

THE THEOSOPHIST

ADYAR

MAY 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.

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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.

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THE EIGHTH OF MAY 1944

Of all the great days of the year—which day is not great to the man who knows how to live it—perhaps the greatest is the day which stands pre-eminently for fulfilment, for perfect enlightenment, for the most glorious example of the life which was “the last of many lives” and came to an end 2,487 years ago, the day on which the Lord Gautama Buddha visits the earth each year to give it His ineffable blessing.

In this year 1944 that day happens to be also the anniversary of the passing of our H.P.B., which all Theosophists have been celebrating year after year to mark our deepest debt of gratitude to her for the mighty work which she inaugurated with her giant strength.

So on that day each one who lifts up his thought to her and to Him shall be girt about with a double glory, the less within the great, and he shall thereby be more than usually blessed.

H.P.B. expressed the wish that on the day of her passing those who wish to commemorate her should gather together and remind themselves of the message contained in *The Bhagavad Gita* and Sir Edwin Arnold's *Light of Asia* by reading passages from these works. Thus even within the atmosphere of “White Lotus Day” this year, we shall be lifted up to the Feet of the Lord, to the fullness of whose glory as well as blessing the Full Moon of Vaisākh is ever the auspicious witness.

N. SRI RAM



ON THE WATCH-TOWER

BY THE EDITOR

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

GREATNESS FOR REMEMBRANCE

DURING the last week I have been struggling with whatever may be my meed of mediocrity, because it seems fairly clear that the time has now come for as many of us as possible to incarnate that spirit of Greatness about which, as you know, I have been writing and which is so vital to the regeneration of the world. In fact, I have now no hesitation whatever in saying that at the present moment and in the immediate future only the Spirit of Greatness can redeem the world. Nothing less than that is supremely vital. And there is a call to those who are really Theosophists, who are Theosophists for service and not Theosophists for self-seeking, to draw down from the great Reservoirs of Greatness such of the spirit of it as it is possible to them to spread abroad.

I have already been saying that it is the privilege at present of every Theosophist to do his utmost to lift every land into the regions of its greatness in all aspects of its life, as the transition begins to take place between its old life, and the new into which it is to be born.

Vivifying the spirit of Universal Brotherhood, each Theosophist has now the opportunity to recall to every country the Greatness in which it was conceived and cradled, the Greatness which has from time to time marked its unfolding way, the Greatness more latent, perhaps, than it should be in its present stage of evolution, and that Greatness which shall, it must be most fervently hoped, constitute its future and its apotheosis.

I go on to say: The Truth of Universal Brotherhood is the Truth of Universal Greatness, the Truth that Greatness is the destiny of all life. There is no life without its greatness or kingship at whatever stage of development it

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

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

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

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

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

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

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

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

FROM FORGETFULNESS TO REMEMBRANCE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

They forget—if, perhaps, they ever knew.

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

to know, if they have never known before.

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

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

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

MAJESTIES WHICH CALL TO GREATNESS

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

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

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

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

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

Have Faith in the Good Law.

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

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

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

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

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

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

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

Find Refuge in the Good Law from all adversity.

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

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

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

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

Have Faith in the Good Law.

Be Loyal to the Good Law.

Serve the Good Law.

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

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

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

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

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

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

NOBLESSE OBLIGE

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

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

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

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

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

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

or nation or faith or community or individual.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE PARTING OF THE WAYS

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

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

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

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

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

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

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

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

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

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

CO-OPERATIVE INDEPENDENCE

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

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

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

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

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

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

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

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

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

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

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

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

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

HEAVEN NOW

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

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

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

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

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

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

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

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

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

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

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

THUS LET THE WORLD BE SAVED.

Georges Arundale

THEOSOPHICAL LEADERSHIP IN THE POST-WAR WORLD

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

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

I. THE INDIVIDUAL

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

DR. ARUNDALE:

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

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

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

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

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

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

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

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

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

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

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

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

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

without the necessity of putting on a pair of spectacles.

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

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

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

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

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

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

THE PRESIDENT'S NOTES

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

The individual needs two great Truths :

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

1. No differences lessen, they glorify.

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

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

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

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

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

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

SEVEN STEPS

MR. HARJIVAN K. MEHTA,

Minister of Education, Bhavnagar State :

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

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

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

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

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

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

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

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

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

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

UNIVERSAL GOODWILL

MR. N. SRI RAM,
Vice-President:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

REMOVING THE DIRT

MR. G. N. GOKHALE,

General Secretary for India :

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

A THREEFOLD MESSAGE

MR. ROHIT MEHTA,
Recording Secretary:

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

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

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

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

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

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

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

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

and happiness and prosperity for all humanity.

II. THE SEARCH FOR TRUTH

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

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

III. RELIGION AND THE ARTS OR CULTURE

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

RELIGION AND THE DRAMA

Mr. ALEX. ELMORE,

Teacher of Dramatic Art, Kalākshetra :

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

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

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

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

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

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

VALUE OF TAMIL LITERATURE

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

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

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

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

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

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

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

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

SUBLIMITIES OF MUSIC

MR. TIGER VARADACHARI

of the Kalākshetra Music Department :

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

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

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

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

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

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

THE SPIRIT OF ART

RUKMINI DEVI,

President of Kalākshetra :

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EVERY ONE AN ARTIST

DR. ARUNDALE:

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

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

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

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

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

IV. POLITICS, ETC.

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

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

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

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

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

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

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

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

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

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

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

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

PRACTICAL IDEALS

MR. HARJIVAN K. MEHTA:

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

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

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

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

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

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

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

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

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

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

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

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

1. Commerce and Industry to be the distributors of necessary things of life and not the profit-makers.

2. Trade to be internationalized by removing monopolies, imperial preference and tariff walls.

3. Currency to be international.

4. Freedom of airways, seaways and landways for all, for civic and commercial purposes.

5. Redistribution of raw materials.

6. Not the increase of the export but the balance of trade to be the aim.

7. Development of home materials, *i.e.*, home production to be absorbed by home consumers as far as possible.

8. Community ownership of industries.

9. Regulation of labour condition, *i.e.*, increase in the standard of wages, of living, and of purchasing power.

10. Reconstruction of the social order, *i.e.*, increase in community life ; return to the co-operative joint family system ; from every one according to his capacity and to every one according to his needs.

11. Deliberate taxation of large incomes for public necessities ; education ; maternity and child welfare ; sanitation ; public parks, etc.

12. The life of the poor be considered holier than the property of the rich.

The Individual Ideal

1. Every one to think more of his duties than of his rights.

2. A sufficient supply of needs and not of wants.

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

A SPIRITUAL DEMOCRACY

MR. N. SRI RAM :

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

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

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

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

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

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

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

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

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

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

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

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

THE NEW DEMOCRACY

MR. RANGASWAMI IYER :

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE TWO TRIANGLES

MR. MAVJI GOVINDJI SETH
of Bombay :

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

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

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

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

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

V. EDUCATION

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

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

DR. ARUNDALE'S NOTES

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

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

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

Theosophy

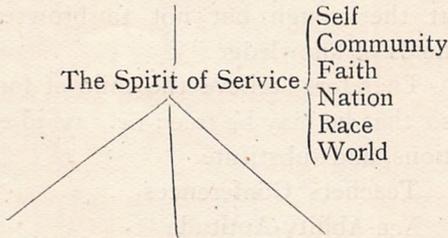
exalts Youth, dignifies Youth;
discovers in age the spirit of Youth;
makes *Eternal Youth* the *high purpose of Evolution*;
gives to Youth *its rightful place in every phase of citizenship*, from *self-citizenship to world-citizenship*;
discloses *the Pilgrimage of the Soul* from sleep to self-consciousness,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

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

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

The Creative Spirit

(Godliness)



Healthiness (Purity) of Mind, Emotions, Body
 Helpfulness Happiness
 Reverence
 Goodwill Compassion
 Individuality
 Universality

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

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

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

Do we want quality or quantity?

I plump for the quality first and for a

National Village Education Service

Education for *service* first of all.
 Educational system integral part of
 Education for citizenship—from childhood to old age.

Scout Movement should be an integral part of National Education.

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

Obstacles in the Way

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

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

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

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

Plan of Activity

1. Be clear about the above ideas. There must be no slave-thinking in education.

2. Draw up a National System of Education under the following and other heads, on a basis of your own experiences and in consultation with others: *Be daring and original—above all Indian.*

3. Circulate your Plan among your public and invite criticism.

4. Determine the essentials of the teachers' equipment. Here give as much as you can of Theosophical Truths: Karma, Reincarnation, the Soul and its sheaths, the Rishis, etc.

5. *Educate yourself: Educate public opinion.*

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

A KELTIC PRAYER

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

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

A NEW ERA OF DEMOCRACY

MR. M. T. VYAS,

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

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

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

THE MONTESSORI METHOD

MISS E. F. PINCHIN,

Montessori Directress, Besant Theosophical School, Adyar :

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

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

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

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

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

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

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

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

EDUCATION OLD AND NEW

MR. K. SANKARA MENON,

Headmaster, Besant Theosophical School :

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

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

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

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

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

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

all possible freedom but never allowing licence.

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

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

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

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

THEOSOPHY CALLS

THE VOICE FROM THE FUTURE

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

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

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

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

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

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

* * *

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

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

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

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

HENRY VAN DE POLL

H.P.B. ON SELF-RECONSTRUCTION

In "Isis Unveiled"

COMPILED BY KATE SMITH

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LIFE ON OTHER WORLDS

BY ALEXANDER HORNE

Secretary, Theosophical Research Association, U.S.A.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

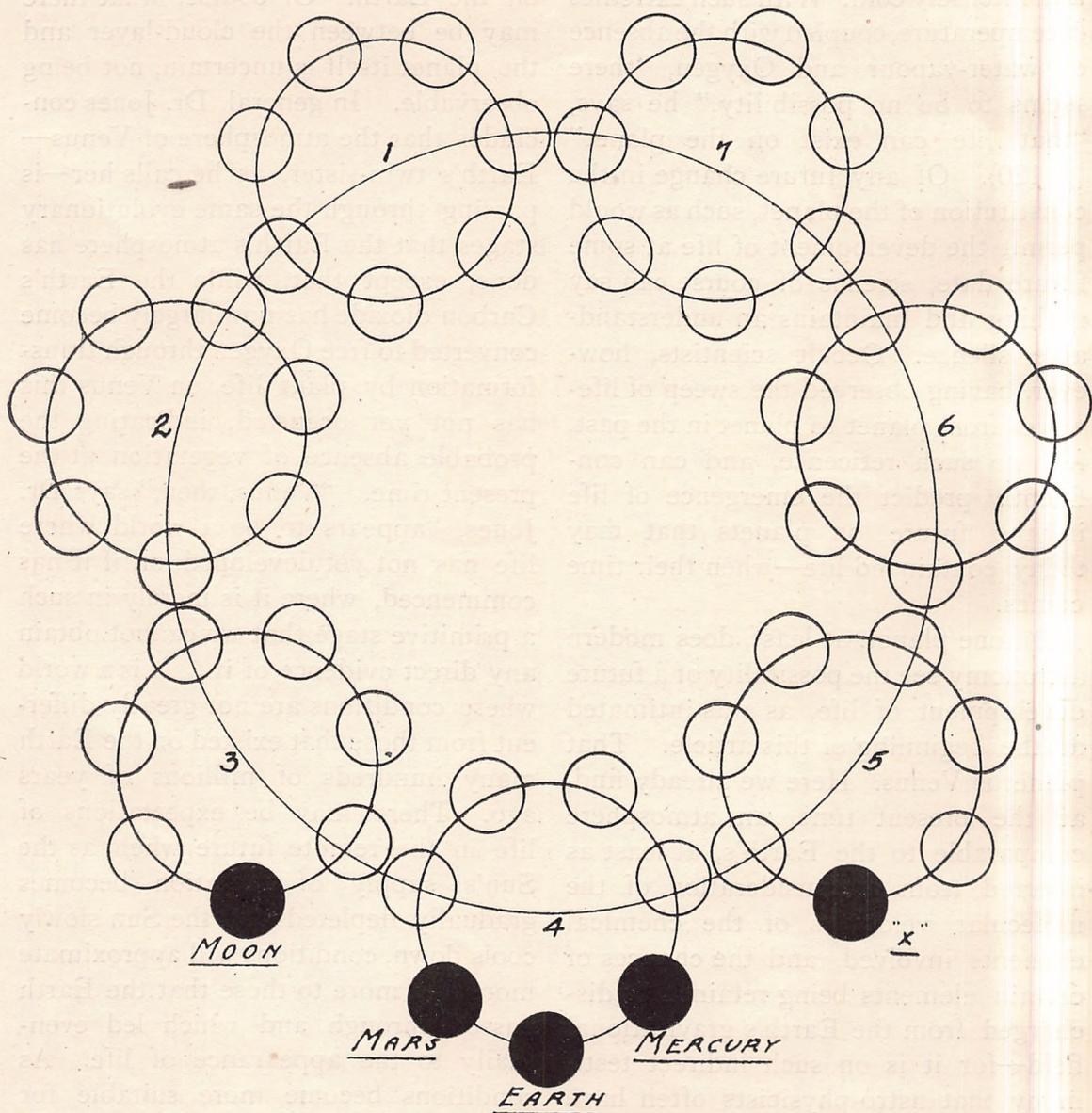
Here, then, we have perfect agreement between the occult and scientific findings. As to Mars, which we have just discussed, the scheme as given by several writers and investigators—notably A. Sinnett, Annie Besant, C. W. Leadbeater and C. Jinarājadāsa—shows three physical planets in the septenary Earth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

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

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

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

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



THE EARTH SCHEME OF EVOLUTION

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

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

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

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

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

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

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

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

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

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

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

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MAN, MOON AND PLANT

BY H. E. STADDON

CHAPTER VIII

HARVESTS OF GRAIN OR OF HUSKS?

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

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

“Food should not one despise—this is the rule.”

“Food should one multiply—this is the rule.”

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

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

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

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

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

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

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

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

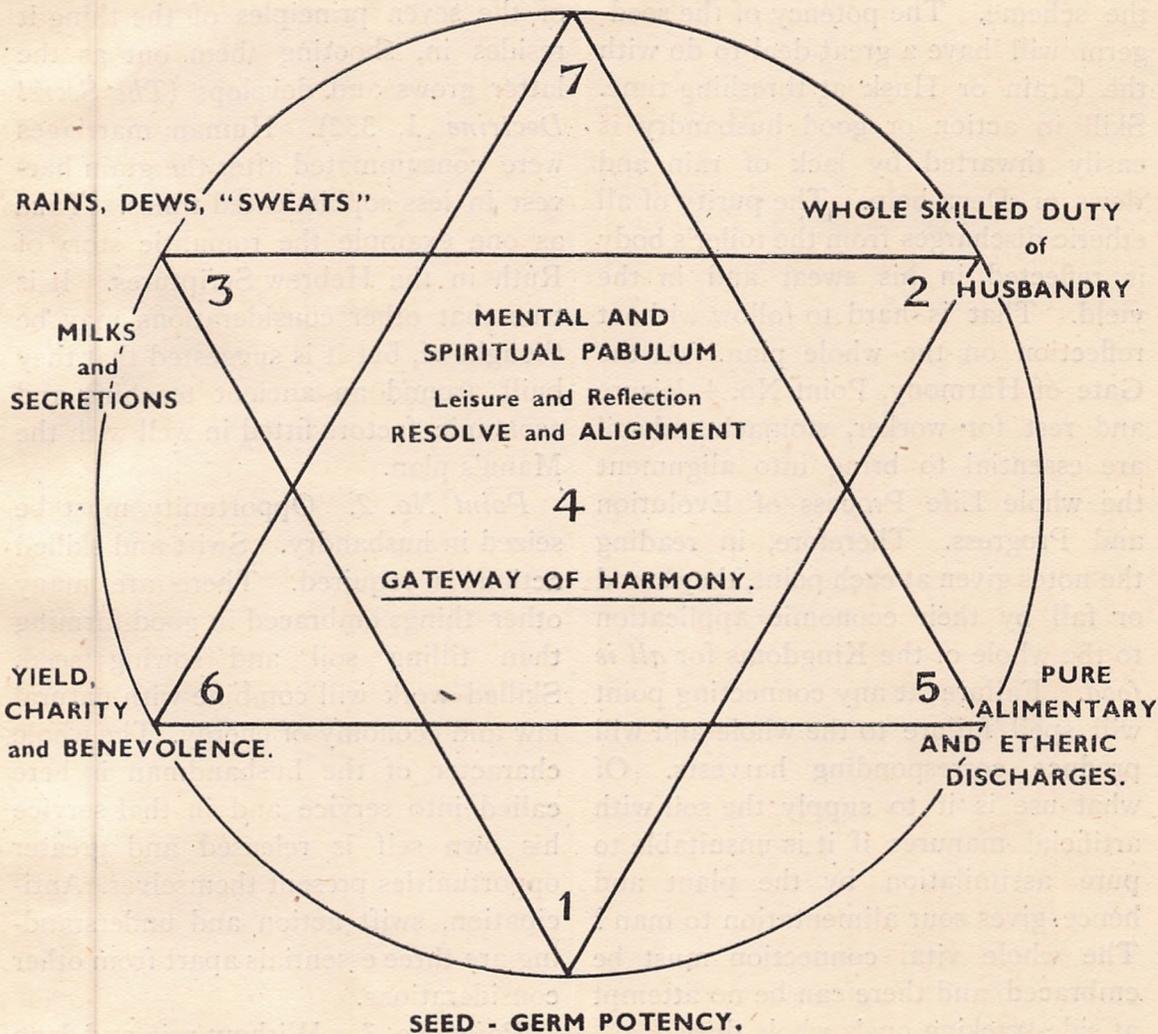
escape by tendering the plea of ignorance. There is no release possible except by fulfilling one's *whole duty*. Such a man will the Gods succour, for as the Psalmist declares: "I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread."

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

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

ENDOWMENTS BY RELEASE PROCESS—THRESHING AND
WINNOWING AND GARNERING

GRAIN OR HUSK ?



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

a larger circuit of World Process. enlarging on the signifiers placed at Physical and Superphysical cannot be demarcated, for Etheric Prānas hold all together in balance—or should do so. be equally chosen and applied so long as Let us proceed to jot down a few notes as the whole fitness of things is

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PRACTICAL SUGGESTIONS FOR POST-WAR TIMES

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

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

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

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

A WORD OF WARNING

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

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

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

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

(To be concluded)

SECCIÓN ESPAÑOLA

EL PODER DEL PENSAMIENTO

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

todos queríamos y seguiremos queriendo en el más allá. A su estimable familia enviamos nuestro cariño en esta hora de prueba.

A. T. G.

ROGELIO SOTELA

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

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

Damos las gracias por el envío de las siguientes revistas :

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

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

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

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

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

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

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

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

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

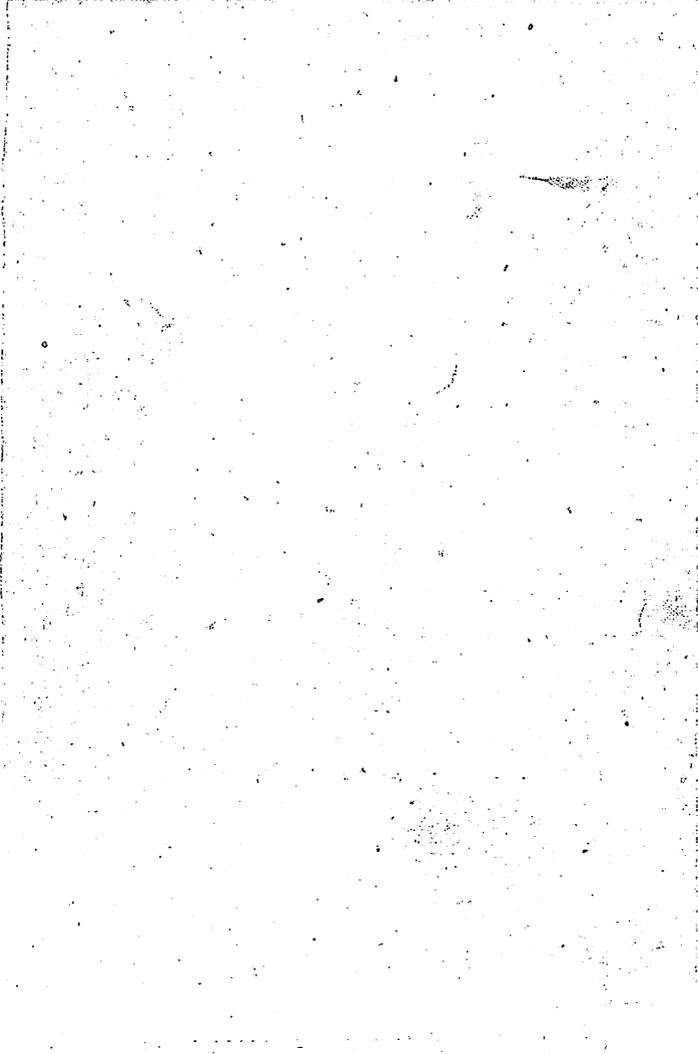
"ESPIRITUALIDAD" Junio, Julio, Agosto y Septiembre, de Mendoza, Argentina.

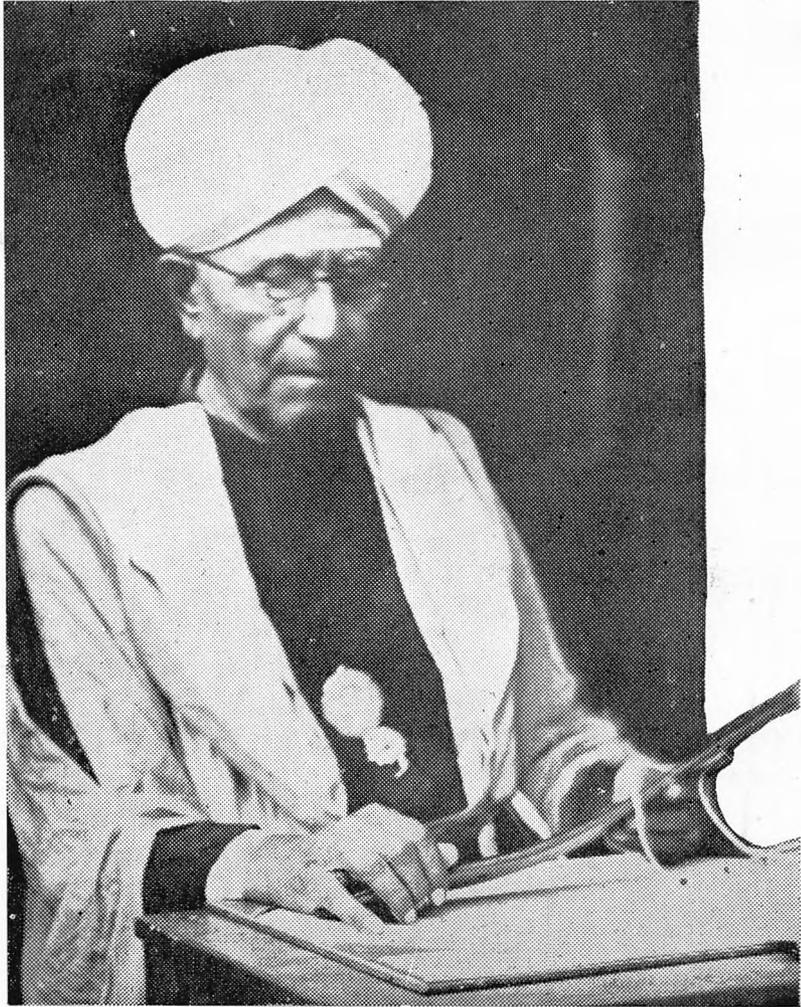
A NOCTURNE

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

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

D. R. DINSHAW





DR. V. SWAMINATHA AIYAR, 1855—1942

MAHAMAHOPADHYAYA DR. V. SWAMINATHA AIYAR

NOTE BY THE PRESIDENT

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

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

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

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

FOREWORD BY RUKMINI DEVI

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

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

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

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

Adyar

3 April 1944

TAMIL LITERATURE

Mahamahopadhyaya Dr. V. Swaminatha Aiyar's Contributions

BY R. VISVANATHAN

1. “ உண்டா லம்மவிவ் வுலகம்
தமக்கென முயலா நோன்றாட்
பிறர்க்கென முயலுந ருண்மை யானே”
புறம். 182.
2. “ இருந்தமிழே உன்னால் இருந்தேன் ; இமை
யோர்
விருந்தமிழ்தம் என்றாலும் வேண்டேன் -
திருந்த
உதிப்பித்த பன்னூல் ஒளிர் அடியேன்
பதிப்பிக்க வேகடைக்கண் பார்.”
டாக்டர். உ. வே. சா. ஐயர்.

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

Puram 182.

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

Dr. V. Swaminatha Aiyar

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

Mr. Aiyar was introduced to the late Mahavidwan Minakshisundaram Pillai

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

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

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

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

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

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

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

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

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

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

I. SANGAM WORKS

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

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

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

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

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

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

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

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

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

other scholars are entirely based upon these three works.

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

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

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

II. KAVYAS

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

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

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

III. STHALAPURANAS

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

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

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

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

IV. PRABHANDAS

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

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

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

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

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

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

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

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

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

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

V. PROSE WRITINGS

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

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

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

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

* * *

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

May his Soul rest in peace!

APPENDIX

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

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

- (v) *Kalambakam*
51. (1) Thiruppathiripuliyur Kalam-
bakam ... 1908
- (vi) *Parani*
52. (1) Takkayaga Parani ... 1930
53. (2) Pasa-vathai Parani ... 1933
- (vii) *Pillai Tamil*
54. (1) Palaniyandavar Pillai Tamil 1932
- (viii) *Prabhanda Collections*
55. (1) Minakshisundaram Pillai Pra-
bhanda Tirattu ... 1910
56. (2) Shivakolundu Desikar Pra-
bhanda Tirattu ... 1932
57. (3) Kumaraguruparaswamigal
Prabhanda Tirattu ... 1939
- (ix) *Miscellaneous*
58. (1) Dandapani Vritham ... 1891
59. (2) Tiruttanigai Tirru Vritham... 1904
60. (3) Thirukalukunra Sledai
Venba .. 1939
61. (4) Shiva Shiva Venba ... 1938
62. (5) Kurrala Sledai Venba ... 1940
63. (6) Thirukkalathinathar Ittakā-
maya Malai ... 1938
64. (7) Magaranedunkuzhai Kādar
Pāmalai ... 1939
65. (8) Kapāliswarar Pancharatnam
66. (9) Thirumayilai Thirupandati
Text ... 1893
With notes ... 1930
67. (10) Shankaranayinar Koil
Andathi ... 1934
68. (11) Thirumayilai Yamaga
Andathi ... 1936
6. PROSE WORKS
69. (1) Madhyarjuna Manumiam ... 1885
70. (2) Buddha Charitram, Buddha
Dharma, Buddha Sangam 1898
71. (3) Manimekhalai Kathai Suruk-
kam ... 1898
72. (4) Udayanan Kathai Surukkam... 1924
73. (5) Shri Minakshisundaram Pillai
Charitram. 2 Vols. ... 1933-34
74. (6) Nān Kandathum Kettathum 1936
75. (7) Pudiyaithum Pazhayathum ... 1939
- 76-79. (8-11) Nallurai Kovai. 4 Parts
1937, 1937, 1938, 1939
80. (12) Thiruvalluvarum Thirukura-
lum ... 1936
81. (13) Ganam Krishnaiyar ... 1936
82. (14) Gopala Krishna Bharatiyar 1936
83. (15) Mahavaidyanathaiyar ... 1936
84. (16) Ninaivumanjari. Part I ... 1940
85. (17) „ „ Part II ... 1942
86. (18) Vidwan Thyagaraja Chettiar 1942
87. (19) Sanga Tamil and Ancient
Tamil, ten lectures deli-
vered at the University of
Madras.

DEVOTIONAL LITERATURE IN TAMIL

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

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

Firstly, *ancient literature*:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TAMIL MANUSCRIPTS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DR. V. SWAMINATHA AIYAR AS

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

Headmaster, Sir Sivaswamy Aiyar High School, Thirukattupalli

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

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

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

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

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

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

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

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

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

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



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



Young Swaminatha Aiyar editing
"Jeevaka Chintamani"

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

His wife died in May 1917.

Retired from service in 1919.

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

Remained at Thiruvavaduthurai between 1919 and 1922.

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

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

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

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

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

81st birthday celebration (Sathabishekam) in March 1935.

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

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

Began writing his autobiography in January 1940.

Kanakarathnabishekam in December 1941.

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

SPECIAL HONOURS AND TITLES

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

Avl. of Thiruvavaduthurai Mutt.

1892 Honoured by Baskara Sethupathi of Ramnad.

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

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

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

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

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

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

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

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

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

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

APPRECIATIONS

DEEP SCHOLARSHIP

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

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

50 YEARS OF STRENUOUS WORK

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

Educationist, Madras, 1933

WORK, WORK, WORK

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

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

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

TO REVOLUTIONIZE TAMIL

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

The Hindu, 7 Feb. 1935

HIS 81ST BIRTHDAY

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

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

ONE WITHOUT A SECOND

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

been devoting his best talents and energies for Tamil research.

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

A MODERN HERCULES

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

K. VYASA RAO,
The Hindu, 5 March 1935

THE OLD AND THE NEW

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

The Madras Mail, 7 March 1935

A NON-ENGLISH-SPEAKING D.LIT.

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

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

A GREAT INDIAN

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

The Young Citizen, May 1942

PLAIN LIVING AND HIGH THINKING

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

SIR C. P. RAMASWAMI AIYAR,
2 May 1942

SHRI SHANKARACHARYA'S TRIBUTE

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

The Hindu, 9 May 1942

A GREAT EDITOR OF TAMIL CLASSICS

BY T. C. SRINIVASA AYYANGAR

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

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

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

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

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

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

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

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

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

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

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

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

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

Space forbids reference to other works.

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

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

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

WHAT IS YET TO BE DONE

BY S. KALYANASUNDARAM AIYAR

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A PIONEER AND A POWER IN TAMIL LAND

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

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

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

The Indian Review, June 1942

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

New Review, Dec. 1942

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