, and always from the economic standpoint. It had then no echo in Bengal. It was not until the lash fell upon them in the Partition of Bengal that Bengalis—the most Anglicized of all the Indian peoples—were stirred into activity and the Swadeshi movement, as a political weapon rather than an economic reform, was triumphantly proclaimed everywhere.

4. . . . the depressed classes. I cannot help remembering that for the depressed Pariahs schools were founded round the Theosophical Headquarters at Adyar by Colonel Olcott, and that it was Theosophists who laboured there in order to make that education a success. Now, India is waking up to her duty to the oppressed, but this fourth great movement of the day was worked at patiently for years, before it became popular, by the members of The Theosophical Society.

5. . . . temperance in India. I know that it is a disgrace that this work should be necessary, and that it has become a necessity largely from the example set by westerners. But it is an Indian Theosophist, Dr. Edal-Behram—whose name in Surat is a symbol of self-sacrifice—who has led in Gujerat the great Temperance Crusade. Thousands of people who ate flesh and drank alcohol—the two go together—have been rescued. The initiative, as ever, came from the

Theosophical impulse, and others have joined to follow where it has taken the lead.

6. . . . Child-Marriage. Here again Hindu Theosophists have been much more ready to take up a reform and *carry it out* than their critics. . . . Hindu Theosophists have taken the lead in this great practical reform—the sixth—and have worked at it everywhere, until now there is a very general cry in its favour. It has been among Theosophists that men have been found to face the social odium of delaying the marriage of their children. . . .

7. With regard to girls' education, a seventh movement: we have not enough schools. . . . I know only of one body which is energetic in this field, and that is the Arya Samaj: but outside I do not see any other bodies who are working so hard, and I find Hindu Theosophists all over the country opening girls' schools and leading the way, as they have done in so many other cases. . . .

In 1908, at her first Convention as President, Dr. Besant summed up the outlook thus: "The T. S. was bidden, as we know from an earlier letter of H. P. Blavatsky's<sup>1</sup>, to regenerate India and lift her to her rightful place among the nations of the earth. It has at least tried to do its duty, and has not been unfaithful to the mission it was bidden to fulfil."<sup>2</sup>

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#### DISTINGUISHED TESTIMONY

Mr. V. P. Madhavrao, former Dewan of three States—Mysore, Travancore, Baroda—has said: "When Madame Blavatsky and Colonel Olcott came to India, young India, dazzled by the

<sup>1</sup> *The Theosophist*, November 1907, quoted in this issue, facing Watch-Tower.

<sup>2</sup> *The Adyar Bulletin*, December 1916, p. 373.



of the Oneness of Spirit and of the Solidarity of Mankind, shall be by indefeasible right the priest and guide of humanity.—*The Spirit of the Age*, p. 19

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# WHY THEOSOPHY CAME TO INDIA

COMPILED BY J. L. D.

"India has been going down for thousands of years. She must take equally long for her regeneration. The duty of the Theosophist is to work with the tide and assist the onward impulse."—The Master K. H. to a Gujerati correspondent in 1884.<sup>1</sup>

In her inspired address aboard the steamer which was taking her to India in 1893, ten days before she landed, Dr. Besant said of India: ". . . five thousand years ago came the beginning of the end, the opening of the Kali Yuga, the dark age . . . down these ages of the descending cycle lower and lower the people sank until at last the spiritual life has well nigh disappeared . . . sleeping she is, and sleeping she will remain until she turns back to that which inspired the literature of the past, to the religion of her greater days . . . that is the hope of the re-awakening of India. . ."<sup>2</sup>

That was why the Founders came to India, set their Headquarters at Adyar, and travelled up and down the country—as did also Dr. Besant later—to rouse the Indian people to a proper realization of their own cultural heritage and to shake off the deadening materialism of the West which was poisoning India's spiritual life.

## THE HOUR OF PERIL

Dr. Besant pictures India being invaded by one foreign people after another, but conquering and assimilating them all, the Greeks, the Mussalmans: "It was only when she began to be really westernized that the moment of her peril came; in other cases she had taken advantage of her conquerors, had remained herself and added something from them to her own great national wealth. But in this case she was trying, as it were unconsciously, to change her very life, to take western ideals instead of

eastern, in a word to denationalize herself, losing her hold on the treasures for which she was the trustee for humanity, instead of only taking whatever was valuable and incorporating it into her own system. In that hour of peril the Manu came to save her from that which would have made her cease to be a Nation, she, eldest but one of all living nations. Just then Theosophy was sent to her, sent to make Hindus realize that they had a treasure,<sup>3</sup> and that it was from the Hindus that the rest had learnt."

The Master K.H. gives the setting in which this denationalization was taking place: India swarming with "unhappy beings, precariously provided for, and vexed by demagogues who have everything to gain by chicane and impudence." Through the "stifling grey fog" of the psychic plane, "here and there twinkles a point of light which marks a nature still somewhat spiritual, a person who aspires and struggles after higher knowledge. If the beacon of Aryan occultism shall ever be kindled again, these scattered sparks must be combined to make its flame. And this is the task of the T.S., this the pleasant part of its work in which we would so gladly assist, were we not impeded and thrown back by the *would-be chelas* themselves." (This was in the letter to Mr. Sinnett urging him to take up the editing of a new paper to be called *The Phoenix*<sup>4</sup>—a paper which should rouse the Indian people from the torpor into which they had sunk, "after eight centuries of conquest and degradation."<sup>5</sup>)

Dr. Besant goes into greater detail: she is replying to attacks on The Society at the 1909 Convention, and we quote extracts, using italics for contrast and emphasis:

"When Mme. H. P. Blavatsky and Col H. S. Olcott, the earthly founders of The Theosophical

<sup>1</sup> *Letters from the Masters of Wisdom*. First Series, p. 90.

<sup>2</sup> *The Birth of New India*, p. 37.

<sup>3</sup> *The Inner Government of the World*, p. 40.

<sup>4</sup> *The Mahatma Letters*, p. 384.

<sup>5</sup> *The Birth of New India*, p. 37.

Society, first set foot on Indian soil, what was the condition of India and Hinduism? *Scepticism and materialism had eaten out the life of the nation.* The crowds of the so-called English-educated class were followers of Huxley, Mill and Spencer, and had entirely forgotten their own literature: were contemptuous of the past and hence hopeless for the future; they were copying English ways, English manners, filling their houses with English furniture to the destruction of Indian arts and crafts. They had lost all national spirit.

"De-spiritualization had brought about national degeneracy. There was *no activity of national life, no pulsing of the national heart.* Read the papers of the day and judge for yourselves. Even when I came to India [1893] Indians told me that India was dead; they smiled sadly at my statement that India was not dead, but sleeping. . .

### RELIGIOUS REVIVAL

"Realizing that spirituality must first be restored to its place in life, they [the Founders] began by the revival of religions. There was then *no national life, no Congress, no Industrial Exhibitions, no idea of the Unity of the Indian people.* These things the young men have grown up amongst, not knowing whence they came; but among the elder generation not one of these activities was known. Colonel Olcott and Madame Blavatsky saw that not until India recognized the value of its ancient faith could there be any bond of unity among the Indians, separated by provincial jealousies and hatreds. So they began with the revival of religion; they pointed out the value of Hindu teachings; they held up the Vedas and the Upanishads as the glory of India, proclaimed the value of Indian thought and the priceless heritage of the Indian people; until at last the Indians began once more to pride themselves on their past, and to realize that the Hindu scriptures were not the babblings of children or the fancies of savages, but were the foundation of a mighty system, the glory of the past and the life of the future.

"Both the Founders joined Buddhism, because it was the only eastern religion that would accept

them, and they wanted to emphasize the value of eastern religion. . . everywhere this revival of the religions of the East began to spread; Boys' Associations were formed by Colonel Olcott all over the land, in which the boys were helped to study their ancient faith and were taught to love and feel pride in their Motherland. There were *no cries of 'Vande Mātaram' in those days.* *The idea of a Motherland was new,* and the time had not yet come. *There were none to help,* so that religious and moral education might be introduced into the schools. And so these Boys' Associations were formed. . . Zoroastrianism began to throw off some of the shackles of its materialistic thought. Buddhism changed its character. A missionary lately complained that whereas formerly when a Buddhist of Ceylon was asked his religion in court he hung down his head and whispered 'Buddhism', he now holds up his head and says proudly: 'I am a Buddhist'; and he complained that this was the result of the work of The Theosophical Society in Ceylon. . . With the revival of Buddhism by The Theosophical Society and the constant repetition of the statement in the Pansil that no intoxicating liquor might be taken, came the revival of temperance in Ceylon, until the authorities complained that they would have to find some new way of raising the money hitherto drawn from the excise."<sup>1</sup>

### THEOSOPHY'S ACHIEVEMENTS

Dr. Besant was answering a challenge that Theosophy in the new life of India, and especially of the Central Hindu College, stood for inactivity and inertia. She countered with a statement of some of its achievements; her address does not cover many developments which were then in embryo and flourished later, but the following extracts are enough to indicate where Theosophy supplied the impulse to India's revival:

1. . . the first Industrial Exhibition was held in Bombay at an early Convention of The Theosophical Society, on the initiative of Colonel Olcott. Until the nation knew what it could produce, it was not possible to revive the national prosperity—so Colonel Olcott said.

<sup>1</sup> *The Birth of New India*, pp. 353-356.

Hence he gathered together Indian products, and placed them in a house in which they might be seen; and that first Industrial Exhibition was the parent of the exhibitions now so popular all over India.

2. . . . the National Congress was founded by English and Indian Theosophists, working hand-in-hand. The first meeting which suggested it was held at a Convention of The Theosophical Society at Adyar; it was under the shelter of the banner of Theosophy, when Mr. Hume and others, Indian Theosophists, were present, that the National Congress took birth.

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Opposition there has always been to the efforts of Theosophists to advance India, but in the deserts of resistance have shone gleaming oases of appreciation. Not only in the press, which even fifty years ago bore witness to the success with which Theosophy had fought religious nihilism and materialistic unbelief, but tributes by distinguished Indians, and three of these will suffice to register their gratitude to The Theosophical Society and its leaders:

#### DISTINGUISHED TESTIMONY

Mr. V. P. Madhavrao, former Dewan of three States—Mysore, Travancore, Baroda—has said: "When Madame Blavatsky and Colonel Olcott came to India, young India, dazzled by the

<sup>1</sup> *The Theosophist*, November 1907, quoted in this issue, facing Watch-Tower.

<sup>2</sup> *The Adyar Bulletin*, December 1916, p. 373.

achievements of the ruling race in the departments of science, of the art of war, of politics and administration, had begun to believe that its advancement lay in the direction of adopting the manners and customs and the social practices of the Europeans. It had lost the key to the interpretation of the symbolism and ritual of its religion and its sacraments, and had come to believe that it was all superstition, unworthy of men who would claim equality with the Englishmen. . . . When young India was in this plight, down descended, as if from the skies, the pioneers of the Theosophic movement to arrest, as it were, the process of denationalization, and to tell us that we were fools to run after the dazzling objects of the senses and lose the inestimable spiritual treasures of which we were heirs."

Sir S. Radhakrishnan, Vice-Chancellor, Benares Hindu University, in 1940 paid tribute to the achievements of The Theosophical Society in India: "After a time, when with all kinds of political failures and economic breakdowns, we were suspecting the values and vitality of our own culture, when everything round about us and the secular education happened to discredit the value of Indian culture, which led us to this impasse, the Theosophical movement rendered great service by vindicating those

values and ideas. The influence of the Theosophical movement on the general Indian society is incalculable."

Sir Tej Bahadur Sapru, in his Convocation address to the Benares Hindu University, 1941, spoke with gratitude of Dr. Besant as "the founder of the Central Hindu College, which was the nucleus of the University." Of The Theosophical Society he said that "in a way it led to the establishment of the University and many other educational institutions in the country and to the revival of much of our forgotten culture."<sup>1</sup>

Let us end on a high note of Dr. Besant's—a note she sounded at the Convention of 1916, while intimating to a great gathering of Indians the duties of a Theosophist: ". . . because I believe that Theosophy is but your own Para-Vidya come back to you in a modern phase, therefore I call on every Theosophist—whether a member of The Society or not—to yoke himself to the service of Indian society and put it in the place in which it ought to be—an example, a model, which Vaivasvata Manu gave for the great Aryan Race, and which will be perfect in you, if you will add your ancient knowledge to the modern thought of the world in which we are."

<sup>1</sup> *Conscience*, 1st January 1942.

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## SET THE WORLD FREE!

Will not Englishmen in India help us, so that Britain may no longer be disgraced by an autocracy flourishing under the Union Jack? We have seen in Russia that which the eighteenth century saw in France, the excesses of mobs in revenge for oppression. All that is noblest and divinest in man revolts against autocracy. I admit that a man who does not care for Liberty, but only cares to be well-fed and comfortable, with a certain amount of luxury, literature and art, can live happily and unmolested under the German or Austrian Emperor, or in Russia as it was under the Tsars. So can any animal. But Man needs freedom, and all that is truly human in us requires freedom for full development. India is longing for freedom—a longing with which every true Briton should sympathize. Freedom includes all that the Allies are fighting for, are suffering for. In a World set free, is India to be the only Nation in bondage?

ANNIE BESANT

# TO WORK—THEOSOPHISTS IN INDIA!

COMPILED BY E. M. L.

IN 1890 when Colonel Olcott wished to resign his Presidentship H. P. Blavatsky wrote to him with solemn emphasis :

“If you refuse, and persist in your resignation, when you *must know* that there is no one to take your place *now*, then you will have doomed all India to the fate it cannot escape, if the present cycle (5,000 years of Kaliyuga, closing between 1897 and 1898) ends in the ruins of the T.S. in India. Let the Karma of it fall on you alone, and do not say you were true to the Masters, whose chief concern is *India*; for you will have proved a traitor to them and to every unfortunate Indian. No more selfish act could be committed by you than such as you contemplate. You will be free *only at the end of the cycle*, for it is only then, (seven years hence) that fate, and the Hindus themselves, will have decided whether their nationality and the true wisdom of the Rishis is still alive or whether the whole of India finds itself transformed into Eurasians, their religion dead, and their philosophies serving as manure for the followers of Herbert Spencer and his like. Olcott, I tell this to you seriously and solemnly. It is no speculative theory, no superstition, no invented threat—but sober fact. Do this, resign, and the Karma for the ruin of a whole nation will fall on you.”—THE THEOSOPHIST, November 1907

## THE WORK OF THE THEOSOPHICAL SOCIETY

Dr. Besant defined the work before Theosophists in an address delivered at the Gokhale Hall, Madras, on 23 September 1928 :

### UNION TO HELP THE WORLD

Looking at the special duty of The Theosophical Society in India, what shall we say of the work that The Society should do? From the

standpoint of H.P.B. it is the duty of The Society to uplift nations who are in a condition of servitude. . .

The work of The Society here in India is not only to instruct the Indians in what are called the Theosophical teachings, (they have them already in their ancient books), but to illuminate those books; to justify them; to put the great teachers of mankind on a lofty platform, to understand their kinship and then gradually to see that there is a great body of superhuman men who are really the Inner Government of the World. . .

If you say to me: “Why do you work so much for politics in India? is that really Theosophical work?” my answer is: “India’s greatness in the past depended on her spirituality; all her greatest writings belong to the time when her leading thinkers were spiritual men; it is out of the spirit that all great things come; it is the spirituality of a person that makes him the great force for good.” . . . If every Indian, every day, thought of India as a free Nation, the freedom of India would come very much more rapidly than by any amount of talk or any kind of argument. Thought is of the Divine Wisdom, not only gentle but also mighty. That is the power which we want in India today and we want to understand that our political work there is for the helping of the whole world, and must be begun in India whose mighty past grew out of her spiritual life. . .

Our special duty as members of The Society today is to recognize the extremely critical condition in which we are standing. . .

So those of us who believe in the Masters, (anyone is at liberty to disbelieve), and those of us who care for India’s future and know India’s past, are working for a lasting change in India that will raise her up to spirituality again, and that is why The Theosophical Society began with the question of religion and spirituality.

And one thing I know from Those whom I obey, that for the sake of the world, the Great Hierarchy wishes that there shall be a friendly link between Great Britain and India, not subordination on the part of India, not interference with her perfect self-control, not fettered within her own territories—but a link with that little island which has had such great ideals of Liberty in the past. . . . For India has as much to teach Great Britain as England to teach India, and the two working together, not either of them superior but on the basis of perfect equality and freedom, can save the world from a great war of colour which is the danger against which many of us are working. . . .

We are now in the midst of those traditional times where changes are very swift; but those changes start a new type of life, a new kind of civilization, and it is for The Theosophical Society to take its part in that mighty work. China was looked on for some time as a possible country to save the ideals of Asia. At that time she did not move. Japan had to take her place. . . . China is basing her new civilization on the maxims of Confucius, the greatest statesman of her past, thus saving the ideals of Asia.

### INDIA'S SPIRITUAL PRIMACY

India embodies those ideals as does no other Asiatic Nation. Therefore her life, her freedom today is the hope of the world. But the real hope of India, more than of any other country, of her freedom, of her power, of her independence within her own territories, lies in keeping up a friendly link with that little island in the Northern Seas. That is the aim which, if we are really Theosophists, not only members of The Society, we can keep steadily before ourselves. The lesson of spirituality must be remembered by India from her past; when she was most spiritual, she was greatest. That was the time for her philosophy, for her metaphysics, for those books to which Europe looks with wonder, with admiration, and struggles to understand. India can do for the world what no other people can do, because the primacy of spirituality belongs to her and to none other.

So it is time that she must show to the Asiatic Nations how to combine with the spiritual life prosperity and happiness for the masses of the people, guiding them into a condition which shall make them dignified, explaining the work they have to do for the country. Then we shall build up a great Nation here, greater even than in the past, redeeming our masses from the ignorance which is crushing them down, show to some extent in their village life in the dress of village women, in their articles of household furniture.

It is our duty as Theosophists to help her in gaining that position, not necessarily in the way that I am working, or in that of any other person; for the ways are many but the goal is one. So choose your own way for her, choose your own method of breaking her chains, but work with the one note that India wills to be a free Nation and that will, which is God in man, cannot be frustrated. Unity, courage, perseverance, determination—these are the weapons that India will use, and so shall she mount her ancient throne among the Nations of the world, not to make an Empire of Force but to uplift the fallen. Truly India has learnt her lesson in her own subjection to a foreign nation, so that she will never again treat her lower ranks as untouchables; for the untouchables are the justification of our present subjection, and by raising them to a higher position, by helping them to be worthy of their Motherland India will set an example of that great brotherly civilization which is the work of the World Teacher to found in principles and in ideals. Then India will take her place among the Nations; the Motherland will build up a great and mighty civilization which will gain for her the reverence of the peoples of the world, and brotherly affection instead of the desire to subdue.

That, I think, is the work of The Theosophical Society.—*The Adyar Bulletin*, 1928, p. 179

### ARYAVARTA REAWAKENS

H. P. Blavatsky, in 1890, under the title "Why I do not return to India," addressed

a letter "To my brothers of Aryavarta" from which the following are extracts :

One of the chief factors in the reawakening of Aryāvarta which has been part of the work of The Theosophical Society, was the ideal of the Masters. But owing to want of judgment, discretion and discrimination, and the liberties taken with Their names and Personalities, great misconceptions arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to anyone, excepting to those who, like Damodar, had been finally selected and called by Them . . .

These early misconceptions notwithstanding, the idea of the Masters, and belief in Them, has already brought its good fruit in India. Their chief desire was to preserve the true religious and philosophical spirit of ancient India; to defend the Ancient Wisdom contained in its Darshanas and Upanishads against the systematic assaults of the missionaries; and finally to reawaken the dormant ethical and patriotic spirit of those youths in whom it had almost disappeared owing to college education. Much of this has been achieved by and through The Theosophical

Society, in spite of all its mistakes and imperfections.

Had it not been for Theosophy, would India have had her Tukaram Tatya doing now the priceless work he does, and which no one in India ever thought of doing before him? Without The Theosophical Society would India ever have thought of wrenching from the hands of learned but unspiritual Orientalists the duty of reviving, translating and editing the Sacred Books of the East, of popularizing them and selling them at a far cheaper rate, and at the same time in a far more correct form than ever had been done at Oxford? Would our respected and devoted brother Tukaram Tatya himself ever have thought of doing so, had he not joined The Theosophical Society? Would your political Congress itself have ever been a possibility without The Theosophical Society. . . ?

Aye, my good and never-to-be-forgotten Hindu Brothers, the name alone of the holy Masters, which was at one time invoked with prayers for Their blessings, from one end of India to the other—Their name alone has wrought a mighty change for the better in your land.—THE THEOSOPHIST, January 1922

## CENTRE OF A WORLD COMMONWEALTH

Benjamin Disraeli, who became Premier of Great Britain, Lord Beaconsfield, was a man eastern in heart, though he dominated a typical western nation, a man revelling in the splendour of an eastern imagination, and with his mind ever steeped in the poetry and glamour of the East. When he won for the British Monarch, in the teeth of British prejudice and democratic feeling, the splendid title of Emperor of India, he argued for the adding of the Imperial to the Royal Crown, and he said that in the changes among nations Asia again might have her turn in Empire, and that it might be that the centre

of the Empire might shift from the unruly West to the loyal East, when the Monarch of the Empire might be enthroned in the great continent of India, instead of in the little island of the northern seas.

A splendid ideal, a glorious possibility; but let such possibility be the parent of duty. . . Those nations only are worthy of freedom whose citizens have conquered passion and have achieved self-control. Only among such citizens, only in an India peopled by such men, could the centre of the Empire be established.—ANNIE BESANT, *The East and the West*, 1908



# OPENING DOORS TO INDIA'S FREEDOM

BY GEORGE S. ARUNDALE

[Extracts from a talk immediately after the release of Mr. Gandhi from detention.]

**M**ANY of our leaders have not been able to appreciate nor to approve of Gandhiji's activities during all these years, as we know very well, but if I do not mistake, and, of course, the personal equation must always be given its due weight, it is as if our Elders had closed the door on a long and agitated past and were opening the door to what might be a wonderful, brotherly and united future. Again, if I do not mistake the situation, this release of Mr. Gandhi confers upon us all without exception, whatever may have been our past on which the doors have now been closed, a tremendous opportunity to unite on some greatest common measure of principles and so to advance speedily India's and the world's great interests.

I have published elsewhere a letter to say that the release of Gandhiji is certainly not for his own sake alone, and certainly not for the sake of his followers alone, it is certainly not just for the sake of the Congress and the particular platform on which the Congress stands. It is for the whole of the country, as well as for those who are his devotees, who have believed in him, who do believe in him, who regard him as one of the greatest of men. They now have the opportunity to exalt him even above their ordinary vision of him, so as to make him accessible not merely to a particular creed of people, not merely to a particular political party, but to the whole of the country, so that all who love India more than they love themselves or their faiths or their political views, may join together and help India through, trampling underfoot all those differences that separate and giving strength to all those differences that tend to unite.

There is not one of us who would not be willing to join with his followers and de-

votees, to become one of his followers to the measure of our capacity and duty, if the greatest common measure of unity could be found and pursued to its utmost limits.

I am wondering whether those nearer and dearer to him can see that they can raise no finer monument than a United India to the extent that unity is possible. And out of unity must come India's freedom, can alone come the restoration to India of her soul, and the placing of India in her rightful position among the nations of the world.

This is no time for pettiness, and I can say, so far as I am concerned, that I am personally prepared to go to the utmost possible limit to find myself in accord with those of my fellow-citizens of India who are intent on India's Unity. There is hardly a prominent leader in India who has not declared himself to be in favour of unity, even though we may doubt whether along his particular lines he will be able to achieve it. I had a letter only yesterday from a very distinguished leader in which he declares himself emphatically for the complete unity of India, to all intents and purposes without reserve. And I feel emboldened to believe that most of our leaders will be willing to make sacrifices for the sake of that unity.

## THE PARTING OF THE WAYS

I feel, therefore, that we are at the parting of the ways and I feel also, it is certainly borne in upon me, be the source what the source may, that Gandhiji himself by reason of the suffering through which he has passed, and through the deeper meditations in which doubtless he has been engaged, is a Gandhiji different from the Gandhiji who entered the Aga Khan's palace in Poona in August 1942. Obviously there cannot be a single individual who does not

undergo conversion and an expansion of consciousness under such circumstances. And since undoubtedly at the present moment he lives in what may be called the sunset of his present incarnation, whether he recovers from his present illness or not, he is naturally looking down into the great vistas of life, he is surely intuned into spirituality of a kind which may not heretofore have been accessible to him, and I am rather taking for granted that such influence, assuming that it is there, will affect his followers, will cause them to drop their differences, internal and external, will cause them to try to become the voice of a United India, including all faiths, all communities, all shades of opinion, so that those who so far may have been outside their party pale will feel they must come and stand shoulder to shoulder with their brethren for the sake of a United India by which alone can India achieve this particular stage of her destiny.

I feel that this is a more wonderful time just now than any time through which we have heretofore passed, save the time when Dr. Besant offered India her freedom at the behest of the Rishis but was unable to find acceptance for it. That was, of course, a tremendous Everest. That was the highest peak of opportunity India has had for many a century. I cannot quite call this occasion an "Everest"—how tiresome to use such a name for such a Mountain—but I would dare to call it a Kanchenjunga, which is next best. To India today is the opportunity to unite and thus to become so potent that she is irresistible. If, as a Madras leader says, Britain or the Viceroy has been noble in this release let India be nobler still in her manner of using it, so that India may, as it were, outdo Britain in nobility.

I feel myself that it is wonderful for us to be living at such a time as this. How wonderful it was to have been living when the great offer was made by the messenger of the Rishis! How wonderful it is now to be living when the doors on the past are, perhaps, being closed and the doors of the future are opening to us all. I am hoping, and not only hoping but praying, that a change of heart may come about in all of us: that we may put away the lesser things and indeed put away childish things and enter into

a spirit, even if only for the time being, of greatness, of incarnating India as India really is.

I feel how great is our responsibility to the President-Mother, in the very heart of India as she is, of modern India as she undoubtedly is, not by herself of course but certainly a splendid cell in that heart. Infinitely have we all gained from her, be it in our understanding of India, be it in our wisdom, or be it through her example. Our debt to her is no less great than our debt to Madame Blavatsky or to any others who have helped down here in the outer world to make Theosophy a living reality, a living hope, a living certainty, and to make The Theosophical Society a true nucleus, ever-expanding, of Universal Brotherhood, not only of humanity but of all life. Our debt is very great. We can acknowledge that debt to the President-Mother by throwing ourselves into this work for unity into which she is, I think, throwing herself on the inner planes, into which she might have thrown herself on the outer planes had she been dwelling down here.

I feel intensely eager to serve her truly, especially now. From 1905 I have always called myself, perhaps having western influences round about me, her "knight." So is it inscribed on one of her silver plates we now possess. Never do I want more to be her knight, her humble, small, representative in her work, than now, for nothing could rejoice her more than to feel that while she was rejected twenty-five years ago and more, today there seems to be at least the beginning of acceptance.

Of course, acceptance may not yet be for India. Her time for freedom may not yet have come. The Rishis may know that this opportunity will be missed. But such knowledge is veiled from us, and we are exhorted to work as if the opportunity could be seized if only we worked hard enough, if only we could change ourselves and incarnate in ourselves the spirit of her work.

I feel that I could serenely face her if I could work for her in all strength, in all sincerity, in all humility, *just now* when there is the dawning of a tremendous opportunity through this sunshine of release. The release itself may release in us all the needed power to seize the

opportunity, and it may be, to become one with innumerable brethren from whom we have so far been divided. I do not think that The Theosophical Society could render any greater service to India than to promote such unity, lifting India's politics, if we may call them so, out of the political stratum into the spiritual stratum of her consciousness. The time for parties, the time for party politics, has gone by. The doors have been closed upon parties and party politics and those who still indulge in them belong to the other side of the doors and not upon this side of the doors, the doors opening to India's freedom and splendour.

I wonder whether those who are intent upon the wellbeing of India without any interposition of party politics or political platform, without even any interposition of leadership, feel that something is stealing over the land to enable a tremendous readjustment to take place. I wonder whether this same release may be the means of bringing Britain to a realization of her opportunity in the same direction. The thought of a United India and of an understanding Britain thrills me beyond words. And I should like, if only I had much more capacity than I have, to pour into this work something of the inspiration which our President-Mother so marvellously poured into her work, dowered, of course as she was, by the blessings and guidance of her Elders. We can at our level, in lesser degree, be similarly dowered, and my prayer to all our brethren is that whatever may be their respective places in life, whatever may be their various opportunities, they will at least unite their will with what may be a Common Will on the part of us all, to take advantage of this opportunity to make India one, never to lose that thought and intention from our consciousness, ever to have it present in our consciousness, and ever to use it to make us worthier of our sonship of India.

#### FROM VIGIL TO VICTORY

It is not given to every one of us to go into the outer world and make proclamations, to give addresses, and to exhort crowds. It is not given to every one of us to be able to write inspiringly. It is not given to every one of us to enter

into a recognized leadership. But it is given to all of us to be channels for the Masters' Will as we have perceived it to be reflected in the majestic living of our President-Mother. And I do hope that every member of The Theosophical Society throughout India will incarnate a vivid answer to this great opportunity in some aspect of his consciousness, so that through this incarnation he enters into a loftier measure of his own greatness, and thereby helps India, and so every country throughout the world, to rise and rise and rise until a splendid setting is fashioned for a Peace which by reason of that setting must needs be righteous.

I feel we might almost consider ourselves to have arisen from a vigil at the Altar, let us say, of India's Freedom, of India's Happiness, having dedicated ourselves to the promotion of her Freedom and Happiness at this Altar, and now we are girded about with the opportunity to be India's servants, either to succeed magnificently with our brethren throughout the country or to fail magnificently, it does not really matter which. And we can enter that opportunity the more strongly, the more effectively, the more surely as it does not matter to us whether we succeed or fail. That lies within the Will of our Elders and not within our own. Apportioned to us is victory, be it the victory which the outer world will know as victory or be it the victory the outer world may deem defeat.

During the next few weeks I am sure much will take place to hearten us and we must unite in the spirit of that heartening. The Elder Brethren once more draw near to India and bear with Them a tremendous gift which we should receive from Their Hands and give to India. I think we can do it. It may not be for us to lead the way as those in better positions for this purpose can lead the way. But perhaps we can point the way in all affection, in all brotherliness, and in all understanding.

Let the past—we must not call it "dead," for the past is just as much alive as is the present or the future, but let the past, so far as it tends to disruptive elements, be in the background. Let us forget it in the present. Let there be Unity. Let there be descending

upon India the reincarnation of her Greatness. As I am saying now always whenever the opportunity offers, "A country's greatness is her truest Theosophy." So much matters less—philosophy, teachings, laws, all those circumstances which we have so closely associated so far with Theosophy, all these matter less just now. What matters more is that we Theosophists shall realize that a country's greatness is her truest Theosophy, whatever that Greatness may be, in whatever terms that Greatness is expressed. She acknowledges and pays homage to Theosophy as she expresses, as she displays, that Greatness. And we shall be Theosophizing India as we help her to remember her Greatness, as we pay homage to that Greatness, and as we renew in ourselves and in her that Greatness which is already hers, through that which has perhaps been asleep awhile but now must awake, arise and go forth, and enter the hearts of all of us.

Perhaps some of you may feel yourselves already dedicated, in whatever way may be appropriate to you, to that great Purpose. You will then have indeed deserved well of the real Fathers of India, whatever may be the result of your dedication in India herself. And if the time for the acceptance of that great gift has not yet come, and you and I may have to say "I can do no more now," when she does accept the gift and enter upon the reincarnated Greatness of her Soul, you and I will be there to rejoice and take part in it, because we strove long ago, because we placed a brick or two in position for the edifice that might take long to build, but at last would be built, the Temple of India's Greatness in which we shall have won the right to enter and to worship.

\* \* \*

**Will Mr. Gandhi seize his opportunity ?**

**Will he arise from prison and from his bed of suffering in newness of spirit and changed to purposes higher than those he has so far pursued ?**

**Will he make the greatest gesture of his life—the gesture of Unity for India and of comradeship between India and Britain ?**

**Will he cause the peoples of India to become one people ?**

**All this he can achieve if there be in him the will to do so.**

**We watch. We pray. We hope.**

**A great hush is upon the land as Gandhiji stands before two ways—the way of Light and the way of darkness.**

**Which way will he choose ?**

\* \* \*

## WAKE UP, INDIA

BY ANNIE BESANT

Hark the tramp of marching numbers,  
India, waking from her slumbers,  
Calls us to the fray.  
Not with weapons slaughter dealing,  
Not with blood her triumph sealing,  
But with peace-bells loudly pealing,  
Dawns her Freedom's Day.

Justice is her buckler stainless,  
Argument her rapier painless,  
Truth her pointed lance.  
Hark ! her song to Heaven ringing,  
Hatreds all behind her flinging,  
Peace and joy to all she's bringing,  
Love her shining glance.

Mother, Devi ! all-victorious,  
Thou hast seen a vision glorious,  
Dreamt of Liberty.  
Now the vision has its ending  
In the truth, all dreams transcending,  
Hope and fact together blending,  
Free ! from sea to sea.

By thy plains and snow-clad mountains,  
By thy streams and rushing fountains,  
By Himalayan heights,  
By the past of splendid story,  
By the hopes of future glory,  
By the strength of wisdom hoary,  
Claim thy sacred Rights.

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