



THE THEOSOPHIST

ADYAR

DECEMBER 1943

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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



THE PRESIDENTIAL ADDRESS

TO THE 68TH ANNUAL INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY AT ADYAR

December 1943

[Written during the month of October 1943, in order that it may the sooner reach Sections which are far away from India].

DEAR FELLOW-MEMBERS in our great nucleus of Universal Brotherhood :

The night of a great darkness is passing
and the dawning is at
VICTORY! hand of a wondrous Light.
Thanks be to the mighty Inner Govern-
ment of the world which is giving us the
Victory.

Now, therefore, is the time for Theosophists the world over to strive to their utmost to ensure that the Victory shall be a real and world-wide Victory, that everywhere tyranny shall cease to triumph over Right, injustice over Justice, slavery over Freedom, wealth over poverty.

There is no collective policy to be followed in the efforts we may thus make—our three Objects constitute the only collective policy to which each one of us has subscribed on joining The Society. Without individual freedom of

the widest but of the most tolerant kind we can duly profit neither from our studies of Theosophy nor from our membership of The Theosophical Society.

But every Theosophist is called to be a vigilant guardian, in the place his Karma and the Will of his Elders have assigned to him, of all that Brotherhood means, including the Victory of Reverence over irreverence, of Compassion over cruelty, of Goodwill over illwill, of Culture and Refinement over ignorance, of Beauty over ugliness and all other vulgarity, of the right of each to live to his or her fullest measure, both for self-growth and to the greater happiness of the community in which he lives and which he is in duty bound to serve.

Throughout these times of darkness
OUR NUCLEUS our nucleus has never ceased to glow, even where, as
GLOWS in the Axis-poisoned countries, its outer forms may have been destroyed and its members forbidden to offer open sacrifice on the Altar of

Brotherhood. In every land our stricken fellow-members have justified their consecration to the Power of Theosophy and of The Theosophical Society by a steadfast adherence to the spirit of both in the midst of the most testing adversity. Indeed are they adding strength upon strength both to themselves and to our imperishable Movement. More than many of us are they helping to win the war by their undaunted loyalty and heroism. They are indeed of the heart of the Masters' work in the outer world and we honour them.

Most of our Sections have been finely active during the last year, and I have no hesitation in saying, from reports I regularly receive, that the world-wide war has everywhere had the effect of stimulating our members to increasingly joyous service in the Cause of Theosophy and The Theosophical Society, knowing full well that the Movement which embodies them both must reign undisputedly throughout the world ere war and cruelty and misery can become evils of the past, freeing all God's creatures upon earth for Happiness and Peace.

I should like at this point to make the following personal statement regarding our Society and present world conditions :

The Theosophical Society has a two-fold duty in the present world conditions—first, to range itself on the side of the United Nations against those who would kill all movement towards Universal Brotherhood ; second, to make as universal and as helpful to the world as possible that nucleus of Universal Brother-

hood which it exists to establish, excluding none who, desiring membership, sincerely endorse its three Objects.

Ought The Society, as such, to have ranged itself officially on the side of the United Nations from the very beginning of the war ? Had machinery been available to achieve such a purpose, I think it might have been set in motion, but no machinery was available, and there was no time to construct any, even had it been desirable to do so.

But unofficially the vast majority of members throughout the world have clearly shown what would have been the official attitude of The Society had it been possible to ascertain it.

In so grave an emergency ought I to have taken the risk of Presidentially seeking to commit The Society to the Allied Cause, trampling under foot all weight of the existing Constitution and Rules and Regulations ? I think not. I think that no precedent for such a commitment should ever be established, for it would be the thin end of a most dangerous wedge whereby The Society might at any time become torn into factions as the result of claims being made by more or less responsible groups of individuals, or by individuals themselves, that the First Object, or either of the other two, must needs imply this, that, or the other commitment of the whole Society to this, that, or the other prescription allegedly for the common good.

When we join The Society we must know that our membership involves, and can involve, no more than that to which we actually subscribe on joining—our acceptance of the three Objects.

And I continue to say this in the very midst of the terrible division of all the world into opposing camps of darkness and of Light when there can be no doubt whatever as to the camp to which The Society must naturally belong, even though, let it be noted, a Universal Brotherhood must include the darkness as well as the Light.

Neutrality, the President-Mother has said in connection with the first great war, is a crime. I am sure it is no less a crime in the second great war. But I have no hesitation in declaring that our Society is no more neutral in this war than it was in the last, even though officially committed in either war neither to one side nor to the other. Is not this spontaneous and overwhelming loyalty of our members to the cause of Light far more powerful and unmistakable than could ever be the most uncompromising official pronouncement?

I hold that essential to our universality is the rigid avoidance of commitment to aught save the three great Objects of The Society as they are today or as they shall be in the future, each member being left free to interpret these Objects as he may best understand his duty to himself and to others in the spirit of one who believes in Brotherhood and seeks to practise it.

But let us now look to see what we have to do, or rather what it seems to me we have to do, now and in the immediate future :

Of course, our general work must go on as usual. I am no believer in any ruthless abolition of our present machinery. Indeed, must we improve it, but the time has not come to scrap it.

We still need Sections, even though we may feel moved to constitute them otherwise than as they exist today. We need our Federations. We need our Lodges, though we may feel impelled to try to adapt them more closely to the needs of the coming times and to the fruits of our experience. Our research work must not only continue, it must be greatly intensified. Our studies must be pursued with more vigour than ever. We still need meetings and study-classes, though I have no doubt at all that both need considerable vivification and new alignment. We shall urgently need our Theosophy-inspired activities, at present in many countries grouped under the Theosophical Order of Service.

But my own contribution to the beginning of the new era on the threshold of which we surely are is especially to urge the selection and careful training of Bands of Workers dedicated to the presentation to the outer world, in terms of their essential Simplicities, of those Truths of the Science of Theosophy to which the general public—chastened by the worldwide war—is likely to be most receptive.

Theosophy must be presented simply, directly, forcibly, appropriately, so that the way may become more clear for finer, happier, more helpful living.

And I would say that the more we really know our Theosophy the more simply we shall be able to present it, and therefore the more convincingly. The less we know the more complicated is our understanding.

We must take our Theosophy in its simplest and most convincing terms to all and sundry, to each *where he is*, whatever be his outlook. We must take our

Theosophy to him in garbs most likely to appeal to him, to meet his needs, and to give him comfort as he emerges from the terrible darkness of suffering which in the case of such vast numbers will leave them desolate and despairing.

We shall need groups of workers who will deeply understand this suffering and who will be equipped to offer Theosophy as a veritable healing balm and renewer of hope. Just as we need trained nurses to help to heal disease, so shall we more than ever need trained Theosophists to help to heal the wounds of suffering and despair.

It does not matter whether these workers are young or old, so long as they are young in heart, so long as they can give their Theosophy from the heart far more than from the head.

Do we not, even though unconsciously, pay homage to the heart rather than to the head? We speak of the heart of the work rather than of the head, we speak of the heart of a nation. We use the word "heartfelt" and not "headfelt." The mind is a usurper when he ought to be but a servant. The heart is the king of our being, except, perhaps, in so far as he abdicates to the will.

It is from the heart that must issue forth fresh streams of fructifying life to make the old world young and new and to establish a new Order of Living.

We must leave behind us all those streaks of ugliness which for so long have defiled our living and have infected us with the horrors of war. We must leave behind us all the vulgarities and crudenesses, all the hatreds and dissensions, all the cruelties and tyrannies, which have made the world so ugly and forbid-

ding. The Hitler spirit must finally be dethroned and the Blavatsky-Besant spirit must be crowned in its stead.

Will the great Peace be the beginning of the achievement of all this? It is impossible to say, and there are many

to doubt. But our Bands of Workers must make the beginning, whatever the Peace brings forth. They must be heralds of the New Age, leading the New World back to those age-old Simplicities whence mind-ridden the old world has strayed, but to which, heart-, mind-, and will-inspired the New World shall return.

So to achieve, these Bands of Workers must take strongly to heart Psalm 127 in *The Old Testament* :

Except the Lord build the house, they labour in vain that build it—except the Lord keep the city, the watchman waketh but in vain.

It is in the spirit of the Lord that the foundations of the New World must be laid, and I often pray that this Psalm may be remembered by those who will in due course be gathering round the Peace Conference Table upon the conclusion of the war. At least, we Theosophists must do our building in the Name of the Lord, howsoever we may regard Him; else will our labours indeed be in vain. That means the spirit of consecration and dedication and the most eager endeavour to discover God's Plan for His world.

It is truly said in *At the Feet of the Master* :

For God has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful.

In any case there is no time to be lost for the achievement of a far closer contact between the outer world and Theosophy and The Theosophical Society even than that effected by the substantial results so far accomplished. The New World must have its foundation in those Simplicities of Theosophy which carry most immediate conviction. What then are the Simplicities which should be singled out and in every way popularized?

I am quite sure there can be no hard and fast statement regarding such Simplicities. There can be no Code of Simplicities, for different Simplicities will appeal to different localities and types of people, while every member will single out Simplicities according to his temperamental outlook upon Theosophy in the light of his mode of living in the outer world.

But I feel no less sure that each one of us must equip himself with Simplicities—some of which he will regard as fundamental in all circumstances and conditions while others will vary according to need.

I shall not be surprised if a whole range of specialized Theosophical literature gathers round these bands of workers who will be concentrating as an Advance Guard of Theosophy and The Theosophical Society to bring home to as many as possible our Science and its Channel.

Such literature will deal almost exclusively with the presentation of fundamental Simplicities in Theosophy as these should heartfully be placed before a New World emerging from the old. The complexities of Theosophy will be for those who have mastered accepted Simplicities

and therefrom have perhaps evolved their own.

Let us graduate in the Simplicities and take the superstructure resting upon them as our post-graduate course in the Science of Life.

But it is a *sine qua non* that every member of such Bands of Workers shall not only be busy about discovering his own Simplicities for himself but shall strive to order his life in accordance with them, so that he tries to become a living example of the power of Simplicity to make life happy and purposeful. Such living need by no means involve any rigid asceticism or self-denial. It is not these with which we are concerned, but rather with simple purity and unselfishness of living in whatever ways it may be possible to cause these to become dominant factors in life.

We must not expect our Simplicities—Miracles though they may be—to effect miracles. We must not expect the Eternal Wisdom as expressed in the beautiful exhortations to right and brotherly living, set forth in the Holy Scriptures and elsewhere, to be accepted by the people as a whole in all parts of the world. They will remain almost as deaf to them in the New World as they have been deaf in the old world. But I feel we may expect every member of our Bands of Workers, as a Theosophist, both to accept them and to live them as faithfully as he can, for most Theosophists, I believe, strive to give heartfelt allegiance to Truth wheresoever they may find it.

And the time will some day come when Theosophists and their messengers will be heard for their unswerving practice and earnest preaching of those

Simplicities of Truth, an increasingly active homage to which will some day hasten the world to its salvation.

In seeking my own Simplicities I distinguish three aspects of Theosophy—Theosophy interpreted in terms of the Will, Theosophy interpreted in terms of the Mind, Theosophy interpreted in terms of the Heart: the three being one, and in each the other two. But, as the world reincarnates, becomes new and young, I see that it needs for this youthful period the Theosophy of the Heart more than it needs for the moment the Theosophy of the Mind and of the Will.

Theosophy as the Science of the Heart, with its appropriate Simplicities, is the Theosophy we must primarily give to the New Young World. In other words, Theosophy must be presented to the New Young World in terms of Love, for Love is the foundation of Life and a veritable Guardian Angel of Youth.

We must show the New World how Theosophy demonstrates the reality of Love, the nature of Love, the supremacy of Love as the guiding and dominating force in all living; and we must show that Life is, we exist, unfaltering growth is everywhere, because of Love.

And I should like parenthetically to insist that as the world moves onwards to its newness, so do all creatures move onwards to theirs. Unconsciously to ourselves even, we become new. The Miracle of Youth descends upon us as it descends upon the world, and to us all must come a New Theosophy, which is to say, the Eternal Theosophy interpreted in terms of a new Time.

Is there anyone in the world who dares to deny the universal need of Love, the more so as we all, and the world with us, are becoming baptized anew with that Spirit of Youth in which the noblest of all characteristics is Love? Is it necessary to define the word? Does it not mean for every one of us the great Deliverer from all loneliness and the mighty Bestower of all comfort and courage? Does not Love heal, understand? Is not Love wise? Does not Love unite in deepest comradeship, give relief and hope? Is not Love gloriously faithful to the end and beyond? Do not times come in the lives of all of us when Love matters most? Patriotism is not enough, as Nurse Cavell so truly said. But naught is enough save Love, for Love is the Supreme Refuge and it alone suffices. In *The New Testament* there is a sublime description of Love if in First Corinthians, Chapter 13, we substitute the word "Love" for "Charity," as is done in the Revised Version.

I myself would stress one fundamental and supreme Simplicity—the Simplicity of Love, in which I would include the Simplicity of Unity—what after all is the difference between the two? And I might even take Unity a step further and call it Identity. Attendant on this Simplicity I would designate three other Simplicities—Simplicities which are the Simplicity of Love at work. The first of these is the Simplicity of Growth, the second the Simplicity of Suffering, the third the Simplicity of Death: three in one, and all three one in the Simplicity of Love.

Each is a Miracle. Each performs miracles. And yet is each a Simplicity

which we shall only discover to be such as we gaze upon it simply and clearly, emerging from the fog which so clouds our understanding and perception.

The Miracle of Love is the Life we see around us and of which we form part.

The Miracle of Growth is the eternal Youth towards which all Life is moving.

The Miracle of Suffering is Understanding.

The Miracle of Death is Rest and Change.

Theosophy reveals these four Simplifications from one point of view as Miracles, but, from another point of view, as everyday beneficent events occurring to each and all of us, as part and parcel of our being. But they are surely Miracles, because they are so wonderful and so marvellous, so true and so full of Blessing. And the greatest of them all is Love.

I am most eager that Theosophy shall be drawn very near to the hearts of all of us, as we become reborn into the New World, so as to reveal in the simplest and yet most exact terms what Love really is—not only Compassion and Tenderness, but no less Power and Wisdom; not only the Love of the lover, but the Love of mother and father, husband and wife, teacher and friend, of all for each and of each for all.

Not only The Society but each one of us is a nucleus of the Universal Brotherhood. And is not this the same as saying a nucleus of the Universal Love?

The Mystery of Love has become degraded in these times, and is too often regarded as of no account, as mere spongy sentimentality, thus giving entry into our lives of all those forces which are Love's opposites.

Where Love is golden with purity, there is the Miracle of Sex with its Holy Mysteries duly revered and worshipped. But where there is only tinsel, no real Love, only its caricature, there is sordid selfishness and rapacious bestiality. In the world today the degradation of the creative spirit, especially in many western lands, poisons the whole atmosphere of living and utterly demoralizes the young womanhood which should be the hope of the world. Indeed has civilization fallen low, so that it hardly deserves the name at all, for what can its achievements be to offset defacement of one of God's most sacred Mysteries? No wonder war. No wonder cruelty. No wonder unimaginable atrocities. This is the Karma we must reap for our pollution of sex.

Theosophy, in crystal-clear directness, must unveil Love in all its noble splendour (for the powers of Love are splendid indeed), in all its Law (for Law is the servant of Love), in all its Universality (for where Life is, and Life is everywhere, there is Love).

Indeed, what else is Theosophy in its ultimates and in their unfoldment but the Science of Love, or I might well say the Science of Beauty? What else than Love at work loving, the Flower of Beauty unfolding, are Reincarnation and Karma, the planes of consciousness, the conception of a Spiritual Hierarchy, all the details of the evolutionary process, and all the rest of our Theosophy, however abstrusely set forth in our most classic literature?

In the case of every Miracle, we must present it, with whatever details may come within the term "Simplicity," less

in the first instance as a plausible theory appealing to the reason, more as Love at work. We have a very special opportunity to do this as we show that Love created the Evolutionary Process and sustains and fulfils it through all the seeming negations of Love by which the Highway of the evolutionary adventurer is bestrewn, at whatever stage of unfoldment he may be or on whatever branch of the Highway.

Let me repeat that the greatest of all the Miracles which I single out for presentation in their essential Simplicities is the Miracle of Love. All the others are the Miracle of Love at Work.

I have no space in this Address to set forth what I would regard as an adequate presentation of these mighty Miracles, but in each case I derive the presentation from the Treasure-House of Theosophy. I might indeed have said that the greatest Miracle of all is the Miracle of the Love of God, and I should have used the word "God," because it has for me a very beautiful meaning. It is the mnemonic for a Person as well as for a Universal Principle. It conveys to me the idea of the perfectly enfolding Love of One who is infinitely Great for innumerable ones who are infinitely small. For myself, I need Persons in my Pantheon even more than Principles. It has ever been so in this incarnation. But the word "God" is variously interpreted and I should not like anyone to deny this primary Simplicity just because of the inclusion of a word so much the subject of controversy but not so long ago hallowed in its use in *At the Feet of the Master* by the Master K. H. Let

there be obeisance to Love whencesoever the Love may be considered to be derived.

Still, I almost feel that in leaving out what I regard as a sublime word I am in danger of making Love seem cold. To my understanding, my idea of God gives to Love a most glowing warmth and a most personal and glorious relationship between God and man, and indeed between God and every single one of His creatures in every one of His kingdoms. So would I have said "the Miracle of the Love of God" were I not most anxious not to point to a particular interpretation of Love, but rather to make very clear that on whatever pathway a man approaches Love, Love greets him and blesses him.

In any case, Theosophy performs for us the tremendous service of showing us how to discover Love in all things. Love hides itself too often and we pass it by, saying that it is not there. Yet, be its mask ever so repellent, still beneath all masks is Love. Does not Shri Krishna, the Lord of Love, say: "I am the gambling of the cheat, and the splendour of splendid things I. . . . An all-devouring Death am I, and the origin of all to come"?

A cold, bleak world: cold, bleak and fumbling as is completed the gigantic operation of war performed upon it during so long a period, with leaders uncertain of themselves and still more suspicious of those who are of their company in leading the peoples of the world. Such a world must needs seek the refuge of Love, not as a mere sentimental feeling or emotion but as a dynamic and warmth-giving power to lift all nations into a

Brotherhood they have never known before. Where but in Theosophy, Science of the Universal Brotherhood, which includes all differences within an all-embracing Unity, shall such a Refuge, welcoming all, be found?

So the activities of these Bands of Workers are, in performing this great duty of confronting the world with the true Simplicities of happy and purposeful living, in part to array all Theosophists throughout the world against the terrible danger of revengeful hatred—the antithesis of Love—which may envelop those nations and peoples which have been suffering beyond all endurance mainly at the hands of Germany, and, in the case of China, of Japan.

In all matters they will be messengers and exponents of the straight Theosophy which is so simple, because it is so straight, or so straight, because it is so simple.

While the fever of war is upon us we must take care to remember that the fever of Peace may be no less terrible, for who is to condemn the urge of ravaged and desolated countries to exact a full measure of retribution for the horrors visited upon them? In the comparative safety so many of us have enjoyed throughout the long years of war, who are we to say that calm and cold justice is enough? Is it enough for those whose lives have been ruined for ever, for those whose loved ones have been torn away from them with gloating ferocity, for those who have lost all they cherished to make life worth living, for those who have no hope for the future, only misery and despair? It cannot be enough. And yet there

can be no peace or happiness for the world, so long as the spirit of vengeance is allowed to pile its own dark horrors upon the horrors which have called it forth.

The world dare not allow the spirit of vengeance to hold sway anywhere, lest a final war, plunging it into a millennium of darkness, tread close upon the heels of the two wars the world has already inflicted upon itself.

Our Bands of Workers, therefore, must be busy, especially in all afflicted areas, encouraging those who have been suffering hell not, perhaps, to love their enemies, but nobly to honour themselves and their Motherlands by assenting to a cold and calm justice instead of quite naturally seeking to inflict upon their oppressors the measure of evil that has been inflicted upon them. The Axis powers must be judged and duly sentenced, but by a court of justice-tempered law, not by a court of mind-impregnated passion.

We must needs be fearful about the Peace as we have been fearful about the war, and I am sure that only the reign of the Simplicities of Living can give the kingdom of the world rest and hope. Only the balm of the compassionate heart can heal the wounds inflicted by the pride-ridden head. It is sometimes said that we must always be prepared for war and its dangers. No less must we be prepared for peace and its dangers. It is my fervent hope that these Bands of Workers may substantially help to win the real Peace without the triumph of which the lessons of war will again and again have to be taught and at last learned.

The Society will certainly not die even if most of us fail to pass the test successfully. But the failure of any of us will be a misfortune to The Society as it will be a disaster to those of us who are thus weighed in the balance and are found wanting.

I have sought to stress some of the Simplicities of Theosophy, and Love as the supreme Simplicity of all, because I believe that we can only hope to receive favourable judgment in so far as we cause both Simplicity and Love to be living powers in our lives, invoking both to aid us as we seek to save the world. For the world needs both of these more than it needs aught else.

The greatest of all dangers which beset Theosophists is the danger lest they hoard Theosophy for themselves and thus become selfish profiteers. The existence of inner organizations easily accessible to Theosophists wherethrough they may hope to make more rapid personal progress accentuates this danger in the case of some, for it is so easy to forget the fact that these Movements insist that whatever is gained must be shared, since thus alone can gain be real and true.

It is as dangerous as it is beneficial to be a member of an occult organization. The Esoteric School of Theosophy—the only occult organization which is an integral, though not an official, part of The Society—is not only the logical outcome of The Society's First Object, but has during its fifty-five years of existence brought great blessing alike to some of its members and to The Society.

But it is a razor-edge pathway of growth and must needs promote in the unready the desire to gain personal

advantage rather than to give personal service.

The Day of Judgment challenges every single member as to his intentness upon helping all around him to live more usefully to others and therefore more happily, to know more and therefore to serve with added power. It is exactly this service that the Masters and our leaders give to us. Do we or do we not pass it on?

How many members of our Society, and especially how many members of these inner organizations, occupy their lives, and particularly their Theosophical lives, in giving far more than in gaining? Those to whom gaining is of little moment compared with giving, who gain in order to give, will surely pass the Day of Judgment. But to the extent to which their membership of The Society, or of one or another of these occult organizations, is used to hoard knowledge rather than to distribute it in the relief of poverty, destitution, starvation, suffering, injustice, degradation, ignorance, in the relief of current miseries of all kinds, to that extent it would have been better to remain in the outer world and to travel in comparative safety its slow pathway rather than to run risks and not to seize the opportunities they afford. There is great risk in gaining where the opportunity of giving is not seized in abundant measure.

I have great fear for any of our members or Lodges or Sections, I have great fear for The Society, as any of us fail in these days of need to honour the Light we ourselves have received by refraining from bestowing its blessing upon those around us in the forms they need it most.

Simplicity must be the key-note of our work as Love must be its motive power.

All of us are spiritual children, not spiritual adults, and there are very few of us who do not need our Theosophy in terms of words of a syllable or two, however much we may think we can understand it in its more advanced formulations. And the outer world undoubtedly needs Theosophy in its most direct, its most helpful, its most easily comprehensible, its simplest terms.

We must surely believe that the experiment of practical occultism with all its implications as embodied in the Esoteric School of Theosophy has had the hoped-for success.

No doubt it was started at the psychological moment, but has there been among some in any way accentuated the pursuit of personal advantage rather than a dedication to selfless service? I sometimes think that, perhaps, there has, as I also sometimes think that some of our Lodges tend to become enmeshed and even stifled in a routine of lectures and study-classes to the exclusion of that practical application of Theosophy and The Society's highest purposes which is the very Life of the Science and its Channel.

The Day of Judgment is an examination as to our power to make our Theosophy and our membership of The Society practical realities both in our own daily lives and, by way of service, in the daily lives of our fellows.

To satisfy the Examiners we must be girt about with the directness of Simplicity and the Miracle of Love must be at work in our hearts. To such end is this Address of mine—to help us all to pass the examination with honour.

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Your International Headquarters has, like all the rest of The Society, been passing through difficult times. Some of our workers have very properly offered themselves and have been accepted for war service. A portion of our Estate has been occupied by the military authorities on reasonable rent. We have naturally been faced by many war restrictions, but we have been glad to observe them. The General Council, as you are already aware, has sanctioned the loan to the War Funds of a substantial sum free of interest. But our most grave concern has been the plight of our village brethren in their thousands, stricken in misery as the result of the war. Destitute they always are more or less, though The Society does all it can to help through the Baby Welcome Clinic, largely maintained by our local District Board, with all its service to the little ones and to young mothers as well as to the mothers-to-be, and through various funds to help our poorer brethren in all their constant distress. We might, too, have been gravely concerned about the financial situation of Headquarters and of The Society generally but for the outstanding generosity of members of the American Theosophical Society who have made it possible for your Headquarters to carry on almost as usual. I have had annual occasion to refer to this, but the contribution to the Adyar Day Fund for 1943 actually surpassed all previous offerings and came to us when we were in somewhat urgent need. I repeat that the American Theosophical Society is thus the good Karma of the whole Society.

LIFE AT
ADYAR

I do not need to dwell at length on the splendid service given by the Adyar Village and Animal Welfare Group in these critical times, for the December Watch-Tower of *The Theosophist*—really a part of this Address—has been dedicated to a full survey of the work of this remarkable Group, entirely composed as it is of residents of Adyar and teachers and students of the Besant Theosophical and Olcott Harijan Schools. It is not too much to say that this Group has saved our surrounding villages with their thousands of population at least from the worst pangs of misery. But the cases of utmost distress have been as many as they have been lacerating, and I only wish our members all over the world could go round with workers of the Group from hut to hut as they seek out and alleviate the prevailing wretchedness. In the December Watch-Tower I have given examples of the depths of despair into which these poor people have been plunged. Some of these cases are almost incredible, but in all the despair there is a wonderful dignity which would hide it from the gaze of the outer world, and which would infinitely rather endure than beg.

Of such are hundreds of millions of the poor in India. They may not satisfy the standards of so-called "civilized" living. But they have their own culture which should command the utmost respect from us all, for it is that age-old culture which has made India truly self-governing throughout the centuries, even though she has been compelled to know how to suffer in Godly silence and to endure in inconceivable patience. In the West the

people revolt under conditions such as prevail in India. But in India the people bear without complaint and silently the most grievous calamities. The forms of Self-Government she needs, but the spirit and practice of Self-Government has been hers from time immemorial—long before the rest of the world emerged from savagery.

War relief and distress have continued to be the subject of allotment by The Society. So far Rs. 33,009-11-2 (£2,427-4-3) have been distributed in Europe and in India. There is at present a balance only of Rs. 1,627-9-8 (£123-2-6). We shall need very considerably more before the end of the war.

It has not been possible to fix any date for the World Congress of The Society. A tentative arrangement had been made to hold it in South America in 1944, but I fear that the insuperable difficulties of travel make 1944 a very doubtful date for any international gathering. In any case, I feel that my first visit, when travel is at all possible, must be to Europe to concert with representatives of the European Sections ways and means of rehabilitating our work. I especially hope that we shall soon have a Russian Section inside, rather than outside, Russia, for the more The Theosophical Society and a new Russia are drawn close together the more will each gather speed on its worldwide Mission. I eagerly hope also that we shall soon have a Chinese Theosophical Society. I can hardly think of any event more a matter for rejoicing than the establishment of a Chinese Section with all the intimate access it would

SUCCOUR OF
THE UNHAPPY

IN THE NEW
WORLD

have to a unique and marvellous civilization.

Of course, in due time, every land will have its Section of The Theosophical Society. We must hope for Germany's return to our ranks, and for Italy also to revive her Section. Each will most urgently need its Section of The Theosophical Society if it is to play its due part in its own life and in the life of the world. Japan must come within the fold of our Society, even if only for her own sake, and we may look forward to Turkey's enrolment in due time. The formation of an Egyptian Section would certainly be an event of great significance, and I hope that the efforts in this direction of my Presidential Agent, Monsieur Pérèz, will be crowned with success.

Every crucified Section in Europe must move onwards to a greatly-earned resurrection, and the resources of The Society must, I think, be strained to the utmost to help to effect this.

The Headquarters of The Society at Adyar must become thoroughly representative of its constituents, and we must plan for this in every Section. I still hope for an International, or World, University with headquarters at Adyar, and with affiliated institutions wherever possible. When such a University becomes able to stand on its own feet, financially and in all other ways, I should personally advocate its forming an official activity of The Society. I still hope, also, that in some way or other the conception of a World Religion, adumbrated, I think, in 1925, may yet have an honoured place in our work. Surely the ideas of a Universal Brotherhood and of a Universal Faith are not so very far apart from one another.

I have already announced the closing of the Peace and Reconstruction Department which I had established some time previously. Overwhelmed with masses of leaflets, pamphlets, and other literature from most parts of the world, our workers soon began to feel that the primary work of Theosophists to spread Theosophy would give way to a most confused absorption in the jigsaw puzzle of sorting out and trying to value the plethora of panaceas emanating from countless men and women intent upon putting the world straight. I felt that to endeavour to conjure from all this mass of material a plan which might satisfy the standards and requirements of Theosophy would take us all down innumerable blind byways when our function is so obviously to tread the great Highway both of the study of Theosophy in order to give the utmost currency to its Truths and of making The Theosophical Society as strong a nucleus as possible of the Universal Brotherhood. I did not hesitate, therefore, to close this Department, each member being free, of course, to ally his Theosophy to reconstruction in whatever ways he may think best.

I take great happiness in mentioning here that Shrimati Rukmini has entrusted to the care of the Adyar Library the great collection of Tamil manuscripts gathered together and most valuably annotated by Mahamahopadhyaya Dr. Swaminatha Aiyar, presented to her by the family of this most learned gentleman, including his devoted son Pandit Kalyanasundaram Aiyar.

This collection is unique and will attract scholars from all parts of India not only to study the rare manuscripts

themselves but also to become enlightened by the great collector's commentaries.

I am afraid my western brethren will be unable to appreciate the nature of the honour thus conferred upon our Library, but in India the presentation to Rukmini Devi and the housing of the collection in a special room in the Library are regarded as of great significance in the cultural field, especially—Southern India.

We have had a number of recent bereavements, the most outstanding of which was the passing of our very great Vice-President, Mr. Hirendranath Datta of Calcutta—a great writer and speaker, a most distinguished Sanskrit scholar, trusted colleague of some of the most eminent men in Bengal, including Rabindranath Tagore of whose movement he was Vice-President, doyen of the legal profession in his Province, and a most learned student of Theosophy. His International Convention Lectures were among the finest ever delivered from the Adyar or Benares platforms, and as Honorary Legal Adviser to The Society he has been of inestimable service in making our difficult legal pathways straight. He was also a great supporter of Theosophical education and subscribed liberally to our educational funds.

His loss is without exaggeration irreparable. But I have been fortunate in persuading—the General Council endorsing my selection—Mr. N. Sri Ram Sastri to occupy the office at least until the war is over. Mr. Sri Ram has for many years been a very trusted helper of our President-Mother, and is himself learned in Theosophy. He has occupied a number of the higher offices in our Society, in-

cluding those of Treasurer and Recording Secretary, and he has given me throughout my period of office as President the most ungrudging and valuable advice and help. Wherever he is known he is deeply respected, and I have received many congratulations on so happy a choice.

Other losses I have noted in Part 2 of this Address. But, of course, they are not really losses. They have but changed from the regiment of the Old Guard into the regiment of the Advance Guard, as I pray we may all most happily change when our Commander calls us.

I must, however, make special mention here of the heroic action of a Polish medical doctor, well-known and respected throughout his country not only for his Theosophical work, but also for educational broadcasts from Warsaw on child psychology and similar matters. For many years he was the head of an orphanage which was open to Jewish children, and when the Germans in their determination to exterminate the Jews of Warsaw raided the orphanage and took away his little people, he went with them to what must have been certain death, though not being a Jew he was free to stay behind. The Polish newspapers published in England have noted this act of heroism. Our Elders, of course, will have given it Their gracious Blessing.

And now I bow with reverent joy and gladness before the great Company of Just Men made Perfect, the Rishis, the Saints, the Holy Ones, before our blessed Masters, and before those whom They have sent to bring the Light of Theosophy and the Brotherhood of The

THE ADVANCE
GUARD

AT THEIR
ORDERS

Theosophical Society to the outer world. I bow before the mighty Masters who took upon Themselves the responsibility for unveiling Theosophy and for sponsoring The Society. I bow before Those who have been helping Their great Brethren in this task of inconceivable magnitude.

I salute H. P. Blavatsky and H. S. Olcott—the first of the great messengers. I salute those who were their colleagues in the early days. I salute Annie Besant and C. W. Leadbeater—the second pair of great messengers—who succeeded H. P. B. and H. S. O., and I salute those stalwarts who were round about them during their tenure of office.

I salute the Old Guard which with such loyalty and devotion has kept the Flag of Theosophy and The Theosophical Society flying high alike in sunshine and in storm. I salute all Theosophists who, come what may, have never for an instant swerved in their allegiance to the illumination Theosophy has given to them or to their membership of our Brotherhood. I salute the survivors of the Old Guard who still are with us to give heart to those who today are of the Young Guard but who will be of the Old Guard in the fullness of time. I salute the Advance Guard which has already gone before so as to prepare in the outer world Theosophy's and The Society's further way.

Before all these messengers I bow in thankful affection as members of a Band of Servers which most faithfully has served for many centuries the Inner Government of the world.

I pray that my own thankfulness may take shape from their example, so that I

may win permanent admission to their Company.

But perhaps my eyes gaze with deepest intensity down into the future in which I see the same Flag ever flying, but Theosophy as the accepted Light of the New World, and The Society as the honoured Movement which heralded the advent of a world-wide practical application of the Universal Brotherhood of Humanity.

I see that this will happen. But I see also that to the young **YOUNG THEO-SOPHISTS, ALERT!** Theosophists of today is given the glorious opportunity of being the bridge between the sunset of the Old World and the sunrise of the New. So do I look upon our young Theosophists everywhere—here at Adyar and everywhere else throughout the world—to see if in their eyes and on their faces there glow the roseate hues of the shining dawn of a consciousness of their dedication. They are the Young Guard, blessed with the opportunity to carry on from us of the Old Guard. May they be worthy of the Masters' Blessing and may they, the younger generation of soldier-Theosophists, have the most loving co-operation from us of the older generation, comrades in the selfsame army.

Let me add that in these days of darkness it behoves us all **A GALAXY OF GREATNESS** to remember that no other testimony is needed as to the spiritual origin and deputation of our Society than the galaxy of greatness with which it has been endowed from the beginnings of its history. I most sincerely hope that every one of our members constantly broods upon the

great significance of the inclusion in our ranks as our leaders of a number of men and women whose greatness, being largely the greatness of the future, receives, perhaps, little recognition on the part of those who are content to measure greatness by the standards which appeal to the outer world.

With its own special work to do, The Society has needed the greatness of the mountains rather than the greatness of the plains, and it has been vouchsafed Everestian greatness in no stinted measure.

The Society could not but make its mark and flourish with proved warriors such as H. P. Blavatsky, H. S. Olcott, Annie Besant, and C. W. Leadbeater to lead and inspire it on its way. Tumultuous was the beginning of The Society, and tumultuous has been its way ever since. It has, therefore, needed great riders of storms, and has it not had them!

At the outset The Society needed for its then Kurukshetra unconquerable charioteers. It had these in H. P. Blavatsky and H. S. Olcott. For the Kurukshetra which followed there were ready the needed charioteers in Annie Besant and C. W. Leadbeater.

What an apex these four of The Society's galaxy of greatness, so far as the outer world was concerned! But round these gathered others well entitled to inclusion in this galaxy.

But not only were there these tried warriors in the galaxy of greatness. Other great servants of the Masters were sent into The Society for the furtherance of its work. There come to my mind the names of four of these—C. Jinaraja-

dasa, J. I. Wedgwood, J. Krishnamurti, and Rukmini.

I do not think it is possible to over-estimate the services Jinarajadasa has rendered to The Society and through The Society to the world. He is certainly unique in his own individual quality of greatness, to the beauty and culture of which there is universal testimony; while the depth of his lore, both in Theosophy and in the outer and inner history of The Theosophical Society, is equalled by none.

J. I. Wedgwood, though now spent in the Masters' service, is one of the most remarkable of all the warriors. A great occultist, he excels in the knowledge of ceremonial and its working, and has the great power of deeply attracting people by his unusual insight, interest, and warm understanding of their needs. His erudition marked him out to be the first Presiding Bishop of the Liberal Catholic Church—the nucleus for the revival of Christianity. With the potent aid of C. W. Leadbeater, he gave its forms and ceremonies both exquisite shape and outstanding fidelity to their inner purposes. He is deeply learned in Theosophy, a most faithful member of The Society, and a most beautiful friend. With Mevrouw Mary van Eeghen-Boissevain, he established the great Centre of St. Michael, Huizen, North Holland, and ruled over it with unique power for some years. In his everyday life he is indeed a great Theosophist and a man who bears happily the most ungenerous misunderstanding as he treats with sincere humility the most ardent praise. He never thinks of himself.

J. Krishnamurti may no longer be a member of The Theosophical Society, but I call him a Theosophist. His own individual greatness is indeed unique and is such as The Society had not before known. While still a member he sought to cast down among our membership those images—mental, emotional, or otherwise—which he regarded as superstitious idols. He thus caused a shattering which did very much good to The Society in a variety of ways. Whether or not The Society has settled down after this shaking, I do not know. It may be that with his emergence from his present retirement Krishnamurti will become the cause of further unsettlement. If so, so much the better. If not, so much the better, too. Whether a member of The Society or not, he is ever a great and beneficent power in the Masters' work and in the great Theosophical Movement. Almost in a spirit of fierceness he hurls at us his truth—that there is no orthodox or exclusive highroad to the Goal of Life, as some of us may have thought our respective highroads to be. He insists that no road is a highroad which is not a road of perfect honesty, absence of delusion, and fearlessness. Never must we allow ourselves to become blinded by our conceits, nor on any account must we be afraid to incur the disapprobation of our fellows through daring to be our real, uncamouflaged selves.

In all I have said I do not take into consideration the statement that Krishnamurti is a vehicle of a Great Teacher. His inclusion in my galaxy of greatness is entirely independent of the truth or otherwise of the assertion.

When I first saw Krishnamurti and his wonderful brother Nityananda in 1910, I gave them both my reverence and my love. I still offer these, but perhaps in even more abundant measure.

The fourth on my list—Rukmini—is yet another great warrior-servant of the Masters who has already given priceless service to Theosophy and to The Society, both in her deeply original and uncompromising attitude towards life and in her truly wonderful work in the field of Art. She is bringing to our Society a renown it has never known before in this vital department of life, for she not only advocates great principles of Art but applies them in her dance recitals and in other ways to the wonder and admiration of consistently large and enthusiastic audiences. And she has the unique advantage of an intimate appreciation and understanding both of western and of eastern Art such as no other member of The Society could possibly enjoy. I do not think that as yet she is either understood or appreciated by many of her fellow-members. The public appreciates her more than do many Theosophists. But the time will come when the vast majority of our members will acclaim her as the greatest Theosophist-Artist. The Society is likely to know for a very long time.

In her International Centre of the Arts, Kalakshetra, with its headquarters at Adyar, she has already established a very virile nucleus of Art activity of all kinds, and through her obvious devotion and genius she is gradually enlisting the eager co-operation of a number of India's most eminent artists. But, of course, it is, as pioneer work always is, very uphill.

The disappointments and the upheavals are many, but Rukmini is indomitable, and she will triumph out of sheer will-power made irresistible by her unswerving devotion to our Masters and her complete dedication to Them of all that she is and does.

Her artistic influence upon Adyar, an influence very sorely needed, is already making itself felt, and a special Beauty Committee meets from time to time under her chairmanship to pass decisions upon plans and proposals. I am especially hoping that she may be able to rouse in all of us residents that musical appreciation at present so sorely lacking, and the absence of which compares somewhat unfavourably with the outer world's capacity to appreciate.

When the time comes for a world tour, I know full well she will electrify every audience no matter what part of the world, which comes to witness her Art. Art will then be begun to be realized as one of the greatest unifying forces in the world, for it will be perceived to be one whencesoever its source.

I pay very fervent and affectionate homage to these four great warriors, for they are among the greater pillars in the Temple of Theosophy and The Theosophical Society.

Under the inspiration of one or another of the personages who have been associated with our Society, many Movements and activities have emerged with their root-base in Theosophy, though having no connection whatever with The Theosophical Society save that they were started mainly through members or energized by them. Only the Esoteric

**GREAT
MOVEMENTS**

School of Theosophy, founded by H. P. Blavatsky and at one time chartered by H. S. Olcott, is an integral part of The Society itself. The others, including Co-Freemasonry, the Order of the Star in the East, the Home Rule and National Educational Movements in India, the Theosophical Order of Service, the Liberal Catholic Church, the World University, the World Religion, are but expressions of the genius of these great people. The Society can never have any official or non-official connection with any movement or activity save as these may be chartered as an integral part of it. Nor would it be right for anyone to assert that any particular movement or activity is *de facto*, however little *de jure*, an accepted interpretation of Theosophy or virtually an object of The Society.

A wave of a particular movement passing through The Society may lend colour to such an assertion. But that is all.

I do not think any Movement in the world has had showered upon it the rich measure of religion, philosophy, science, and now of the arts, of the four Yogas of Bhakti, Gnana, Raja, and Karma, as has been showered upon Theosophists, much of it little less than sensational in its nature, yet ringing with Truth.

Vistas have been opened which were thought to be forever closed or discoverable only by the very few.

Veils of ignorance have been lifted, and though most of us are still dwellers in the plains, a panorama of great distances and of hills and mighty mountains of Truth has become manifest even to our poor sight. The spirit of eager

mountaineering and adventure blesses and dedicates us. We must travel down the distances. We must climb the hills. We must challenge the mountains. Some of us may say : "Yes, alone, or with just one or two." But Theosophy and The Society, and emphatically the inner organizations, say : "Not alone. Never alone. Ever leading others to travel down the distances, climb the hills and challenge the mountains. There must be none left longer than their Karma demands in darkness in the plains, for part of the glory of travelling and climbing is to witness this glory in the eyes of those who follow after us on the ineffable Way."

The splendour of evolution shines forth in the Brotherhood that ensouls it and in the leadership the older and more experienced travellers have the privilege to offer to those who do not yet know the Great Highway so well.

Naught can be achieved alone. Such is the Truth Theosophy and our Society proclaim to us.

I sum up all I have said in this Address in these beautiful verses
 LOVE on Love, in their great Christian setting, from Myers' *St. Paul* :

Surely one star above all souls shall brighten,

Leading forever where the Lord is laid ;

One revelation thro' all years enlighten
 Steps of bewilderment and eyes afraid.

Us with no other gospel thou ensnarest,
 Fiend from beneath or angel from above !

Knowing one thing the sacredest and fairest,—

Knowing there is not anything but Love.

Ay, and when Prophecy her tale hath finished,

Knowledge hath withered from the trembling tongue,

Love shall survive and Love be undiminished,

Love be imperishable, Love be young.

Love that bent low beneath his brother's burden,

How shall he soar and find all sorrows flown !

Love that ne'er asked for answer or for guerdon,

How shall he meet eyes sweeter than his own !

Love was believing,—and the best is truest ;

Love would hope ever,—and the trust was gain ;

Love that endured shall learn that thou renewest

Love, even thine, O Master ! with thy pain.

Not in soft speech is told the earthly story,

Love of all Loves ! that showed thee for an hour ;

Shame was thy kingdom, and reproach thy glory,

Death thine eternity, the Cross thy power.

George Arundale

they are the triumphs of might and not of right.

I lift up my voice in warning against such movement towards suicide, for the world will need all these countries if it is to achieve its Universal Brotherhood. And I speak knowing that I may be alienating the deeply-prized friendship which has so far obtained between my fellow-members in these countries and myself. On my part the friendship will persist, for I hold friendship as precious above all differences of opinion however fundamental. But I fear lest some of my brethren may think I am attacking their countries and despising them, when I am only pointing out that the spirit at present dominating is gravely injuring their countries' power for good.

There is some justification for Germany, since she has been treated with gross injustice by the Treaty of Versailles. Herr Hitler has restored to her somewhat of her self-respect. [But now has dragged it down into unspeakable mire.—G.S.A.]

* * *

But, like the rest of the Allies, Japan and Italy profited from the great war. Neither has injustices to be redressed. Yet each has offended against the Law—the one in China and the other in Abyssinia.

Let me add that Great Britain might in India have offended against the Law. But she awakened in time, and at present all seems fairly well with the great experiment of drawing East and West together to make the Aryan civilization

a blessing to the world. [I was a false prophet here. The situation is worse than ever it has been.—G.S.A.]

* * *

I am writing as an individual Theosophist who loves all countries, all faiths, all cultures, and is deeply convinced that in course of time the world will be restored to peace and prosperity, the more quickly as more and more we gain the courage to speak and to write without fear or favour, yet in a pure spirit of brotherhood and of deep understanding.

In the service of the Masters we know no distinction of country, nor of faith. We belong to every country, and are dedicated to the service of every country. And while, by the powers that be, we may be denounced as enemies obsessed by hostile prejudices, we must warn if we know within ourselves that we can do no other. At least we warn in friendship and goodwill, as we have had occasion to warn our own countries when the inner spirit has moved us.

I believe in Italy. I believe in Germany. I believe in Japan. And because I do so believe I must give warning against policies which shall inevitably recoil upon them and render them desolate for generations to come, to say nothing of the misery in which they must needs today involve the whole world. [Hatred and revenge will soon plunge the world again into war. We must guard against future wars, and those who have been guilty of atrocities must suffer the consequences, but in a spirit of justice not of vengeance.—G.S.A.]

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price : see cover page iii)

THE STAIRWAY OF BEAUTY

As the man of religion lives each hour by a gospel of consecration to the Will of God, so must the lover of the beautiful so train himself that on all sides, each moment of the day, he greets in all things the hidden beauty of God.

Step by step he must climb the stairway of beauty. The first step is to note beauty everywhere in the tiny things of Nature. What wayside flower, even though it be termed a weed, but is not a mirror of beauty? Once a man seeks beauty, Nature reveals it to him all the time. The mathematical beauty of sea-shells, the symmetrical beauty of trees, the blended beauty of line, shape and colour in flowers, birds and autumn leaves, these Nature provides lavishly. Then other steps follow—the beauty of sunrise and sunset, the beauty of waterfalls, the beauty which no words can formulate of a majestic mountain range; these speak a message to the emotions with a quality of penetration which goes beyond the mind to the spiritual intuition. Then, as other steps still, there are beauty of words, beauty of melody, and beauty of rhythm in the dance. Onwards and upwards the Soul's vision rises, and then is seen the beauty of children, then of man and the maid.

C. JINARĀJADĀSA

who completed Fifty Years of membership of
The Theosophical Society on March 14, this year.



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.

VILLAGE AND ANIMAL WELFARE

I AM dedicating this December Watch-Tower to an account of the wonderful work being done for a very considerable period by the Adyar Village and Animal Welfare Group in the villages round about Adyar. Readers of THE THEOSOPHIST will have heard of the many parts of India which, almost since the beginning of the war, have been in the grips of famine. Of course, India is never without famines, nor without widespread destitution. Out of a total population of about 388 millions it is no exaggeration to say that the vast majority are always half-starving, miserably clothed, and beset by constant anxiety as to whether there will be enough to eat on the morrow.

It is well known that the prospect of life for the average Indian is incredibly low, and that epidemics of one kind or of another carry off millions year after year.

The war has made the situation far worse, and not only are there not enough food-stuffs to feed the people but in certain parts there has been famine such as has not been known for at least half a century. The Province of Bengal has suffered most, the conditions there being so horrible that they do not bear description. In the streets of Calcutta, numbers of unfortunates are dying daily, and the following letter from a young Bengali woman student, published recently in *Conscience*, reveals what sights are to be seen in India's principal city:

I do not know how you are getting on in the South, but the misery in Bengal, the sights in Calcutta streets, are unimaginable. Human beings have been lowered to a state worse than pariah dogs. The day after my examination (M.A.), I set out to go to the pictures with great enthusiasm, but what I saw on the way prevented me from sleeping for three nights. The streets were, and are today, covered with men, women and

children of all ages, lying on the pavements in the sun and the rain, dying and dead. Even as you pass by, one gasps his last. Round the dustbins, human skeletons vie with the dogs for the rubbish thrown in. I have seen people chewing raw fish-scales and bones that the crows and the kites drop about.

But I am not here concerned with Bengal, nor with the very burning question as to where the responsibility lies for the disaster into which the whole country has been plunged. Rather do I want to place on record the great work of the Village and Animal Welfare Group at Adyar, so that it may be known what Theosophists actually do when emergencies arise.

We at Adyar feel responsible on our own account and on behalf of the whole Society for the wellbeing of all who work for us in any capacity, and for the wellbeing of the poor people who live in six adjoining villages to the number of about 6,000 men, women and children. The Society has its Welfare Fund out of which our workers and their families are helped in innumerable ways—for the education of their children, for the rebuilding of their huts when destroyed by rain or fire, as they often are, for the feeding of young children and of mothers who have given birth to babies, for the provision of medical and other necessities in case of illness and for means of transport to hospital where necessary, and for many other urgent requirements which are quite beyond the possibility of payment out of the very small wages that alone can be paid.

There had, however, so far been no organized provision for the helping of

those who are not directly in The Society's service.

But in 1925, the year of the Jubilee Convention of our Society, the prevalence of animal sacrifices in large numbers of villages drew the attention of Dr. Besant and Bishop Leadbeater to the urgent need for more active interest in the villagers and their lives. With the most valuable help of one of our finest workers, Mr. P. S. Krishnaswami Iyer, who staged appropriate plays with the help of a number of young people, animal sacrifice was substantially diminished. And so excellent was the work that Dr. Besant wished and supported its organization as a Village Improvement Society under the presidentship of Mr. D. K. Telang, with Mr. P. S. Krishnaswami Iyer as Secretary and with a committee consisting, to start with, of Mr. Rajaram Iyer, the then manager of the Theosophical Publishing House, Mrs. Bhagirathi Sri Ram, wife of our present Vice-President, and Miss Barrie, one of our then residents. The committee also included a villager who eventually distinguished himself by running away with all the records, though what good they could do him I cannot imagine.

Mr. and Mrs. Wood's coming to Adyar caused more interest to be taken in village work and in one of the villages—Damodarapuram—a civic square was built, including a little Temple, a well, and a little night school, which was run for a year and a half by Mr. Krishnaswami and then taken over by the Olcott School under the charge of that capable worker, Mr. M. Krishnan, who did so much for the children of his

School and always collaborated especially with his excellently trained Scouts in all village activities.

Groups of workers were now formed under the guidance of Mr. P. S. Krishnaswami Iyer, ably helped by Mrs. Bhagirathi Sri Ram. Another civic square was also opened at Chekkumedu, this time by Shrimati Rukmini Devi, and it seems that I gave to the Olcott Kuppam a little building for a school (also taken over by Mr. Krishnan of the Olcott School), and a hall for musical entertainments. The Adyar Youth Lodge at this time took an active part in propaganda work. The District Board of Chingleput, within the area of which Adyar Estate is situate, gave a well to the same village at the urgent request of the Village Improvement Society. Everywhere existing wells were repaired and even a mass education scheme was tried but could not be continued for lack of funds.

In 1942, under the increasing pressure of the war, came the beginning of the intense activity which is the subject of this Watch-Tower, for in that year Shrimati Rukmini Devi started a group, largely in connection with Air Raid Precautions, for the Adyar Estate and the surrounding villages. Lectures were given on how to respond to A. R. P. needs, trenches were dug by the villagers under suitable supervision, provision was made for alarm bells which were duly installed, and leaflets were published giving the villagers an idea of the nature of the war that was becoming more intense every day.

The evacuation period when women, children and old people were requested

by Government to leave Madras, was a period of great turmoil and difficulty for the villagers. Driven by fear, many men accompanied their families. Many others were left behind without food, being without facilities for cooking. A small community kitchen was started to help them, though for lack of co-operation it operated only for a short time. The families evacuating to and taking up their abode in the outlying villages were for the most part without water, food, and other help save that which could be given by relatives, and were glad to return the moment they were permitted to do so, starvation serving to override their previous fears. The animals also were evacuated to places of safety, and long treks of cows, goats, and other household animals could be daily seen leaving Madras. In every way possible the Village and Animal Welfare Group helped these terrified people and their animals both in their outgoing and return. One way of helping was the formation of Patrol Groups of Young Villagers whose presence helped to allay fear.

During this year, there was a tragic fire in one of the fishing villages where many huts were destroyed. Every one helped to alleviate the distress and many donations were utilized to repair the damage, a large donation being given by Madame Montessori who was in Adyar at the time.

In connection with the shortage of paper, a paper-making industry was started for the villagers in which they were fairly successful. An Animal Dispensary was also started under Shrimati Rukmini Devi's direction to give the

same protection to the animals which was being given to human beings.

In 1943, May the 18th, the present **THE PRESENT WORKING GROUP** Village and Animal Welfare Group developed out of the 1942 Group under Shrimati Rukmini Devi's continued direction. In the work of this Group the Besant Theosophical School under the guidance of its devoted Headmaster, Mr. K. Sankara Menon, M.A., is taking considerable part. Every week groups of students visit the villages, help to wash the children, sing to them, play games with them, help the villagers generally with food and clothing, and stage periodical entertainments. Mr. P. S. Krishnaswami also pays weekly visits to villages and seeks out specially needy cases and in many other ways may be said to be the life and soul of the Group. Another of our regular and most valued workers is Miss Padmasini who is ever watching to give assistance and medical aid to those in need and who takes an active part in all the village work.

The Theosophical Society Baby Welcome also co-operates under the direction of Shrimati Bhagirathi Sri Ram, but this activity is not part of the Group, since it is largely directed by Government.

Mrs. Jane Clumeck, a comparatively new resident at Adyar, has achieved extraordinary success, not only in organizing the Group but also in being a liaison officer between the Group with all its work and the Government officials concerned. Of course, I do not know what we should do without any of these Village and Animal Welfare Group

workers, but we have never before had any really competent organizer, and Mrs. Clumeck is showing herself not only to be as indispensable as anyone can be but also to be a veritable god-send. Other workers are Mrs. Jayalakshmi Subramaniam; Miss Pinchin, a very excellent Montessori teacher in the Besant Theosophical School; Miss Vreeswijk, a young Dutch lady who is very keenly interested in Animal Welfare work and is one of the Secretaries of the Madras Cow Protection League; Mr. M. D. Subramaniam of our Engineering Department, Mr. M. Subramaniam, a teacher in the Besant Theosophical School who is very especially interested in the animals; Shrimati V. Lakshmi, the indefatigable nurse of the Baby Welcome, who spends her entire time in service of the poor; and the family of Mr. P. S. Krishnaswami, including his daughters, Sarojini and Bhuvana. In fact, Mr. Krishnaswami's family is one of the most wholehearted families I know in the service of the poor, whether these be humans or animals. In addition to these, practically all the residents, either directly help the Group or help the families of their own servants; while numbers of girls and boys from the Besant Theosophical School are intensely eager to do what they can to help their poorer fellow-citizens; and then there are very many villagers who give a very special kind of help by reason of their exceptionally intimate knowledge of village life.

I have already said that this Group serves at least six of the surrounding villages with their population of about six thousand. But in reality it serves

more than these, for there are villages not far off which clamour for the help we feel in duty bound to give to those who are next door to our next-door neighbours.

Besides her contact with the poor who come to the Baby Welcome, Mrs. Sri Ram informs me that she visits ten to fifteen families weekly, while Mr. P. S. Krishnaswami besides his collective contact through Bhajanas and games, interviews at least four men and eight women per week, and a large number of young people. It appears that the Besant Theosophical School sends out from seventy to eighty young people every week to do what they can to help.

I have already suggested above the nature of the help given—
HOW HELP IS GIVEN mainly it has, of course, to be food. I shudder to think how many more poor people might be starving in these villages but for the continuing service of the Village and Animal Welfare Group. For a number of years, village sports were organized for the youth so as to accustom them to favourable recreation.

Medical assistance has also to be given as, for example, sending lepers to the Leper Colony if at all possible: in any case, having them examined and treated in local clinics. Other medical examinations also take place regularly and, where necessary, villagers are transported to a hospital for special treatment. Our resident medical officer, Dr. Gopalan, deserves deep gratitude for his unremitting attention to the needs of the poor.

Where possible, also, children of school age are sent to school, the neces-

sary fees being paid where fees are required, books being given and clothing, especially the latter, as otherwise the children might not be able to go to school at all. A very careful census is taken of all the villagers including every relevant detail. In this way help can be given more wisely and more promptly. Money is also given for the repair of houses, for the provision of leaves for roofs, and so on, and Bhajana parties,—that is to say, groups of people who go about the villages singing religious songs—prove most welcome. Under the head of Animal Welfare, talks on the care of animals are regularly given, dry cows which might otherwise be sold for meat are housed and fed until such time as they can again give milk.

These are only a few ways in which the Group works. The obstacles in the way are, mainly, official red tape and a lack of workers knowing Tamil and being able to enter into the spirit of the villagers' life. At one time financial difficulties were very great, but the financial situation is somewhat easier now, even though funds are urgently needed.

It is practically impossible to raise the standard of living, urgent though it may be, as this is a problem that depends for solution on All-India action, and in India's present disunited condition this is an almost insuperable obstacle. And neither is it possible to improve the education now being given in the average school. The village children need vocational education more than anything else, and for some time the authorities of The Theosophical Society have been considering the

possibility of sending children to The Society's various departments for practical training. But so far this has not proved feasible, for various reasons, including the rigidity of the educational system itself, and an ever-increasing desire among the schoolchildren themselves to go out into the world at the earliest opportunity where they often think they can earn very substantial wages. And the advent of the war with the need for workers in innumerable Government departments has accentuated this desire, though in the case of some of the young people a certain amount of vocational training is available.

The Group has made many contacts with outside societies and organizations working for the alleviation of suffering. Mr. C. Jinarājadāsa and Shrimati Rukmini Devi were in turn Presidents of the South Indian Humanitarian League, a valiant defender of the rights of our younger brothers, the animals, Rukmini Devi now being Vice-President of the League. As has been said, Miss Vreeswijk is Secretary of the Cow Protection League. The Group has worked in close co-operation with the Servants of India Society, the Madras Christian College, and other village Groups, and has given valuable advice and help to workers endeavouring to organize similar Groups throughout India. Government officials have been contacted, mainly in reference to the food situation, and the agitation of the Group has to a large extent been responsible for the adoption of rationing in what is known as the "Belt Area" around Madras. But the Group has also contacted health officials to put a stop to the open

meat stands in the villages and general cruelty to animals, as well as in connection with the help given to lepers.

The Village and Animal Welfare Group is, of course, mainly concerned with the coolie and the labouring classes, with the so-called "outcastes" now termed "Harijans," (Children of God), river and sea-fishermen, and others. These elements comprise the villagers for the most part. But The Society itself absorbs a large number of villagers in its garden and other departments and takes care of them, so that whenever they are in need their need is certain to be known and to receive attention.

The cases of greater distress among the poor of the villages are without number, and descriptions of them fall far short of the reality.

**SOME CASES
OF GREATER
DISTRESS**

There was a man who had come from another village because there his house had been burnt down and he had lost everything, including a small plot of land. He came here to one of the villages and worked as a coolie, bringing with him his 20-year-old wife and 3-month-old baby. His wife suddenly became very ill and the man had to stay home from work to care for her and for the baby. With no money came the difficulty of no food, and the case came to the attention of one of our Group. The wife was sent to a hospital to which admission was refused as she was suspected to be an infectious case and the same happened to whatever hospital she went to, so she returned home. Because of this desperate situation, the husband decided that the only thing to do was

to return to his village where his mother could look after the wife and baby while he found work. The Group provided food and clothing and the trip back, so that a new start could be made by this unfortunate family.

Then the case of the washerman with no relatives, who was sick and helpless and had his hut burnt down. The Group is caring for him, giving him food and clothing until he is well enough to resume work. Then there was the young evacuee girl of 18 years stranded because she was not yet being taken care of by the Government and she did not know where to turn. The Group has arranged for the Government grant to be given so that she is no longer destitute. Another case, one of many, where a woman about to be confined had no clothes either for herself or for her baby. The Group provided the necessary clothes, so that mother and child would be warm enough and covered. Many cases are discovered which should go to the hospital but the necessary funds are not always available for the conveyance. But the Group has to try to be ready for all emergencies.

In one of the villages there was a woman whose husband had deserted her. She had a small baby and was too weak to do ordinary work. Food, clothes and light work were needed, and the Group took the necessary care. In another village was a young widow of 25 years with five children. Her husband had died some months before of cholera, and she was living in a half-built cottage which was completely wet when she came under the notice of the Group. She was given work to do and

money for the completion of the roof and was immediately provided with food.

The children in one of the fishing villages who cannot afford to come to school as they have not enough to eat, are fed daily with one meal so that they can continue their education.

In a fisher-village two very desperate cases were found. One a fisherman who possessed no property—nets, boats, etc. He was only paid for whatever little work he did and it came to about three annas daily. He had five children and a mother and the roof of his hut was blown off. Then another fisherman had night-blindness and so he could not fish at night which was the best time. For his day-fishing he earned only about four annas (four pence) per day. When some members of the Group saw him, his wife and daughter did not want to be seen as they were only covered in rags. They had had no food all day and as they had been helped by the neighbours the day before, their borrowing capacity was exhausted.

Husband and wife unemployed with eight children; a boy who faints at school due to undernourishment, and so on. Cases and yet more cases, each one more heart-rending than the next. The Group takes them all as they come and deals with them as best it can, but to see human beings living in such wretchedness makes one realize that the New World must wipe it all out.

Just as there is much steady work done on the human side of the Welfare Work, so also there has been and still is a great deal to do for the animals

THE ANIMALS

which is the other preoccupation of this Group. General work is always going on such as animals being constantly taken to the Saidapet Hospital for treatment or the Doctor being asked to come here to treat a case; being called to the villages to care for some suffering animal, many being taken care of at our Animal First Aid Dispensary by Mr. M. Subramaniam of the Besant School; trying to stop the overloading of jutkas which are drawn by poor undernourished overworked horses; trying to stop heavily laden carts going along sandy roads where the wheels become embedded in the sand and the tails of the bullocks are cruelly twisted or they are beaten with the stick side of the whips to force them to pull the cart out of the sand, and so on. Then the animals at our own Dairy are looked after and now it has been decided to have a veterinary doctor come to look at them regularly to regulate the fodder and to keep them in good health.

Many special cases also come to the attention of the Group and are dealt with in the best manner possible. A report came of a she-goat which had been ill-treated by a neighbour of the owner and in consequence one of her hind limbs was broken. The goat was sent to the hospital but only some paste was applied and the limb was not set, and as this was not satisfactory, Mr. Subramaniam undertook to set the limb so that it healed and the animal was able to use it again. As the owner was not able to do anything the Group reported this to the proper authorities and the man responsible for the beating was made to pay compensation. Then

the case of a horse which was injured and the owner assured the Group that the animal was receiving medical attention. A few months later it was found in a bad condition and the Animal Group dressed the multiple injuries, but suspected that the animal could not survive and so sent for the veterinary doctor who confirmed their suspicion and advised them to relieve the horse of its suffering because of its miserable state.

But some of the finest work has been done in connection with the horrible evil of animal sacrifices, which is still protected by Section 11 of the Prevention of Cruelty to Animals Act where it is stated not to be an offence to kill any animal for religious purposes, etc. The Group has for many years been trying to stop this practice. Mr. P. S. Krishnaswami Iyer, Miss Rie Vreeswijk, Mr. Felix Layton with the Youth Lodge and others and in connection with the Humanitarian League through one of its most valued workers, Mr. T.S. Sri Pal, were the band who have been working for many years. They have been regularly going to a village about 35 miles from Adyar where thousands of goats were regularly sacrificed. The Group sang songs against this custom especially composed by Mr. Sri Pal and managed to save many animals. Miss Padmasini was the leader of this singing group and did valuable work in propaganda against animal sacrifices as she was able to influence the women and convert them from this practice.

At one of the most important temples of Madras, Tiruvattiyur Temple, Shrimati Rukmini Devi induced the trustee

to take bold action to stop this barbaric practice which had been the custom for over 300 years. At another temple it was definitely stopped, and Mr. C. Jinarājādāsa went afterwards to purify the place. The villages around Adyar in a public notice thanked Dr. Besant, Bishop C. W. Leadbeater, Shrimati Rukmini Devi and Mr. C. Jinarājādāsa for stopping the sacrifices. Now many of the temple sites are used as camping grounds by the military, so the villagers fear to go there and carry on their worship. This evil of animal sacrifice is a terrible superstition in this country and the Group will not rest until something permanent is accomplished for its cessation.

Knowing as well as I do of the miseries in the India of today, I sometimes wonder if Theosophists would care to come to this country if they knew that while they were living their comfortable and awestruck lives they were surrounded by all the horrors I have described above. These six villages, about which I have written, are immediately adjacent to Adyar, and it is but a few hundred yards between all our comforts and conveniences and all their destitution and ugliness of living.

But I suppose it is well that our members should come to study here and to roam about India revelling in her gorgeousness of scenery and of monuments. It is doubtless well that they should dwell awhile in what to us all is a sacred place, to visit the rooms in which H.P.B. and H.S.O., A.B. and C.W.L. have lived, to gaze upon the exact spot where the Master came, to feel impressed with the sight of the

Great Hall and of the famous Adyar Library, and to be shown the very place where the noted "Roof Talks," were given. It is doubtless well that they should find re-creation in the stirring atmosphere of Peace and Power, almost tangible even to the casual visitor from Madras. Adyar is indeed the Mecca of the Theosophist, to which he should go on pilgrimage at least once during his lifetime and oftener if possible.

But in these days there is a harrowing intensity of distress among the people throughout the country, and whatever other duties may be the lot of our International Headquarters there is the most urgent duty of setting an example of practical Brotherhood to those—human beings and animals—who may be rightly said by reason of their immediate neighbourhood to our Headquarters to be under our protection.

The nucleus of Universal Brotherhood which is the great Faith of every one of us includes these poor unfortunates and makes them members of our world-wide family.

What kind of Society should we be if, while offering Brotherhood in principle, we ignored it, and therefore denied it, in practice?

The cases of distress enumerated above are just typical of the general condition of the village folk. They are wretched to the last degree. The prices of foodstuffs have soared beyond belief. The price of cloths to cover the nakedness of men, women and children is absolutely prohibitive. Rightly have many foodstuffs been rationed, but what is the use of a permit to buy when there

is no money wherewith to purchase? Wages are, for the most part, just a few pence, six pence on average a day. Illness is a luxury which none dare afford, or, if they have to afford it, reduces them to starvation and death. Since clothes cannot be bought, and since something must be worn in order to work, many will be reduced to hiring a cloth or two, probably from a local washerman, for which an almost impossible sum has to be paid every day. Children cannot go to school for want of just a loin-cloth. But even if they have this luxury they will often faint at their desks because they have been forced to come without anything to eat.

All this, and more, is what our Society is now up against. India is *not* out of the war. The war has descended upon her with a vengeance. People in other lands may be almost starving. People in India have passed this stage. They are almost dying.

We at Adyar live in an oasis, as can be seen by an article in this issue on "The Cost of Living at Adyar" which gives the basic necessities of the resident. Surrounding us is an arid desert. If we are ill, we have doctors and medicines and nursing-homes and cessation from work—if we live in the oasis. But those who live in the desert have only the attention the Adyar Village and Animal Welfare Group can give. To think of a nursing-home is, of course, ridiculous, but the poor people ardently dislike hospitals. They are afraid of them. They are afraid of all the cold paraphernalia of hospitals, of what may be done to them with it all. They are afraid of the uniforms of the staff and

of the visits of the peregrinating doctors. They are afraid of the medicines, and they are lonely—torn away from their squalor and their loving relatives, if they have any. In the hospitals inevitably there is vocal misery all around them, and their own misery becomes intensified. In their "homes," in their dirty little air-bereft and over-crowded huts, they can at least hide away and their own folk can smother them with vocal concern. And, as I have already written, only with the greatest difficulty, and when the worst comes to the worst, can they afford more than a short period of illness. Where are the wages coming from if they do not work? But the Adyar Village and Animal Welfare Group gives all possible help, and with its aid many villagers can now afford to be ill if necessary.

We of the oasis have no difficulty about clothing. It may be a little more expensive, but still we can buy it. But the people of the desert must gradually descend into rags and at last become so ragged that they dare not for shame go out of their huts even to work. Again our Group comes to the rescue, but six villages are a heavy burden, even though The Society itself gives the Group financial support.

And so we drag on, as best we can, and the war drags on, making the situation more difficult day by day. India has not been invaded either by the Japanese or Germans, though we have known a small air raid or two, but she has been invaded by a starvation in an intensity she has rarely known before, and in its wake come cholera and plague and dysentery to



During the recent floods at Madras parts of Adyar were under water. These pictures were taken on Sunday, 10 October 1943, and shows (1) the Dispensary (St. Michael's); (2) Subbiah Chetty Avenue; and (3) the Palm-Grove with the Buddhist Temple.

add their devastation to the prevailing ruin.

I do not want to be morbid about all this, but I do not want anyone to turn away from all the ugliness I have described, for such facts as these must be faced by Theosophists and changed.

If friends visit Adyar after the war, as I most earnestly hope they will, I want them to come in a spirit of active sympathy for the overwhelming distress as well as with the reverent joy of an awe-inspiring pilgrimage. I want them all to come in a spirit of helpfulness, even though there is little they can do in conditions which need the attention of the expert.

I am sure they should spend some time when they first come to Adyar trying to understand the problems of the poor, and I am also sure they should make an effort to learn the Tamil language. In this respect we of Adyar have failed. Most of us know no Tamil at all, or only a few cockney words useful in giving direction to servants. The villages are thus to all intents and purposes shut off from us. Fortunately there are a few Indian members who are heart and soul in all this urgent work, and it is they who save us from the reproach of a very real illiteracy—we cannot either read or write or even speak the language of the people who are our next-door neighbours, and mostly our fellow-workers.

As I write this Watch-Tower we are in the midst of a tremendous storm of violent winds and pouring rain. We do not know if it is our usual monsoon or

not, for the war has played havoc with the weather. Ordinarily, our second monsoon should be in November, but it may be that this is the November monsoon taking place in October. It does not matter. The result is the same—villages near the river swept away, and everywhere huts drowned in water, the inmates escaping with difficulty and often losing all their possessions. News already comes to me of one gutted village and of its inhabitants fleeing to the protection of adjacent buildings. The Theosophical Publishing House is one of the refuges, and in it will be found crowds of villagers huddling together for warmth, yet still shivering with cold.

The Adyar River becomes a tremendous torrent pouring its way down to the sea, entirely submerging the large island which is in the middle of the river between the Adyar and the Madras banks. As I look at it from my veranda I see fragments of bedsteads, of benches, and of all other kinds of furniture being swept rapidly to the river's mouth. Two dead bodies have so far been found in the river, and a poor buffalo stands stranded on a little piece of higher ground in the middle of the river's island. She was rescued as soon as it was at all possible to reach her. She was carried down the raging river, and, *mirabile dictu*, survived. Crowds are frantically trying to rescue the wood as it comes rushing down—fire-wood is almost unobtainable save to the more well-to-do. Much of Adyar is under water also. People are everywhere trying to salvage what they can. Standing or crouching on the river-banks,

**NOT MORBID-
NESS BUT
SYMPATHY**

FLOODS

gathered in crowds at the mouth of the river, and on the sea-beaches, watching the torrent from the Adyar Bridge which connects us with Madras, are an impromptu salvage corps, and the whole day at least there will be vigilance.

I think of all this as a sad witness to the devastation which has been caused everywhere. No fishing, and therefore no livelihood is possible, and all the fisher-folk can do is to wait until nature becomes less warlike, more peaceful.

This is, as may well be imagined, one of the hectically busy times for the Adyar Village and Animal Welfare Group. Succour of all kinds is urgently needed. Perhaps some animals have been swept away. In any case, village crops have been ruined, clothes have become unwearable, foodstuffs have become sodden and uneatable. Fever is rife, with death the result of lack of power to resist. Already, as I write, one death in an adjoining village, a lonely man living all by himself, for he has no relatives, and my servant has to go to make the cremation arrangements and dispose of his few belongings.

To make matters worse, the storm has deprived us of electricity for about a week. Hurricane lanterns, petromax lamps, take its place so far as rationed kerosene oil allows and this is only a minimum ration to houses usually supplied with current. But we are in an extra-sorry plight, because our sanitary arrangements, dependent as these are on the electrical pumping of water into high level tanks, have entirely failed us, and we have to have recourse to other expedients.

In the midst of it all, with no sirens available to scream aloud their warnings, there was just a playful little Japanese attack on Madras. Hardly any casualties, a bomb or two hurled down to miss their mark, and some back growling on the part of the Madras defences. I think our Japanese adversaries will consider twice before they try again.

At last all is well again. The floods subside. The electricity returns. The rivers behave once more. The tanks are filled. But there remain thousands of homeless to be fed and sheltered until they can rebuild their huts and resume their occupations, some at Adyar, most in Madras.

But much more work, believe me, for the Adyar Village and Animal Welfare Group. Hands will have to go deep into pockets to meet the new danger, and we shall need many more workers.

So do we live day by day, not only carrying on the routine work of the Headquarters, with every department working at high pressure, and all kinds of problems demanding daily solution, but zealously attending to the needs of the thousands of villagers who look, and who must not look in vain, to us Theosophists to show that we are Theosophists.

I may not have written the kind of Watch-Tower to which readers of THE THEOSOPHIST are accustomed and which, perhaps, they expect. But I have been anxious that our members in all parts of the world shall not only know Adyar as the centre of our whole Movement, but also Adyar as a great refuge of the destitute, as a very practical

NO ELECTRICITY

ADYAR AS A REFUGE

exponent of the Brotherhood which is the heart and the life of our Society. I hope our members will, perhaps, be prouder of their Adyar as they read of the blessing Adyar is to the surroundings in which it is set and that they will come with the longing to pay homage to Adyar by giving her of their best and keenest. They can only receive from her as they give to her.

But let them never forget that our revered Masters chose India to be the heart of The Society, because India is the heart of the world. They must come in the spirit of coming home to a wonderful Mother, even if they do not yet know her as she really is. She has been glorified by The Society's greatest Leaders, and the Masters Themselves have told us how They cherish this Motherland of Motherlands. This should be enough for all.

Let our Theosophical pilgrims, therefore, come to India reverently, expectantly, eager to sit at her Feet to learn of the nature of Truth and Brotherhood. Let them come to India, leaving all pride of race behind them, all sense of superiority, all conviction that the civilization they leave is higher than the civilization to which they come, all unfavourable comparison between the literacy and culture of the people of the West and the literacy and culture of the people of the East. Let them seek beneath the apparent crudities of the illiterate those qualities which still make the people of India incomparable. And let them seek rightly to gauge the glories of India's past—unfathomable as these may seem on the surface and defiled by the ignorance of the so-called

scholar as well as by the senseless converting mania of the proselytizing element both in India and abroad.

Forty years ago I came to India as to a Promised Land. Now after all these years of strenuous activity, more than ever is she my Promised Land, even though I have already received from her infinitely more than I could ever have dared to hope. Her Blessings are inexhaustible, for she is the Mother beyond compare, and I am sometimes sad to think how poorly I have served her. But at least I came to India as a humble worshipper, following, from far away, in the footsteps of my Guru in the outer world.

Come to India and to Adyar, brethren, but come humbly and reverently as approaching an Altar, and while you become thus hallowed, learn all you can, understand all you can, give all you can, and bless the places whence you come with the Blessings I pray you may receive.

As I conclude this Watch-Tower I hear that some good friends in South Africa, Mr. and Mrs. St. Leger, have just sent by telegraphic transfer the sum of Rs. 650 (about £49-3-4) for the helping of our Village Group work. We are all very thankful for this generosity and shall make the very best use of it.

We are very happy to receive such kind gifts, and I need hardly say we are in urgent need of them, even though The Society feels its duty to be to help all it can.

We are hoping in course of time, and as funds permit, to establish funds out of which urgently deserving cases may

be given a certain amount of succour. But my special hope is that some day we may be able to erect a model Indian village wherein all the poor people in our vicinity may be decently housed in accordance with their modes of living, but in clean and sanitary conditions and with some regard for beauty. But the ownership of the land will be our first difficulty, while the second will be the legal implications of our housing all these people—rent, conditions of occupancy, etc. But I am quite clear that squalor and wretchedness must be removed from all proximity to Adyar, and that we must set an example of helping the poor to lead better and happier lives.

For the urgent immediate work of keeping away the ravaging wolves of starvation and other ills from the doors of the village huts, and for the larger work described above, we shall need funds. The more so since The Society's resources will be strained to the utmost under the heavy load of its responsibilities in the direction of helping the submerged Sections in innumerable ways, and in relieving the war destitution of many of its members.

I want, however, to insist that while we are always thankful for contributions from our Indian brethren to the Adyar Village and Animal Welfare Fund, their charity must begin at home. I would far rather they gave what they could to the alleviation of those in distress in their immediate surroundings than that they sent their help far away. Perhaps a small proportion of whatever they are able to give might come to Adyar as the Centre, but most of their funds

must be dedicated to the alleviation of distress in their vicinity, a distress which they should already have been busy to discover. There cannot be a single Lodge which has not deep distress round about it. Is any Lodge more than a mock Lodge, the members of which are not, in these catastrophic times, doing their very utmost to show that their belief in Universal Brotherhood is practical?

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"HIS MAJESTY'S OPPOSITION"

Personally, I am quite sure that the general policy I follow is the best that can be expected from me having regard to my obvious limitations. I think, I hope not over-presumptuously, that on the whole I am doing the best I can to transmit the Light of Theosophy as I see it, and that I am trying as far as in me lies to further the purposes of The Theosophical Society.

I am equally sure that those who, perhaps, very radically differ from me are no less honest, and within their limitations are as true as they know how to Theosophy and to The Society.

But why should we pour wrath and contempt upon each other simply because we differ? I would not dream of insisting I am right in what I do, or in a tithe of what I do. But I think I may be allowed to say that I do my best. If I am unable to agree with those who radically differ from me and I cannot adopt their policies, perhaps so much the worse for The Society. I am always open to conviction, for it little matters to me what policy prevails so long as

the vast majority of my fellow-members are convinced, and so declare, that it represents to them the true purposes of The Society.

I cannot help thinking of my good colleague, Mr. A. E. Smythe, General Secretary of the Canadian Section, who for a long time has deemed it right to declare that no good can come out of Adyar, and that Dr. Besant, Bishop Leadbeater, Mr. Jinarājadāsa, and of course myself, have been ruining The Society and setting at naught the principles laid down by H. P. Blavatsky for as long as he has thought fit to expose us for what he thinks we are.

Well and good. He is certainly entitled to try to save The Society from those whom he regards as its evil geniuses, though, of course, the term "genius" is entirely wrong even if substantially modified by the adjective "evil." After all, he is only following in the footsteps of Mr. Judge who had occasion to denounce Dr. Besant either as a black magician or an instrument of black magicians, I forget which.

I never reply to Mr. Smythe's denunciations, for he is well entitled to air them and gain for them what approval he can. He is as sure as he can be that he is right. So am I as sure as I can be that Adyar is fulfilling her purpose as the Headquarters of The Society, and that Dr. Besant, Bishop Leadbeater and Mr. Jinarājadāsa are trusted

agents of the Masters who founded The Society.

I am glad that Mr. Smythe loses no opportunity to assail Adyar and all its works, and Dr. Besant, Bishop Leadbeater and Mr. Jinarājadāsa and all their works.

More power to his elbow if he thinks it to be a righteous elbow. I feel the utmost friendship for him and his honest outlook, for if we may arrogate to ourselves the title of His Majesty's Government, since the direction of The Society is for the moment in our hands, surely Mr. Smythe and those who endorse his opinions may be called His Majesty's Opposition. And where would a Government be without an Opposition?

Far from denouncing him and what he says, I prefer to remain silent, not in contempt but as a sincere recognition of the perfect freedom of every member to serve The Society in the ways he thinks best.

I am sure Mr. Smythe is exercising this freedom, largely with myself as the whipping-boy. But what are Presidents for if not, among other things, to be whipping-boys? Both my predecessors were whipping-boys before me. Now it is my turn to suffer chastisement gladly.

But Mr. Smythe and I will at least agree that *Magna est Veritas et Prævalebit.*

George S. Arundale

MANY LABOURS FOR PIONEERS

BY C. JINARAJADASA

[Opening Address by Mr. Jinarājādāsa, President of the Congress, to the Nineteenth Congress of The Theosophical Society in Europe, Fortieth Anniversary, 11 June 1943.]

I DESIRE to review briefly our work in past years, and survey what still needs to be done. Since the days of H.P.B. the role of Theosophists has been that of pioneers to open tracks through wastes and jungles and remove obstacles. The first great piece of work done has been to introduce the subject of Occultism. H.P.B. began it with the vast material regarding the phenomena of the Unseen, Psychism and Yoga presented in her *Isis*. If today almost every bookshop has a work on Yoga, it is due to the pioneer work done by Theosophists through their many lectures on the subject in Lodges. The second piece of work has been for a Brotherhood of Religions. This pioneering work has been successful, since there are now so many non-Theosophical organizations holding meetings and Congresses on the same topic. The third work is for a Brotherhood of Races. This is accomplished at every Theosophical gathering, large and small, and now is being discussed little by little by other groups of people. Our fourth contribution has been to give new ideas on the subject of Education. The simple fact that a child is a reincarnated Ego, possessing already memories of what he has learnt and done, gives a completely new concep-

tion of Education. Little by little this work under other terms than Reincarnation is being taken up by others. The fifth great contribution is that done during the last twenty years to proclaim that Art fundamentally is a revelation of Divine Life. Of all these pioneering labours of ours it can well be said :

We were the first that ever burst
Into that silent sea.

SCIENCE

There are three topics in which, among many others, we can well act in the role of pioneers. The first is with regard to Science. Theosophy admits entirely all the facts of Science but not necessarily the conclusions deduced from them by scientists. We know that each generation of scientists is positive regarding what they term "exact science"; but we must also remember H.P.B.'s sarcastic comment—"exact", chiefly, in finding it is inexact every leap year." Our emphasis from the beginning has been that the universe has a purpose and that every movement of matter is not mechanical but has a direction controlling it. We admit a divine structure to all things, though there is a rooted objection to postulating the nature of the Absolute as a Personal God. When *The Secret*

Doctrine says that "Fohat digs holes in space" as the first act of manifestation, it is not a mechanical action by Fohat. Today all physicists are agreed that matter is almost another form of mind. They are further agreed that the very basis of matter is force which manifests in geometrical ways. In brief, matter is a kind of a veil or *Māyā* over force. Our pioneering work in this field should be to go one step further and to say that force itself is a kind of veil over consciousness. Therefore even the electron is a pin-point of consciousness. It is this purposive consciousness which reveals itself in all geometrical and beautiful structures such as crystals, flowers, etc. We must lead scientific thinking by insisting that the universe cannot be understood rightly till it is seen as a revelation of consciousness in many grades and forms.

ART

Our second pioneer work should be in the field of Art. Already we have proclaimed to the artist that Art in its essence is a Divine Revelation. The process called "Life" is a flow which is creating the universe throughout the ages. What is not realized is that at the same time this flow is *recreating* everything in new moulds to reveal a greater beauty. In this dual flow of life, a downward and upward, it is the work of the artist to see with his intuition the new moulds which life is creating on its upward way and to reveal them in the Arts. Now, in the main artists are "neutral" to mankind. They stand apart from the interests of men and consider they have a right to create

irrespective of the needs of their fellow-men. It is only a few poets and dramatists who consider that their work is not merely to create according to the urge within them but also to be revealers of a greater message of life to their fellow-men. We Theosophists should be pioneers in telling the artists that their art creations will always lack the touch of perfection till they identify themselves to the uttermost with the destiny of mankind. It is only as an artist feels the great message of Universal Brotherhood, and will sacrifice for it, that his art creations will reveal the true message which he has to give. Artists must come down to mankind to teach men to paint and sculpture, to write poetry, and to dance and sing. They must share their knowledge with us so that little by little all mankind knows the true meaning of what is Art, even if only a few will be great artists.

WOMAN

The third pioneering work before us is one to which we were called sixty years ago by one of the two Adepts closely associated with The Theosophical Society. In 1883 the Master K. H. wrote a Memorandum, which passed unnoticed because He signed it, not "K.H." but with two other initials, "E. O." for "Eminent Occultist." This call of the Master to The Theosophical Society is to understand the true nature of woman and "really appreciate the truths that underlie this vast problem of sex." The trumpet call of the Master on this matter rings out with His words: "On the elevation of woman the world's redemption and salvation hinge." We

Theosophists have been accused of overweening conceit because we appear to have an answer pat to every question given to us. But this vital problem of sex has not been investigated by us. It is true that in 1906 it was found that C. W. Leadbeater had unusual ideas on the matter, but that discovery made such a shock upon Theosophists that they have not recovered from it since then. From that time they have "bypassed" this vital problem. Yet we Theosophists do have much knowledge on many vital topics. Since 1906 there is a vast body of knowledge concerning the *psyche*, as also all the six volumes on sex problems by Havelock Ellis. Ought not a Committee of Theosophists, especially of women, attempt to understand this problem, and to have at least some tentative answers to certain questions?

What is the true nature of woman?
 What is the true basis of marriage?
 What is the true basis of sexual union?
 What about companionate or trial mar-

riage? Or extra-marital union? Or polygamy? It is true that there will be very violent divisions of opinion on all these matters, but these are topics which need to be inquired into by us, and we can do it with the greater general knowledge of what man is and what he is to become. The Adept said that this knowledge, which He stated will be like "the light that never shone on sea or land" was to be discovered by us Theosophists. He stated in His Memorandum that this light "has to come to men through The Theosophical Society."

There will be many other types of work in which we must be pioneers, because the great Adept known as the Mahachohan stated in 1881: "The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity." With such a magnificent destiny outlined for The Society, there are many labours in which we must be pioneers. We have already done much but much more remains to be done.

TRANSMUTATION

In order to bring about transmutation we must first comply with and observe certain ideas and thoughts, that is, woo and win and make them as it were one with our true self, or spirit, to such an extent that they, (the thoughts and ideas), and we ourselves as Egos or Souls, are so attached together that we are as one, united. This is what is meant by at-one-ment, Unity.

In proportion to the degree and extent we are able to do this a corresponding change or transformation takes place thus changing our nature, form or structure, and bringing about a transmutation or transmuting of one

with the other. That is, a corresponding newer form or structure is brought about or into existence, appropriate to, and suitable to, or for, the new or newer life which the thoughts and ideas have given rise to.

This is the changing of the Water of Life into the Wine of Life, with its corresponding spiritualizing of matter, the form or structure of Nature.

Our own nature and constitutional make-up change, as well as helping the rest as a whole, which is termed Spiritual Alchemy.

—T. L.

OUR WORK

BY J. KRUISHEER

THE whole Universe exists as the "work" or "activity" of the Logos; it is the Karma-work of the Logos. "This world would fall into ruin, if I did not perform action" (*The Bhagavad Gita*, III, 24). The continuation of Creation which we call evolution is His incessant "Work," and all growth, all advancement or evolution of all His creatures can only be achieved by their own "work," by their individual Dharma.

All life is work, activity is its specific characteristic, and consequently nothing can be won but by effort, by function alone—effort of volition, effort of thought and emotion, effort of deeds. This applies particularly to the life of The Theosophical Society, of its Lodges, of its individual members. If it is true—as we are told and many of us are strongly convinced this to be the case—that our Society was founded by two August Members, and with the consent of the whole body, of the Great White Brotherhood of Adepts, then indeed it is obvious that our special "work" must be some part—be it a very humble part indeed, individually—of the Great Plan, must be something which is associated with the work of the Brotherhood. The Theosophical Society being Their creation to be instrumental for the fulfilment of certain of Their Purposes, finds it to be its particular Dharma to promote Universal Brotherhood, an Idea or

Ideal which the world at large now is discovering, but of which The Theosophical Society since 1875 has been the almost sole promoter. We may be grateful indeed that our labours have not been entirely in vain.

However, there still lies a tremendous task before us; the Ideal has to be put into practice. It is not sufficient to recognize mentally or even intuitively the value and truth of an Ideal, but it has to be applied. This application we must begin at home—with ourselves, our Lodges, our Society. Notwithstanding the clear and unhesitating definition of the First Object that our Society aims at the forming of a nucleus of Universal Brotherhood, we have made it an organization to propagate certain teachings which we call Theosophy. As true children of the fifth sub-race too many of us have believed that intellectual instruction and knowledge was all that was needed. For many of us also, Theosophy has been an inflexible system of facts, forgetting that behind and within what we are able to conceive as Theosophy, there always must be hidden a yet deeper, more esoteric Theosophy.

This does not mean that we should not study; on the contrary, it should induce us to more and deeper study of Theosophy, even because we so strongly realize that our present individual achievement is insufficient. But it seems that what has been given as

Theosophy exactly covers that knowledge or rather wisdom which mankind in its present situation needs in order to find the proper ways and means for reconstruction. Could we expect anything else, knowing who the Founders are, Those who gave us Theosophy? For this reason we should never forget that what we call Theosophy is intended to help humanity to take the next step that will inaugurate the new era of a more brotherly world.

Our work, therefore, is closely connected with world-events; it does not need much clairvoyance to see that. A more brotherly life to come needs the philosophy of Theosophy in order to understand why the world's salvation depends exclusively on the capacity to change our individualistic age into one of interdependent brotherliness. The world needs Theosophy as it needs Brotherhood. We ourselves who have to bring it about, therefore must know and study it. Study-classes of all kinds—for enquirers, for members only, for advanced members—are indispensably needed. Yet we can improve their influence—and therewith the influence of Theosophy and of Those behind it on the world—if we attend these classes as a means of service instead of with the exclusive intention of gaining more knowledge for ourselves, be it eventually in order to be more able to instruct others. All this is so very personal.

There is quite another aspect of service to be connected with Theosophical study-classes, less of the image-making mind. Uniting to study the Wisdom of Theosophy in brotherly harmony, we may raise our thoughts of universality

to a higher level where, being directed towards universality, our combined thought is much more influential than on the lower. There is less activity here than on the lower, less existence, so that the influence of brotherly study—if rightly done—may be a blessing for the vicinity around us. In this kind of service appropriate to members and Lodges of The Society, we should see the chief reason for participation in Lodge study-classes. Self-advancement is comparatively unimportant and will come automatically.

If The Theosophical Society exists in order to influence public opinion, this can be done in the most efficient way by adding to our ordinary means of publicity and propaganda this technique of invisible help. Dr. Besant once mentioned that she always knew whether a Lodge was properly influential in the inner world by the way the public received and reacted to her lectures. If Brotherhood is lived in the Lodge, we shall automatically attract new members, our work will show better results; if not, no amount of propaganda can ever replace it. Where we hear the complaint that in a certain place the public is not interested in Theosophy, it is time to examine ourselves—not to blame the public.

The Lodge to be a training-school for brotherly life: how to achieve that practically? This inevitably must depend chiefly on the people available. The lead may be given by an experienced Lodge President or by one or more members specially fit for that work with the assent and co-operation of the Executive. The task of an

Executive Committee—as we see it—is not exclusively the business-management; it is immensely more. We cannot escape the truth of the fact that *by its very nature* the Lodge is such a training-school, where members have been karmically brought together with a purpose, a certain Dharma.

Difficulties in a Lodge—has there ever been one without?—are surest indication that the training-school for Brotherhood is actively at work. We should always remember that our thoughts and gossip are creating the general “tone” of the Lodge. Small things quite unimportant often unnecessarily grow into serious matters because we forget to apply this part of our Theosophical knowledge. A member makes a mistake (often he is only misunderstood) and immediately someone spreads the news, condemns it so that the whole Lodge is infected. This is most injurious for brotherly harmony, and it affects both parties. The person accused is attacked by the malicious thoughts and life is made more difficult for him. But the gossipers do not realize that by allowing such thoughts in their minds, they are actually strengthening in themselves the very things they are condemning in somebody else. And the excuse for such an act often is: “We have to acknowledge truth”; and The Society’s motto is quoted as if that implies that we should judge and condemn our fellow-members, even if it be true that they have erred.

This is one example, showing how in countless ways the Lodge acts as a training-school for Theosophical life as well as for the imparting of teachings. The

Lodge management carries the responsibility for both aspects, and only when both are fully understood and rightly pursued can there be the possibility for the third aspect of its work—direct knowledge, the Third Object of The Society. True Occultism is inseparably connected with service work. However, the Lodge is not directly a school for Occultists-to-be, though if rightly used it surely can prepare for it; all work for the Lodge is or should be service.

Every new member should be offered the opportunity to do something for the work. Only if one works for Theosophy can membership be real. One is free to accept or to reject it, but to every new-comer the opening to serve our cause should be offered at once. The leaders of a Lodge should stress that knowledge is of value only if it is passed on, that work for the Lodge is the very best means to keep the fire of enthusiasm burning. It is work for humanity, for the Great White Lodge, and therefore the Lodge in its work in a humble but inspiring way might aim to be as far as possible a reflection and instrument of that High Institution.

Theosophy was Their special gift to presentday humanity, and it is exactly what mankind needs at this very moment, if only we can succeed in dressing it in a new garment, fitted for presentday fashions, tastes and circumstances. The key-note of present generations is not so much study, or meditation, as action. “Theosophy in action” seems to be the method to revive Theosophy and to rebuild The Society. We desire to work for Humanity; can there be a better service at this moment

than to bring the Masters' gift? A member of The Society should be a person of action as well as of study, says our President, and he mentions seven fields for possible action in the world: religious, educational, political, economic, cultural, social, physical. Agreed; if only that work is done in the light and in the spirit of Theosophy and not by blindly copying or repeating common points of view; but may we venture to advise for the moment first to apply this action in all these fields to actual Lodge-work, reconstructing our methods of Lodge-activities? For many years The Society will sorely need all the strength, all the wisdom, all the enthusiasm which all its members are able to give, in order to recover from the severe blows it has received recently. If only that action or work is done in service and not for self, if only the first question is "what can I give?" "how can I help?" and not "what can I get?"

It is the fortunate Karma of all who are privileged to be members of The Theosophical Society that they are able at this crucial moment, in these most difficult times, while the night is still dark, to fore-sense what glories surely lie in front of the Masters' Society. Though perhaps it yet may take several years

of up-hill work, there seem to be already signs of a coming Dawn, of a turning-point. Whether the coming period of intense growth will manifest sooner or later in The Theosophical Society partly and perhaps even to a considerable extent depends on the activity, the enthusiasm, of the individuals who are privileged to be chosen as members of today. Our Dharma is to theosophize the present race. To do this very thing at this very moment, was our Society founded in 1875 and Theosophy given. Individual progress or gain of knowledge for separate units, of course, is secondary to such tremendous issues as confront us now.

Said our President at the last Benares Convention: "Knowing that The Theosophical Society is in the holy, sacred and safe keeping of these Mighty Masters of the Wisdom and that They originally intended it. . . . Our gratitude should demand that we work for Them as best we can, that we give to them all that we can. . . . We must be more than ever faithful to Them and helpful to Them wherever they may have placed us, in city or town or village."¹

Here is our "work" of service, our Dharma defined.

¹ THE THEOSOPHIST, February 1943, page 353.

If there is one thing that we propose to preach and enforce throughout the next year, more than any other subject, it is—CHARITY: unrelenting charity toward the shortcomings of one's neighbour, untiring charity with regard to the wants of one poorer than oneself. Charity is the scope of all Theosophical teachings, the synthesis of all and every virtue. A person who exercises charity under this dual aspect, cannot be a bad man or woman, do what he may.

H.P.B.'S PROPHECY REGARDING RUSSIA

BY ARYA ASANGA

EVER since, from the memorable hour, 22 June 1941, 4 a.m., when the Germans invaded Soviet territory, and Russia proved herself a more than worthy ally of the two great Western Democracies in their fight against Hitlerism, there has been some excitement stirring in the Theosophical camp. The reason for it was a so-called prophecy, alleged to have originally been made by H. P. B., and handed down by A. B., to the effect that the Russian people might succeed the English in the hegemony or leadership of the world, by dint of force of character and fortunate circumstances gradually acquired and jealously guarded by the latter for the last three hundred and fifty years or so. A diligent search was made in the writings of both great leaders of Theosophy for a confirmation of this oral tradition, but up till now without result. The most authoritative pronouncement on this matter is, I think, the one made in print on two occasions by the old veteran Theosophist, author, philosopher and original thinker of no mean rank, Dr. Bhagavan Das. I will make his statements the basis of our discussions, and therefore reprint them here *in extenso*.

BHAGAVAN DAS'S STATEMENTS

I. From *World War and Its Cure*, 1941, pp. 35-36: "A rumour has been current within The Theosophical So-

ciety, from its earliest years. It is said to have its source in the statements of Madame H. P. Blavatsky. The rumour is that, if Britain fails to establish a genuine Indo-British Commonwealth, and thereby to harmonize East and West, and lay solidly the foundation of a World Commonwealth, then the leadership of the Human World would pass away from Britain (so far given [?] to her because of some special qualities of the Anglo-Saxon sub-race, one of the latest off-shoots of the Aryan Race); and *some other nation* would be given [?] the chance by the Invisible Spiritual Hierarchy which guides human evolution, which most members of The Theosophical Society believe in. The present writer heard confirmation of the rumour from Dr. Annie Besant. I think she has mentioned it somewhere in her published writings also."

As already mentioned, vain have been the efforts so far to find anything about this prophecy either in A.B.'s or H.P.B.'s publications. I further note that the name of the possible candidate for the superseding of the English is not divulged here. That is first done in the next piece.

II. From *The Fundamental Psychological Principles of Social Reconstruction*, 1942, pp. 16-17:¹ "As H.P.B. is said to have prophesied, if Britain

¹ Originally published in the September 1942 issue of THE THEOSOPHIST.

fails to do what she has in her power to do, pre-eminently, without any difficulty, *viz.*, to establish a British-Indian Commonwealth at once, and thereby lay the best foundation for a World Federation of East and West, then the leadership of the world will pass away from her, and after terrible sufferings for Humanity, will be given [?] to Russia, which will by that time have approximated very close to the Principles laid down by Manu for the organization of the Human Race, Principles applicable to, and intended for the Whole Human Race."

H.P.B.'S PATRIOTISM

Faced by this testimony of Dr. Bhagavan Das, I have no doubt that some such statement regarding Russia has indeed been made by H.P.B., but what I can and do not feel sure about is of course the exact way in which she has said and meant it. In the form in which it has come down to us through the medium of A.B. and Dr. Bhagavan Das, I feel very strongly present the personalities of these two, the former as a loyal and devoted member of the great *British Commonwealth of Nations*, the latter as an equally loyal and devoted member of the ideally, if not materially and politically, no less great *Indian Commonwealth of Nations*. And I feel too little present in it the personality of H.P.B. as a no less loyal and devoted member of the great *Russian Commonwealth of Nations*.

If anyone objects to my calling the *Russian State* in H.P.B.'s time a *Commonwealth of Nations*, as it so be-

came constitutionally and factually only after the revolution of 1917, my answer is that neither was the *British Empire* in her days such a *Commonwealth*, but became so only constitutionally in 1932, to say nothing of its factuality. And as regards the *Indian Commonwealth*, one might well say that it is such factually, though not yet constitutionally.

It is perhaps at present not the proper time, nor yet here the proper place, to enter into details about H.P.B.'s "personal" feelings regarding England and Russia. The curious reader may however be referred to her *Letters to A. P. Sinnett*.¹ Still for one incident I must make an exception, as an act of justice to her memory, and a rehabilitation of her character and patriotic feelings as a Russian born. Had not one of her beloved Masters written to A. P. Sinnett: "You pride yourself upon not being a '*patriot*'—*I do not*; for, in learning to love one's country one but learns to love humanity the more."² And how much H.P.B. loved her mother-country the following may prove.

In his book, *Incidents in the Life of Madame Blavatsky*, 1886, p. 314,³ A. P. Sinnett had quoted as from a letter by her the sentence: "Bad as I think the English Government [over India] in some respects—by reason of its unsympathetic character—the Russian would be a thousand times worse." From her published *Letters* we now know that the sentence does

¹ Published by A. T. Barker, 1925, pp. 18, 204-07, 228-31, 235-36.

² *The Mahatma Letters*, p. 212.

³ In the reprint of 1913, p. 248. Compare also 1886, p. 219; 1913, p. 170.

not contain her own well-considered words, but was so "framed" for her by A. P. Sinnett, and first published in a pamphlet of which she thought that "no one would read it except theosophists." So she let it pass in an unguarded moment. But vehement is her denunciation of the deprecatory comparison made in it, when later she was to read it again in the above-named book, and to weigh it more seriously in its effects upon her compatriots. It was then that she saw it in its true light as "a public slap on the face of Russia, of all *Russian* patriots—of which my sister and niece are foremost. She is *indignant* and ready to repudiate me. She says she read the proofs and never saw *that*—I suppose not, since you [A.P.S.] added it later on!"

And as H.P.B. was often severe in her attacks upon other people's weaknesses and shortcomings, so she was here not going to spare herself: "Well, anyhow it is my fault, the fault of my cowardice before the accusation [of being a Russian spy]. As it is now, I stand a spy, a beast, in the eyes of England and a heartless, unpatriotic wretch in those of every Russian I honour and love, including my own sister. Now every Russian will read it. And it *is* a LIE; a beastly, vile lie and calumny; a horrid, disgusting cowardly lie of mine for which I will blush to the end of my days."¹ What

a likeable human figure H.P.B. shows herself in this episode, with all her frailty, but also with all her human strength and greatness, not an infallible Idol, or a deified Paragon with all virtues and no weaknesses, as, alas, most leaders of religions and religious sects are made out by their more devout than wise followers.

QUERIES

We must now return to our immediate subject, H.P.B.'s prophecy regarding Russia, and my queries regarding the completeness and the form of the tradition that have been handed down to us. Amongst the latter are the following—1. What was the immediate source of the prophecy, her own deductions from the trend of history, especially the history of nations and races, helped by her occult knowledge of the latter? 2. Or was it based on a direct intimation of some kind from her Masters, the hidden Guides and Guardians of human evolution? 3. Or had it some more common source in the ordinary everyday world?

This is one set of questions, the other set is—1. Did H.P.B. herself really make the specific condition for England's supersession by Russia, that she should "fail to establish a genuine Indo-British Commonwealth"; or is this rather a further explanation and added requisite by Dr. Besant *cum* Dr. Bhagavan Das? 2. Or did H.P.B. perhaps state the condition in a more

quoted from Kinglake's famous work on *The Invasion of the Crimea*, six of the eight volumes of which are also in the Adyar Library. Madame Kiréeff's book is well worth reading and will throw a flood of light on H.P.B.'s opinions, expressed so forcefully in her "political" letters, referred to in a previous note.

¹ *Op. cit.*, p. 235-36. Another fervent Russian patriot, like H.P.B., and of her own time and sex, was Madame O.K., sister of Colonel Nikolai Kiréeff, the young Russian noble, who was the first volunteer killed in action on 18 July 1876, in the fight to free the Servian Slavs from the oppressive yoke of the Turks. The moving story of his heroic death is told on page 35 ff. of his sister's book, *Russia and England* (1880), of which a copy is in the Adyar Library. It is there

general way, as England's failure "to lay solidly the foundation of a World Commonwealth"; or is it not more than probable even that such specific terms and ideas as "Indo-British Commonwealth" and "World Commonwealth" never did rise in H.P.B.'s mind, as being not in existence in those days? 3. Is it not most probable that she has simply confined herself to such more general terms and ideas as "the leadership and hegemony of the world," and even so meant more in a cultural and ideal than in a purely political, material sense?

A RUSSIAN SAYING

There is another set of questions, but as they do not concern H.P.B. directly, I will leave them for the end. Now, as regards my own answers to these queries, doubts and uncertainties, I am inclined to reply in the affirmative to the last or third question of each set, and here are my reasons. First, then, I believe that the source of the prophecy was neither H.P.B. herself nor her Masters, but that she brought it with her from her mother-country, where it must have been a common article of faith, or hope, or aspiration, or inspiration, or whatever we may call it, probably ever since Catherine the Great (1729-1796),¹ by a sagacious policy and fortunate wars, extended and consolidated the Russian Empire in such a way that it became a

dangerous rival for Britain's World-hegemony.

How have I come to this conclusion? By a fortunate accident of reading that brought home to me the fact of the prophecy, in its most general form, being current in Russia "before the revolution" of 1917. How long before, I have not been able to ascertain. But it would be a remarkable coincidence, if it did not date at least from H.P.B.'s time, that after her death it should have been connected with her name as is now done in Theosophical circles. Here is the passage, from a book on *Stalin*:² "It used to be a saying before the revolution: 'Russia's day is coming, not tomorrow, but the day after tomorrow.' The day after tomorrow seems to be arriving ahead of time. It was also said: 'The hegemony of the races will pass from the Anglo-Saxon to the Russian.' Throughout the stormy years of the revolution, it has not looked like it until now. At the same time it may be observed that *Russia's day was always thought to be one in which Science, Art and Letters would shine and the leadership would not be one of production, trade and politics. Religion and idealism entered very considerably into this vision.*"

The italics are mine. They are meant to emphasize the importance of Russia's cultural and ideal leadership. I think it is a great limitation and shortcoming of our time that it thinks and values human affairs and relationships

¹ Some believe that she was materially helped to the throne, in the revolution of 1762, by no other than the Master R. See I. Cooper-Oakely, *The Count de St. Germain*, 1912, p. 53. Also L. A. Langeveld, *Der Graf von Saint Germain*, 1930, p. 91, and especially the chapter entitled "Odar, Thronrevolutionär, Petersburg, 1762" (pp. 104-31). But in my opinion my compatriot's book is fantastical and chimerical.

² By Stephen Graham, 1931, p. 135. The author calls his work "An Impartial Study," but it is far from being this, full as it is of fossilized capitalist-economical and other bias. Besides, the book is now altogether out of date. These later years have shown us Marshal Stalin in a truer light.

predominantly in terms of economics and politics, that is, of wealth and power, or material grandeur. And I fear that in Russia it is at present not different from other parts of the world. But there is a promise in the above-quoted words, that it has "*always*" been thought in Russia—presumably, therefore, already in H.P.B.'s time—that its heyday would be one of intellectual grandeur and leadership rather than material. And I see this partly realized already in music, in song and dance and the theatre, perhaps even in science, and certainly in the new morale and morals which her new economic and social-political ideals have brought to her people.

A MASTER'S PHRASE

We come now to the third set of queries. In the first set I have questioned whether such ideas and terms as the "Indo-British Commonwealth" and "World Commonwealth" existed in H.P.B.'s days, and in my answer implied that they did not then so exist in their present day political sense. Now, against this suggestion, one might quote, as Dr. Bhagavan Das does in his book, the phrase of one of H.P.B.'s Masters: "The 'Indo-British nation' is the pulse I go by."¹

Obvious is the doubtful use here of the word "nation." There is not of course and can never be an Indo-British "nation" in the accepted sense of the term. Says the *Concise Oxford Dictionary*: a nation is a "distinct race or people having common descent, language, history, or [better read: and] political institutions." Well, India and

Britain are neither a "distinct race or people of common descent and language," as for example the Australians, Canadians and English, and only very partially can they be said to have a common history and political institutions.

Rather than "nation," therefore, I think that the Master meant to say "combination." I expressly avoid the use here of the later political term "commonwealth," for the former term would keep the Master's phrase on a broader, higher level of thought, whereas the latter lowers it to the narrow platform of politics, whether national or greater-national, English or British, American or Pan-American, Russian or Pan-Slavonian, Chinese or Pan-Mongol, India in two or more parts or All-India. Who can believe that the Master is so preoccupied with mere politics, rather than with cultural and ideal considerations, with a leadership of the world by political domination and superior might of arms, rather than by force of deeper penetrating intelligence and wit, of wider spiritual vision and aspiration? Not I.

Let us closer analyse the Master's phrase, in the light of history. As a member of the Hierarchy of Guides and Guardians of the human race, He finds Himself confronted in this age with the Indo-British combination or association, as that Hierarchy has found itself faced in former ages by other combinations of India, first with the Greek invaders from the West (from the fourth century B.C.), followed by the Mongols (Yüeh-chi) from the North-west (from the first century A.D.), then from the twelfth century for half a millennium with the

¹ *The Mahatma Letters*, p. 381.

Muhammadan, and from the eighteenth century up to now with the British rule.

CHARACTER WINS

We must well understand the position of the Hierarchy and the Masters, and not place them in our thoughts in a false position, as some of the popularizing expressions used by Dr. Bhagavan Das might easily lead us to do. It is not that the leadership or hegemony of the world was ever "given" to Britain, or will ever be "given" to Russia, or to the Greeks, Romans, Muhammadans, Egyptians, Babylonians, Chinese, Indians, by the Hierarchy. The Masters have in this sense nothing to give away, or to withhold, not any leadership, nor the "chance" for it, nor even the Kingdom of Heaven itself, Their own particular province. As the Christ has said: "The Kingdom of Heaven is gotten by force, and the forceful take it by force,"¹ while those who lack the force simply do not get it.

And so is it with everything in this world, the smallest as well as the greatest thing, whether it concerns the leadership in the first form at school, or the leadership of the whole wide world. By the force of his character, of his heart and mind and will, the candidate for leadership will attain his goal, not by having it "given" to him by the

Headmaster of the school, or the Headmaster of the world. What the Headmaster and the attendant Masters can do during the process, is only to "guide" his efforts, and after his having reached it, officially "acknowledge" as much, that is, "confirm" the candidate's own knowledge of his power and attainment. As long as he himself has not got the knowledge of that power, he may be sure that he has not yet attained the reality of it.

NO FAVOURITISM

And in these "guiding" labours the Master has not even favourites, sympathies or antipathies, as, alas, the ordinary schoolmaster too often has. They are all alike to Him, every single candidate. In a curious passage H.P.B. has made this very clear, especially with regard to the rivalry between England and Russia for the hegemony, be it over India, over Asia, or over the whole world.

"A Tibetan who came back with the Prjivolsky expedition² (or after it)—'a plant doctor' they call him as he produces mysterious cures with simples—told Solovioff³ and others, it appears, that they were all fools and the S(ociety for) P(sychical) R(earch) asses and imbeciles, since all *educated* Tibet and

¹ Matt. 11: 12. The Revised Authorized Version has: "The kingdom of heaven suffereth violence, and the violent take it by force." But I dislike the idea of violence intensely, and so prefer the marginal reading given by the same translators: "The kingdom of heaven is gotten by force, and they that thrust men take it by force"; further replacing "they that thrust men" which is also not a nice idea, by "the forceful." Cf. C.W.L., *Talks on the Path of Occultism*, p. 737: "We may take the kingdom of heaven by storm, we can force the Lords of Karma," etc. See also *The Secret Doctrine*, II, 516.

² Nikolai Mikhailovich Przhevalski, born in the Smolensk government of a noble Cossack family in 1839, was a famous Russian explorer and scientist. He made four expeditions into Central Asia, China and Tibet, in 1870-73, '77, '79-80, and 1888. On the last occasion he died at Karakol in Turkestan, where a monument was erected to his memory, while the name of the town was changed to Przhevalsk. One of his "remarkable discoveries" was that of "the early type of horse" now known by his name as *Equus caballus przewalskii* (*Enc. Britt., sub voce*). The particular expedition H.P.B. had in mind was probably the third.

³ Vs. Sovolyoff, the writer of a slanderous book on H.P.B., published in 1895, and entitled, *A Modern Priestess of Isis*.

China know of the existence of the 'Brotherhood in the Snowy Range,' I am accused of having invented; and that he himself knows several 'Masters' personally. And when asked by General Lvoff what he knew about the London Psychic R. Society since he had never been in Europe before, he laughed and told the General 'looking him straight between the eyebrows' that there was not a book of any importance *pro* or *contra* Tibet and its *wise men*, that remained unknown in *Tchigadze*. When the General, 'much struck,' asked him if that Brotherhood would not help Russia against England, the 'Doctor' laughed again. He said *England or Russia were all one for the 'Wise Men'*; they left both to their respective *Karma* (which word General Lvoff mistook for *Karpa*, 'a carp'!). But that 'the English seemed to help theirs (Karma) as if they did it on purpose for their own ruin; as they did in politics entirely only that which was fatal to them now.'" And then H.P.B. continues on her own account: "My dear Mr. Sinnett, I speak seriously to you, since you are not one of those who ever mistook *me* for a Russian spy . . . (The) *Masters* . . . do not care one *pin* for you *English more than for Russia, Turkey or Bulgaria.*"¹ There is a lot more of it, but the curious reader had better read that in the original. My point has been made sufficiently clear, I trust.

With this in mind, let us now return for a still nearer view of the Master's phrase: the Indo-British combination is *the pulse I go by*. Do the words in italics

suggest in any way that the Master has a partiality for this special combination in preference to any other? I think not. The metaphor is apparently taken from a physician's practice, watching at a patient's bedside, and feeling his pulse to judge of his condition. The same metaphor worked out more elaborately, is used by the Master for a similar occasion: "As one who watches the signs of fluttering life beside a dying bed, and counts the feeble breaths to learn if there may still be room for hope, so we Aryan exiles in our snowy retreat."²

The patient is India. The Master had prefaced the last remark with the words: "I scarcely knew until I had begun to watch the development of this effort to erect a bulwark for Indian interests [by a special kind of medicine, the founding of a new journal], how deeply my poor people had sunk" in health. Now, a physician cannot and may not be partial to any kind of medicine for his patient. He must impartially watch, judge and advise accordingly. The big medicine the patient had taken since the eighteenth century was the British rule. And in the Master's case it cannot even be said that He administered this medicine, or was instrumental, let us say, in putting India in England's power, in the same sense as a doctor puts the patient in the power of a medicine by "giving" it to him.

When the history of the world had come to the point that the Greeks, Mongols, Muhammadans and British sought expansion, and on their way met India and other lands as more or less easy

¹ *The Letters of H.P.B.*, p. 228.

² *Ibid.*, pp. 383-84.

preys for their greater, because younger, virility, then became the Karmas of these peoples entangled or combined by their own actions, or lack of action through lack of good health. Among a batch of candidates for the supremacy over India—Portuguese, Dutch, French, English—the latter won in the end, that is to say, proved their superiority of might, if of nothing else. And the Masters watch and guide, but do not and cannot interfere in men's Karmas, as we have learnt from H.P.B. Neither are They anxious that one or the other of the candidates shall come into power, or remain in power. That is not in Their hands, but solely in the hands of the men themselves. Nor, of course, are They desirous that the patient shall remain a patient. On the contrary, They will greatly rejoice, as every well-mean-

ing body will, on the day when the patient proves that he has no further need of the medicine.

SILENT WATCHING AND GUIDING

I have thought it necessary to put the above thoughts on paper, because I have often heard entirely contrary ideas expressed regarding the Inner Government of the world, and its relations to human affairs. To recapitulate, then: that "Government" is never one of "forcing" or even "pushing" one or another to the foreground or the background, and it is certainly one of absolute impartiality with no trace of "giving" or "denying" to one or to another. It is in fact a Government of silent "watching" and "guiding," wherefore its Head is also called the "Silent Watcher," and has no greater name.

POEM BY GLADYS NEWBERRY

I see my Love in all that stirs,
 In the tall and stately firs
 That bend and sway,
 In the gay ripple of the stream
 In all that fills my happy dream
 By night and day.

I feel my Love in the caress
 Of sun and rain when angels bless
 All growing things.
 In gentle breezes soft and kind
 Or in the grip of storm and wind
 When nature sings.

I know my Love in joy and pain
 In beauty that must live again
 Though dead and gone.
 In all that touches soul and heart
 In life and death that cannot part
 For we are One.

POLITICS IN THE NEW ORDER

[Sir N. Gopalaswami Ayyangar, who presided over Dr. Besant's birthday celebration in the Gokhale Hall, Madras, on 1st October 1943, delivered the following interesting address. He has lately been elected a member of the Council of State and was formerly Prime Minister of Kashmir.]

SIR GOPALASWAMI AYYANGAR began by saying that he suffered under the disability, which was one of the keenest disappointments of his life, that he was not personally acquainted with the late Mrs. Besant; he had, however, like thousands of other young men in the nineties of the last century, come under the spell of her golden-tongued oratory. He gave a few reminiscences of the profoundly moving effect which her great and inspiring speeches produced not merely on the youth of the land but also on the variegated and oftentimes highly intellectual audiences that flocked to hear this consummate artist in the weaving of words and in the beauty and grandeur of all truly great oratory. He recalled in this connection an occasion when, while she was giving a highly emotional discourse on Shri Krishna and the limitless love and *daya* of the Lord towards his Bhaktas, he observed tears trickling down the cheek of even so hard-headed and worldly a person as the late Mr. Eardley Norton! During the forty years that she gave of her life to India, Mrs. Besant had put in an amazing volume of work of permanent value to this country. One of the great services she rendered to the youth of India was that she made them proud of their ancient culture and civilization and gave them the grit and the courage to stand up for their respective religions.

Dr. Besant had once divided nation-builders into Prophets, Popularizers and Politicians, and added that while Prophets could not compromise and should stick to

the precepts laid down by them, Politicians had perforce to compromise and sometimes enter into bargains with a view to ensure progress towards the ultimate objective. According to her, then, Mr. Gandhi was and should continue to be a prophet while she herself was content to play the humbler role of a politician. Looking back over the history of the twenty-seven years which have passed since Mrs. Besant made this statement, Sir Gopalaswami Ayyangar doubted its correctness. There can be no compromise with truth or on the fundamentals of an issue whether by a prophet or by a politician of the right sort; nor is there any dishonour attached to a compromise on what is unessential provided that thereby the way is smoothed for the attainment of what is essential. Mr. Gandhi has been politician enough to agree to many a compromise of this kind in his political strategy; and in drawing up the charter of the nation's liberties in her historical address as President of the Indian National Congress, Mrs. Besant, like the prophet of her classification, laid down principles on none of which she could at any time have been prepared to compromise. There were, in Sir Gopalaswami Ayyangar's view, many outstanding features in Mrs. Besant's work for India. He proposed, however, to refer on this occasion only to one of them, and proceeded:

To Mrs. Besant belongs the great credit of insisting on the interdependence of religion, education and politics.

It is the fashion in certain quarters to assume that the intrusion of religion has been the bane of politics in this country in recent years. But this, it seems clear to me, is based upon a misconception. It is not religion in the true sense that has proved a stumbling-block in the field of politics; it is the inexcusable narrowness and the unethical fanaticism that masquerade in the name of religion that have proved a curse and corrupted both public life and political action. The true religious urge in man has been aptly defined by a modern thinker as the drive in the individual to fulfil his being, to live rationally, to achieve a full development of his personality, to have a knowledge of reality. It should be obvious that the religious spirit, conceived in this broad and true sense, should, if it is harnessed to individual, social and political action, be one of the most potent weapons of human betterment.

One of the facts that stare us in the face in the modern world is the great discrepancy that exists between the precepts and principles laid down by the most advanced thinkers in a community, and the policies and acts for which social and political organizations in that community make themselves responsible. The neglect, nay, contempt, shown towards elementary moral virtues by social groups and political aggregations is notorious in our day. Nation-States, almost without exception, have deliberately made official lying a fine art, so much so that, as somebody has said, no one but a fool could believe for a moment that it would at all be safe to found a peace on the word of any of

their spokesmen, however eminent he may be. If there is going to be a New Order which is to ensure peace and happiness, all this must change and nations will have to be reared and national life built upon the firm rock of the religious, social and political life of the community inspired by the principles of right conduct. Ethical and religious principles should be made very real in practical human affairs—affairs pertaining not merely to the individual but to society and State. The recognition and application of this great truth is the basis of Hindu polity and Dharma, and Mrs. Besant, with unerring instinct, sensed this at the beginning of her work in and for India and kept it constantly before her in her subsequent activities. In 1918, referring to a short tour of hers to Bombay and other places, she wrote: "The tour is Theosophical, educational and political—three branches of the great work for the uplift of India, for Theosophy makes peace between warring groups, education builds up the citizens of the future, and the political is not merely the strifes of political parties, but the great movement for the Liberty of India, the Mother of all the Aryan races. With the liberation of India, my political work will come to its natural end. I entered the field for that one purpose and with its winning my work therein will be done." That explains her deliberate planning of that work from the outset, commencing with religion, progressing through national education of the right type from her point of view, and being perfected in the attainment by India of an independent,

self-confident and self-directing political status.

Like our ancient nation-organizers, she believed that in organizing our social and political life, as in ordering the lives of individuals, we should avoid the wrong method and adopt the right one, that the dharma of individuals does not end with being and doing good to others individually but should extend to giving active help in building a just society, if need be, by political action. A religion which preaches that the same Atman dwells in every human body would be false to its doctrine if it withheld support from measures, social and political, designed to bring about political and economic equality. You cannot claim the maximum of freedom for conscience and the creative element in human personality and simultaneously refuse to espouse and enforce a similar claim in favour of social, political or democratic freedom. Thoughts of this kind, pursued to their legitimate conclusions, will make it impossible for us to escape the truth that ethical principles should govern the acts of States as much as they govern the conduct of individuals. The contempt, scorn and sneer which nations and parties functioning in the political sphere exhibit towards religious groups have become almost proverbial; and leaning as they do so much on the patronage of the State and the allegiance of the laity for their subsistence and for the protection of their prestige and their privileges, religious bodies

only encourage this attitude by their inability, on account of their own weaknesses, to protest successfully against oppressive and unjust action on the part of States and privileged classes.

A juster economic system than the present one is a clamant need in the present state of this distracted world; but that is not enough. The new order that is to be ushered into being should also be actuated by a new spirit based upon the awakening of the true religious impulse and the permeation of our personal, national and international life with the right kind of ethic. I feel that Mrs. Besant visualized clearly the revival and reconstruction of Indian education and politics on these lines. She did not live to readjust some of the details of her planning and her methods to the rapid changes entailed by more recent developments and to see the fruition of her labours. Her ideal was, however, a great one—great for India and great for the world.

May we not profit by the success which attended a good many of her efforts as well as by the failures which dogged some of them, and endeavour to move onwards towards the realization of what she would fain have accomplished in her own life? If we may, let us be guided by the Birthday Message which she sent forth on 1st October 1917, barely a fortnight after her release from internment:

“Will, Wisdom, Intellect—these are the Divine Trinity in Man: Intellect to plan, Wisdom to inspire, Will to execute.”

ANNIE BESANT—TITAN

[An Address by the Rt. Hon. V. S. Srinivasa Sastri, one of India's elder statesmen, now in his 75th year, delivered at the public celebration of Dr. Besant's birthday in the Gokhale Hall, Madras, 1st October 1943.]

The Rt. Hon. V. S. Srinivasa Sastri has achieved a long record of public service to India, as a member of the Madras Legislative Council, 1913-16, the Imperial Legislative Council, 1916-20, the Council of State, 1921. In 1921 he represented India at the Imperial Conference in London, at the League of Nations in Geneva, and at the Washington Conference on the reduction of armaments in the same year. As a representative of the Government of India he made a tour of the Dominions in 1922, and entered Australia as Dr. Besant was leaving the country after she had prepared the way for him like a John the Baptist. They met for a few minutes as their trains crossed at an up-country station in South Australia. The address indicates that they worked together for India in the United Kingdom also.]

SHE COMBINED MANY PERSONALITIES

I AM one of those who knew Mrs. Besant nearly all the forty years that she lived and toiled for us after landing for the first time in this country. I have what may be called from some point of view an advantage in speaking of her. I was not a Theosophist. Nor was I when she laboured in the political field one of her trusted colleagues. I am able therefore to bear testimony to her greatness from a somewhat detached standpoint. After so many years, try-

ing to review her work for us, it is no wonder that I feel occasionally that I missed many opportunities of closer association with her. Nevertheless I have had abundant opportunity of seeing what sort of person she was. It is no exaggeration to say that she was many personalities combined in one, and that every one of those personalities was a great power for good. You would think that when you knew a person it would be easy to know all about him or her. Ladies and gentlemen, in the case of Mrs. Besant there could be no greater mistake. You may have known her for years and have worked with her for years, but it is likely that you saw only one or two sides of her great personality.

I well remember a great meeting in London in the Queen's Hall when to celebrate the Golden Jubilee of her work a great gathering had assembled. The most remarkable feature of the gathering was that upon the platform with intent to speak there were about twenty people, each representing one activity in which he or she had been associated in the very early days with Dr. Besant. When the meeting was over and one remembered the speeches, strictly bearing upon issues in question, one noticed that they were all so diverse. The tributes made it clear that Dr. Besant had devoted herself and her early life to work of a diversified character in many departments

for many purposes in greatly varying circumstances and conditions, and that wherever she laboured she left a mark which those associated with her could never afterwards forget.

I remember Ramsay Macdonald being on the platform that day. I remember other people associated with her in the early days as members of the Fabian Society.

HERCULES AND HERMES

Once in South Africa I had the singular good luck to have as my fellow-guest no less a person than George Bernard Shaw. He told me at the luncheon that he had known Dr. Besant in her early youth, and he testified to two qualities of hers which we were afterwards to know at every turn in this country. He said she was a woman of tremendous energy, she was capable of bearing the burden of three men, and she worked day and night without intermission, and all on a very high level of efficiency. It was marvellous to hear such testimony from George Bernard Shaw. He said more to me. He said of her oratory that even in the early days it was nearly as perfect as we knew it to be in this country when she had practised the art for a great many years. He singled out the qualities of simplicity and directness, and also of the most perfect clarity of expression. There was no idea however difficult or subtle which she could not bring within the intelligent grasp of her most backward listener, and she had great audiences then, for she was known as a popular lecturer upon all kinds of subjects, not

yet religious, for that was a later acquisition in her case.

SHE KNEW THE VALUE OF TIME

Then of her as I knew her in this country I may be allowed to say a word or two, somewhat of a personal nature, but I think calculated to bring out this enormous greatness of Mrs. Besant. I could say of all the persons I have known—and I have known a great many—that there is none of whom it could be said to the extent that it could be said of Dr. Besant that she knew the value of time. She knew the value of previously fixing to every minute an item of good and useful work and of being able to carry it out day after day during many years of a very strenuous life.

I have seen her fulfilling the daily tasks that she had set herself punctually to the very minute. If she said she would be in a place at a certain minute, she would be there without a mistake, and she had a great many engagements during the day, at all of which she and, I am very sorry to say, few others were punctual. When she set to work it was marvellous how closely she attended to what was going on. She did not sit down to chat with people about other affairs. She came there for the purpose of the meeting, of the immediate session as set by the committee, and she performed it very thoroughly indeed. Nothing that happened escaped her notice, and as often as necessary she put in a word either of encouragement or of protest or of valuable information. She was a person who wherever she was could not be ignored.

HER LARGENESS OF HEART

Wonderful was the way in which she took up great items of work and pursued them with all her titanic energy. It was said of her, as it was said of Napoleon the Great, that when one of her tasks was finished, it would be followed on the very instant by another of equal magnitude or potency. Nothing could depress her for long. She was occasionally dejected, felt disappointed now and then when friends had disappointed her, or work did not come up to expectations, or when there were people who had taken her money for specific work and did not use it all faithfully. But there was a largeness of heart with her which forgave all this. She made no great complaints against anybody in particular, and nothing was more noticeable in her life than this that, while a great many people associated intimately with her fell away time after time and then spoke ill of her and spoke ill of her work and underrated the gigantic benefits that she was conferring upon this country, it is the bare truth, ladies and gentlemen, that I have never once heard her speak ill of any of these traducers, not any of them, even the worst. In fact it was noticed how she made a point, when she had occasion, to put in a good word about the work they had been doing when she knew them. She never joined in denunciation of anyone, least of all with those with whom she was associated. I often wish that we in our lives borrowed that wonderful lesson from her of valuing our friendships to this extent that they should leave upon our hearts an impression not erased by

the weaknesses incidental to human nature, but though we may once bestow affection, it should be constant, it should abide, and should be able to resist all temptations.

HER SENSE OF DETACHMENT

I remember listening to one of her lectures expatiating on one necessity in the character of all public workers. Unlike her on other occasions, she devoted a whole hour to the expansion of that single idea, and I marvelled at the fertility of her mind, at the immense range from which she drew instances for driving the lesson home, and for the immense appeal that she made to my sympathetic heart. What she said, ladies and gentlemen, was briefly this: That while we had to be very careful in the selection of the objects to which we devoted ourselves, while we had to be lavish in the expenditure of our energy and of all our resources to the promotion of that object, we should also be able at the end of our labours to say to that piece of work: "Now I have done with you. I was deeply engaged in the details of this job. Every one of those details appealed to me. I gave time. I gave energy. I gave money. I gave sleepless thought to the working out of this problem. But now it has reached a stage when I may drop it and allow it to pass into other hands."

Have you not known in your experience of hard workers, sincere labourers, benefactors of our race, it is true, who have stuck to what they had grasped almost with a fierce grasp, were not willing to let anything go that came

into their hands, would want still to be heard, to be consulted and to be followed, although there were other people competent to take up those things. We have known such people, who never know how to withdraw when no longer wanted.

Mrs. Besant said that one of the great qualities of the character of a public worker was that he should be able to discover the time when his work was no longer necessary, and then put it out of his mind and devote himself heart and soul to some other object that demanded the whole of his time and energy. It was a beautiful idea, beautifully worked up, and I much wondered whether there would be in her own life a very striking illustration of this message. It was not long in coming. I remember as if it was today. Having laboured for the Central Hindu College, Benares, with her abundant energy for a great many years, having brought it up to a very high level of efficiency, having made it certain that her great religious ideals would be followed more or less, having secured for that college a great body of very efficient and highly cultured professors and teachers, when the time came for the Benares University to be founded, she quietly surrendered it as a central institution to the new body, and then without a moment's hesitation, without any serious compunction of heart, without any wrenching of old ties, she gave it into the hands of Pandit Madan Mohan Malaviya, knowing that the torch she had lighted would continue to burn in his hands, luminous, fruitful, for

generations. And all that she had was an honorary degree of the University. She never asked for money. She did not ask that any of her staff or any of the people she nominated should continue at the University, but she merely withdrew, leaving, I suppose, a great slice of her heart for the continuance of the great work.

HER INDIAN WORK WAS SECOND TO NONE

Well, ladies and gentlemen, there is much else that I could relate, but I must hasten on and mention two details connected with myself. Although I was not her follower, I was one of those who watched her advent into politics in this country with some misgiving. At that time she was known for her gigantic energy, for not allowing a thing to rest for a day. It was known of her that what she took up she would work into a great channel for the flow of all her super-abundant energy, and rather old people, the politicians of the day, liked to work quietly. They liked to repose to some extent, and they therefore looked with suspicion on the advent into politics of this lady, who knew no rest herself and would not give any rest to her colleagues and certainly none to the authorities. So when she started the Home Rule League there was a great deal of trepidation amongst those who had the management of politics in their hands. They did not like the starting of the Home Rule League. Not alone that. They tried to put spokes in her wheel. And they tried to see that the Home Rule League did not come at all into existence, or only in such a

weak and unattractive form that they could feel secure in their own moiety of power.

A great mistake did they make, but what I want to tell you is something to my own detriment. And as I am not one of those who ceases to learn, I wish to confess that I was filled with the misgiving and the apprehension of many elders, and that when she took up the Home Rule League I ventured to raise my voice against its establishment.

The Home Rule League was started. It caught the enthusiasm of the young in all parts of the country, and while it lasted it was a power in the land and did a great deal of useful and very efficient service. The only thing was that some of us who might have shared in the glory and in the labours were left out. But that was not all. When later I learned to know of Mrs. Besant's great love for this country, what did I understand? Well, it is no secret; therefore I mention it boldly. She believed in her heart of hearts, she believed that she belonged in her spirit and by her soul to this country, that its culture, religion and philosophy belonged to her, and that in future lives she would be born in this country to learn that culture, to spread that philosophy, to teach that religion. To her it was the greatest ambition to be known as an Indian, to be recognized in every home as an Indian, to be welcomed as a sharer in the great inheritance that we all hold as ours.

Well, for one whom we occasionally call a foreigner to be endued with that spirit and to be actuated by that longing for a great many years was a

wonderful thing, but she did a great deal to add to this culture and philosophy, to make this religion better known than it was. That she lived to be a great teacher in this country and that not hundreds but tens of thousands and hundreds of thousands heard her, read her writings, perused her books with the greatest interest, and were glad to learn of their own philosophy from her—that is a tribute to her greatness and her power second to none that I can think of.

THE STORY OF A LAWSUIT

Well, to me a singular opportunity was given, late in life no doubt, but it came, I am glad to say, when I was intimately associated with her in the work of doing political propaganda in England in the year 1924. There were many platforms on which we spoke together and at the same time. I then noticed that, even after her long absence from England, people remembered how great an orator she was, and all her meetings were fully crowded with enthusiastic and highly appreciative audiences. Then it was that she started a lawsuit. There were some lawsuits in her life. She started a lawsuit against *The Graphic*, and one or two other powerful papers in England which had used the incident to which allusion was made by our Chairman, of her internment in Madras by Lord Pentland, by Lord Pentland's Government I should say, as proving that she was guilty of anti-Government activities amounting to sedition. She was advised that that was a libel and that she must prosecute these papers and get heavy

damages from them. She chose Edinburgh as the place where this suit should be launched. To make a long story short: As I was in England at the time I was called as a witness for her. I was very glad to be. I had never been in a court of law before either as plaintiff or defendant. It was a strange experience for me, but as it was on that singular occasion that I had to be in a court of law, I did so with much zeal and hearty goodwill, partly because, to be frank with you, I was glad to show up in a public manner those who had been saying things against me unscrupulously that I was responsible in some measure for her internment. Fancy! but when you come into public life, in the political field, you may be invested with a greatness and a potency of which you never dreamed. Well, I gave evidence. I had expected there would be some very severe cross-examination, but apparently I did so well in the chief examination that counsel on the other side felt it was no use trying to tackle me.

Unfortunately Mrs. Besant lost her case, although the Judge summed up clearly in her favour! You would be interested to know how she lost her case. She had every hope of winning, and she would have won it had not a mistake been made, as I was afterwards told by Lord Meston, whom I later met. He had noticed that I had borne testimony in Mrs. Besant's favour and met me in the street and said: Unfortunately your evidence in favour of Mrs. Besant had no effect." I said: "No, it was disappointing. We all

hoped for the other verdict." He said: "If you had consulted me beforehand Edinburgh would have been the last place I would have chosen, Edinburgh is so near the seat of Lord Pentland. Lady Pentland belongs to this place and she is a daughter of one of the oldest houses here. It is not from Scottish people that you would expect a verdict against Lord Pentland." That is a sidelight on the way in which men's feelings work.

THE EVENT OF A PATRIOTIC POEM RECITAL

One other experience I must not omit. When Mrs. Besant was much past the prime of life she still had so much vigour, her mind worked so clearly, her mental power was still so strong, that we were all struck one night by the marvellous way in which she recited a patriotic poem written by James Russell Lowell. I think it was 700 to 1,000 lines that she recited. It was after dinner. She had asked Mr. Gandhi to be her guest that day. Half Madras was there, and his wife too. We had a wonderful gathering. It was a sight for the Gods to see Mrs. Besant, robed as though she was 30 years old, come and take a place as the principal reciter. We did not know of it till then, when she said: "I am going to recite this poem." We were taken by surprise. No note in her hand, no book by her, and we could see nobody acting as prompter. But, mind you, she recited the whole of that poem without one moment of hesitation, word coming after word, line following line, and filling our ears and hearts at the

same time with the power of true stirring poetry. It was a song of patriotism. She felt somehow with Mr. Gandhi before her and hundreds of other people that if she could recite this poem and if there could be one seed of true patriotism cast in a psychological moment, not directly but with time in her favour, there would be some good result following. It was a wonderful performance. I never can forget it however long I live. Her voice was strong. It was full, and she threw so much energy, so much rendering of the heart into what she was saying that you heard every word, you understood every sentence, and you felt every throb of emotion.

GOD'S MASTERPIECE

This was, mind you, when she was in her sixties. A great woman. A strong woman. A beneficent-minded woman. A mine of energy and with a wonderful library within herself of all sorts of knowledge. A great fountain of inspiration, for the benefit not only of her environment, but of the whole country she served, nay, of the whole of humanity. I have never seen another person either of her magnitude or of her singular devotion of spirit. To work, and to work of a high and exalted kind, she gave all of her wonderful equipment. God created her, I expect, in one of His most lavish moods. He must have said to Himself: "I am now going to make a creature for the admiration of the whole world, for the inspiration of humanity. And let Me see what I make of it." He did make one of His marvels.

It is true, ladies and gentlemen, that in the many departments that she covered in her labours, in each one of those many departments four strong men working night and day could not have performed the work she did.

DID SHE FAIL IN INDIA ?

And yet, ladies and gentlemen, to finish up, I must allude to a certain observation that our Chairman has made—and this is a point in all biography which the young must note—hardly any person in this world born to great work but has felt at some time or other that he or she had not achieved the greatest object of his ambition. Something was left over. I have become weak before my time. My power has gone before the principal aim of my life has been accomplished. I die a failure.

You must not think that this sense of failure reflects any weakness, any impotence, or any radical defect in the character of these great people. It is only a tribute to the greatness that they have already achieved, that they saw from that eminence higher peaks to which, if they had but aspired, they would have attained. Who can say of the work of Mrs. Besant that it was small, that it was negligible, that it was temporary, or that it was not in the highest sphere of human endeavour? It was all that and more. Nevertheless, as our Chairman said to you, Mrs. Besant's heart had been set on the attainment by India of her freedom. *How India Wrought for Freedom* is the title of one of her books. She would often see the crown of her freedom settle on Mother India's head, and

sometimes in moments of inspiration I have heard her say that she was not going to die, that her last breath would not be drawn, until she had seen India free. Perhaps others present here have heard her say so. If not, they are unfortunate. I have heard her say it, and once, I believe, she actually wrote it. Fancy, what a mighty fount of ambition there must have been in a lady well advanced in years to have said: "Our Indian patriots have laboured so well and so faithfully, the foundations are there, well and truly laid. Why not? In a few years' time things will righten. India must be free. I am not going to die before I see that consummation."

Whether she achieved it or not, I regard it as a great tribute to her love of this country, to her own belief in the mission of India, that she should have cherished that ambition and almost see it come within her grasp, so that she might fold her fingers and say: "Here is India's freedom, take it, my children, and be blessed."

Well, she did not live to see India's freedom. Even if she had lived till today she would not have seen it. And today perhaps it seems farther than it seemed in her day. Such are the vicissitudes of human fortune. It is not a weakness, it is not any defect in our great workers that things do not happen as well as wished. I have known Mr. Balfour speak of his life as a failure. Mr. Gladstone who laboured for such a long time that he filled three generations for Home Rule—he did not see Home Rule. These great aims are laboured for in stages. We have to

achieve these marvels of human triumph not at one point, not with one wish of our hearts or one waving of a magic wand, but after long years of strenuous labour, after generations of well sown seed and harvest. They do not come quickly. Is it to Mrs. Besant's detriment or disadvantage that she did not realize it?

HOMAGE TO HER MANY-SIDED GREATNESS

Let us rather remember the great things that our Chairman enumerated. How many great things has she actually done? I did not touch at all on the great mastery she had of her own specific subject, Theosophy—the thousands and thousands of pupils or sishyas she had all over the world, the numerous Lodges from which year after year, on all occasions of these celebrations, the sincerest homage of the heart, the worshipful homage of the heart, would come to her. I did not understand it then. I still do not understand it. I am not competent to speak of it. I leave them alone. Remember how much is left out when I speak so enthusiastically only of the other parts of the work. Let us remember this, that Mrs. Besant lived long, that she worked hard every instant of her life, and that she achieved peaks of greatness in many lines of human work.

And let us also remember that when she came here for the first time in 1893, she did not come here to begin her life's work. She did not come here to understand human problems. She did not come here as a humble beginner in the A,B,C of public life. She had already won a great reputation amongst

the world's great workers. Among England's great men and women her place had already been made secure by a long record of glorious and systematic work, so that her life in India is a great life superimposed upon her English life which already had achieved an immense measure of worthiness and greatness and fruitfulness.

Such a person, ladies and gentlemen, we should not, we cannot, we ought not to forget easily. They are born not once in a generation, but once in many many generations. It was left to the singular good fortune of India to have seen her, to have afforded a favourable theatre for the display of her great qualities. We in

India gave her, as it were, the final scene of a life lived among great things, for great opinions, and in the company of the great ones of the world, some of whom only are alive. Others are yet to be born. Many have passed over, some of those great ones whose names are inscribed forever in the rolls of human story—amongst those great names Mrs. Besant will occupy always a very high and a very honoured place.

We do well to remember her. I had asked specially that I should be allowed an opportunity of paying my homage to her many-sided greatness of which it was one of my blessings in life to have seen a small glimpse, for a small day, in a small sphere.

THE CROWN OF HER CHARACTER

BY GEORGE S. ARUNDALE

I AM sometimes asked what I regard as being Dr. Besant's special virtues and noble characteristics. I say at once that it is impossible to single out any particular virtue or characteristic. The crown of her character was literally studded with gems of beauty, but, of course, some people were attracted by one gem, and others by another. As I look back upon my long and very intimate association with her, the gem of her wise and understanding Love stands out above all the rest. Not that it really stands out but that it seems so to stand as I gaze upon the glorious crown.

Inevitably there is so very much that one misses by reason of her absence from the physical plane. I miss her wonderful inspiration in every department of life. I miss her extraordinary power of leadership and generalship. I miss her amazing insight into the nature of the problems of the day and of the sure solution for them. And then I miss her marvellous devotion to her Gurus and her complete and unswerving loyalty to Truth and Righteousness. But I think that, above all, I miss that motherly love whereby I was ever close to her, however far away in terms of physical distance. In very

truth, there is nothing anyone needs more, or craves for more in reality, than a beautiful love. This she gave to me in full measure as she gave it to many others. And all I could give was my little adoration and my little love. I am thankful that I did adore her and that never, for a single moment, did I fail in devotion to her. It would be heart-breaking to me now if I had to look back upon times while she was physically alive when I turned away from her even for an instant.

THE HEART DICTATES

Of course, I miss her beyond all power of words to give expression to the void. That is to say, I miss her physical presence, and I crave for that physical presence. No Theosophy can, at my present stage of evolution, satisfy me that all absence is fundamentally unreal, illusory. I dare to say, as I am at present constituted, that her absence has never been and never will be illusory in this incarnation. My mind may be satisfied with the Theosophical presentation of death, but my heart is not satisfied; and unless the heart is satisfied, neither can the mind be satisfied, even though there may be an appearance of satisfaction.

I think I do not hesitate to say that the dictates of my heart matter infinitely more than the dictates of my mind. It is not reasoning I want but heartening. And as for the will, that particular power of consciousness must be influenced by the heart far more than by the little minds before which we are at the present time bowing down in abject worship.

My heart cries out for the only Mother I have ever known, since my physical-plane mother died in childbirth. My mind may seek to stifle the cry and so may my will. But the cry of the heart is, as I think, ever truest and loudest. And as another September the 20th—anniversary of her passing—comes in the course of a year, followed closely by October the 1st—anniversary of her last physical birthday, my heart is moved to sing with the deepest joy at having been with her once more in the present incarnation and being sure of serving her again in the incarnations to come, but it also chants a chant of longing that her son could be as close to her physically in these tremendous days as he was for over thirty years in the days gone by. I know how near I am to her—day in and day out, night in and night out. But I say, perhaps in a great presumption of selfishness, that this is not enough.

HER SERVANT

On the occasion of her passing, now ten years ago—how short a time and how long it seems—she came to me in semi-materialization and sat beside me in my cabin with Rukmini Devi as we were steaming towards Australia. It was a glorious moment—almost too glorious a moment. If I may venture to say so, it was—of course on an inevitably smaller scale—as the vision of Arjuna when he faced the Lord in all His Supreme Glory. This little Arjuna faced his Lord in her glorified body, and it was almost too much for him. But how he has longed for repetitions of this experience. At the time he

thought this first one might be the beginning of many, but until now it has been both the first and the last.

But having said all this, he knows repining is no real service to her. It is almost a besmirching of true loyalty. I have tried, as best I could, to stand on my own feet and to follow the pathway she has so beautifully lit for the world. I must go on trying, so that at the end of this physical incarnation she may welcome with open arms one who hopes he has, on the whole, been her faithful servant. Some day, just as she knows no separation, neither will he know separation from her. Until that blessed time comes, he must become infused with something of her courage and confidence.

In the meantime he has the inestimable comforts of Theosophy, of his membership of The Theosophical Society, of the Plan his physical-plane Guru has set before him, of his beloved Rukmini Devi, and of many friends who make his life both warm and com-

fortable. All these give him happiness and light-heartedness. But he cannot help yearning, even though in no sense of despondency whatever.

[My fellow-editors are very rightly and naturally wondering whether I do well to share such sacred intimacies as the above with the general public through the medium of a public journal.¹ I have been giving much thought to this, and while I agree that ordinarily they should be treasured in secret, lest they be blasphemed by the ignorant, on very rare occasions they must run the gauntlet of contempt, for the sake of those few who will feel uplift and reverence before the laying bare by an honest soul of the jewels of his heart—whether or not it is possible for them to prize his treasures as he himself prizes them.

I know I am taking a risk, but I am hoping that for the sake of these few it will have been worth taking. I am not for a moment concerned with ordinary newspaper etiquette out of which I wish there were more journals with the courage to extricate themselves.—G.S.A.]

¹ This article was first printed in *Conscience*.

TENTATIVE PROGRAMME

of the 68th Annual International Convention of The Theosophical Society, Adyar, 24 December 1943 to 1st January 1944

Friday, December 24

- 7.00 a.m. Bhārata Samāj Puja. (*Hindu Temple*).
- 9.00 a.m. Bhārata Samāj Meeting (*Headquarters Hall*).
- 3.30 p.m. Christmas programme and gifts for children of workers on the Estate (*Banyan Tree*).
- 5.30 p.m. The Ritual of the Mystic Star (*Headquarters Hall*).

- 11.30 p.m. Midnight Mass (*St. Michael's Chapel, L.C.C.*).

Saturday, December 25

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
- 9.30 a.m. Christmas Eucharist (*L. C. Chapel*).
- 3.00 p.m. General Council—First Session (*Rec. Secretary's Office*).

- 5.00 p.m. Opening of the Educational Exhibition (*Besant School*).
 8.30 p.m. Art Evening: Music Concert (*Place and details to be announced later*).

Sunday, December 26

THE INDIVIDUAL

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
 8.45 a.m. Prayers of the Religions (*Headquarters Hall*).
 10.30 a.m. OPENING OF THE INTERNATIONAL CONVENTION: The President (*Headquarters Hall*):
 Welcome to Delegates,
 Greetings,
 Presidential Address.
 2.00 p.m. Indian Section Council—First Session (*Rec. Secretary's Office*).
 5.30 p.m. First Convention Conference (*Banyan Tree*):
Subject: What shall Theosophy and The Theosophical Society give of their Leadership to the post-war or new world,
 To promote its Universal Brotherhood (The application of Theosophy to the Individual)?
Chairman: Mr. Jamshed Nusserwanji.
 8.30 p.m. Dance Recital: Shrimati Rukmini Devi (*Place to be announced later*).

Monday, December 27

THE SEARCH FOR TRUTH

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
 8.45 a.m. Prayers of the Religions (*Banyan Tree*).
 9.00 a.m. Second Convention Conference—First Session (*Banyan Tree*):
Subject: 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)?

Chairman: Mr. N. Sri Ram.

- 3.00 p.m. Indian Section Convention (*Headquarters Hall*).
 5.30 p.m. Second Convention Conference—Second Session (*Banyan Tree*).
 8.30 p.m. Art Evening: Sketches from H.P.B.'s Life (*Place and details to be announced later*).

Tuesday, December 28

POLITICS-ECONOMICS

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
 8.45 a.m. Prayers of the Religions (*Headquarters Hall*).
 10.30 a.m. Third Convention Conference—First Session (*Banyan Tree*):
Subject: What shall Theosophy and The Theosophical Society give of their Leadership to the post-war or new world,
 To promote its material wellbeing (The application of Theosophy to Politics, Economics and Industry)?
Chairman: Mr. Rohit Mehta.
 3.00 p.m. Indian Section Lecture: Mr. G. N. Gokhale (*Headquarters Hall*).
 5.30 p.m. Third Convention Conference—Second Session (*Banyan Tree*).
 8.30 p.m. Art Evening (*Place and details to be announced later*).

Wednesday, December 29

EDUCATION

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
 8.45 a.m. Prayers of the Religions (*Banyan Tree*).
 9.00 a.m. Fourth Convention Conference—First Session (*Banyan Tree*):

Subject: 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)?
Chairman: Mr. K. Sankara Menon.

- 10.30 a.m. Meeting for the Besant Theosophical School and Kalākshetra.
 3.00 p.m. Indian Section Convention—Second Session (*Headquarters Hall*).
 5.30 p.m. Fourth Convention Conference—Second Session (*Banyan Tree*).

Thursday, December 30

YOUTH

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
 8.45 a.m. Prayers of the Religions (*Headquarters Hall*).
 9.00 a.m. *Symposium*: Youth and the New World (*Headquarters Hall*).
Chairman: Shrimati Rukmini Devi.
 10.30 a.m. Round Table Meeting.
 3.30 p.m. Annual Meeting of the All-India Federation of Young Theosophists (*Headquarters Hall*).
 5.30 p.m. Youth and Civic Service (*Headquarters Hall*):
 (a) Village Welfare,
 (b) Animal Welfare.
 8.30 p.m. Entertainment programme by the Besant Theosophical School (*Place to be announced later*).

Friday, December 31

RELIGION AND THE ARTS

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
 8.45 a.m. Prayers of the Religions (*Headquarters Hall*).
 10.30 a.m. Fifth Convention Conference—First Session (*Banyan Tree*):
Subject: 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)?
Chairman: Shrimati Rukmini Devi.
 1.30 p.m. Indian Section Council—Second Session (*Rec. Secretary's Office*).
 3.30 p.m. Fifth Convention Conference—Second Session (*Headquarters Hall*).
 5.30 p.m. CLOSING OF THE CONVENTION: The President (*Banyan Tree*).
 8.30 p.m. Art Evening (*Place and details to be announced later*).

Saturday, January 1

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
 8.45 a.m. Prayers of the Religions (*Headquarters Hall*).
 9.00 a.m. Publicity and Propaganda Meeting (*Headquarters Hall*).
 9.00 a.m. General Council—Second Session (*Rec. Secretary's Office*).
 8.30 p.m. Art Evening (*Place and details to be announced later*).

THE COST OF LIVING AT ADYAR

SOME of the western residents, after reading the articles on "The Needs of Adyar," published in the October THEOSOPHIST, thought it would be useful to give other westerners who are thinking of coming, a more detailed statement as to the cost of living at Adyar for the person who is taking care of his own meals. The list¹ of expenditures given in the President's article referred only to those who lived in western or eastern quarters and ate at the Bhojanasala (Hindu meals providing restaurant). At the present time, as Leadbeater Chambers does not provide food for its residents, they either eat at Bhojanasala or provide for their own meals, some eating alone, others eating with their friends in community fashion.

A comparative cost study was made as to what are the basic and essential needs of the individual and what is the cost of satisfying them in Adyar. In checking through various budgets we found that there was not so much difference between "western" and "eastern," when only such basic and essential needs were passed in review. Therefore, a number of Indian residents also contributed valuable data to this study. We thank all who so graciously gave of the intimate details of their personal expenditure for the benefit of their brother Theosophists abroad who might be even now planning their Adyar budget.

Needless to say at the moment the condi-

tions are most abnormal, as the war has brought many soldiers as well as war prisoners to India, and their demands for certain items of food, for example, eggs, has forced these skyhigh. But even taking the present prices which are over the 200 index of normal conditions, we can make a satisfactory budget, especially when compared with the inflationary prices that exist to a certain extent everywhere; and certain items of food, even though at high prices, are still available which are rigidly curtailed in other countries, as, for example, fat and sugar.

THE SERVANT PROBLEM

Usually a westerner hires a man-servant, and with the present dearness allowance the cost per month is Rs.24 (£1-16-3). This does not include additional gifts of clothing etc., which in cases where the servant's family is large may cause the expenditure for a servant to run to a total of Rs.30 (£2-5-4) monthly.

On the other hand many residents manage with a part-time woman at Rs.5 or less monthly (7sh. 6d.), though generally these women do not cook or iron. Women who are taught to do simple ironing or cooking usually get with dearness allowance Rs.10 to Rs.15 (15 sh. 1d. to £1-2-7).

Some of our residents have proved that it is perfectly possible for a westerner living in a single room to cook his or her simple meals, rinse out personal clothes, and keep the room tidy with someone in once a week for a thorough clean-up at a cost of about two hours a day. The cement or stone floors with mats only are particularly easy to clean. The cost here would be Rs.2 (3 sh.). However the resident who first comes would need to prove his adaptability to the heat before

¹ Rupees 19-0-0 per month (£1-8-8), two meals at the Bhojanasala.

Rupees 10-0-0 per month (15sh. 1d.), coffee and tiffin, twice a day.

Rupees 8-0-0 per month (12sh. 1d.), rent of a room in the New Quadrangle.

Rupees 8-0-0 per month (12sh. 1d.), for laundry, extra milk, etc. Total, roughly, Rs. 45-0-0 (£3-8-0).

Rooms at Leadbeater Chambers are Rs. 40 per month (£3-0-6) per person. Meals, etc. as above at Bhojanasala.

Total, roughly, Rs. 80-0-0 (£6-1-0).

he could estimate his physical strength, but some of our residents prefer to do many things themselves as they naturally are more carefully done, since servants the world over rarely are as thorough as their employers.

LAUNDRY AND CLOTHING

Re. 1 per month (1 sh. 6d.) will pay for the heavy laundry such as sheets at our very fine Adyar Laundry. The actual cost of laundry runs between that figure and Rs. 8 to 10 (12 sh. to 15 sh.) where everything is washed for one person. The average is between two to five rupees monthly (3 sh. to 7 sh. 6d.). Most people with servants send only a minimum of clothes to the laundry, having all the outside garments and underclothing etc. done at home. At the moment the need and command by Government to save current has caused many westerners to wear the crepe and crinkly or voile type of dress that does not need ironing.

The cost of clothing here is slightly more than at home. But offset against this is the fact that such items as stockings, shoes, hats, gloves, silk and wool, for nine to ten months of the year are little worn. Many cotton garments will be needed as one changes (especially in hot weather) between two to four times daily.

LIGHT, WATER, FUEL

Rs.3 to Rs.6 (4 sh. 6d. to 9 sh.) is an average price for current, water and conservancy. Fuel bills run from Re. 1-8 (2 sh. 3d.) to Rs.3 or Rs.4 (4 sh. 6d. to 6 sh.) depending on the amount of cooking done, as well as on whether fuel is saved by cooking with conserved heat. The minimum fuel bill was that of a westerner who after cooking food for a short time over the flame, wraps it up in special cloths reserved for the purpose and it goes on cooking while she goes to her respective duties, being quite hot and ready for eating when she returns home at noon

or in the evening. Milk is pasteurized in a container over the other food while cooking.

FOOD

As for the question of food, the various budgets reported on by westerners who do not live at Bhojanasala ran between Rs. 25 monthly (£1-17-9) for food alone to Rs. 45 (£3-8-0). These budgets take into consideration only *best* foods. Naturally, packaged and tinned foods under war conditions of transport are wholly in the luxury class. Since there is such a wide variation, due to a difference in eating habits and food needs, it is thought better to give the actual prices of foodstuffs and each one can then plan out his own budget intelligently :

Proteins (Body-Building Foods)

Milk 1 pint daily per month =

Rs. 4-4-0 (6sh. 4d.)

10 pallams (about $\frac{3}{4}$ lb.)

cashew nuts = 0-8-0 (9d.)

Imported nuts (almonds, walnuts, etc. are very high)

Dahl, gram, and other dried

pulses or legumes are very

reasonable, 1 lb. being 0-4-0 (4d. +)

One egg at the moment is almost double the price of a half pint of milk, thus placing eggs in the luxury class. Only when the cost of one egg (7 grams of protein) equals a half pint of milk (8 grams of protein) can it be considered an adequate dietetic "buy." However, some buy duck's eggs for cooking as cheaper and decidedly larger. Most Hindu Brahmins do not eat eggs for religious reasons.

Cheese at the moment, mostly imported, is very high.

At the above prices, eschewing eggs and cheese, an adequate protein diet can be supplied for Rs. 6 to 8 monthly, depending on the amount of milk taken. If an egg daily per month is considered necessary, add Rs. 4 (6 sh.).

Grains: A good wholemeal bread costs 3 annas (3d.) for a half-pound loaf. Some residents eat half of this, some eat a whole loaf daily. For a whole loaf daily, allow Rs. 5-10-0 monthly (8 sh. 5d.). Rice is $2\frac{1}{4}$ measures for a rupee, and the westerner will find enough for a large rice meal from a half-ollack or a sixteenth of a measure. Therefore one rupee (1 sh. 6d.) would give about 36 bountiful rice meals, that is even at the present exorbitant prices of rice. The rationed rice we are now getting is unpolished and therefore of high dietetic value. Wheat is more at present than rice. It can be seen that even at the very high cost of cereal stuffs all that can be eaten could not cost more than Rs. 6 (9 sh.) or thereabouts monthly. The non-bread eaters will have the advantage here over those who eat much bread.

Fats and Sweets: Butter or Ghee is very high in war times and costs between Re. 1-4 to Rs. 2 per lb. (1 sh. 10d. to 3 sh.). Sugars are between three and four annas per pound (3d. to 4d.+) A delicious "golden syrup" can be made from boiling up jaggery (very brown sugar) and straining through silk. Rs. 5 to Rs. 7 (7sh. 6d. to 10sh. 7d.) should take care of these needs liberally. Naturally the above does not provide for candies and pastry.

Vegetables and Fruits: (9 pence=8 annas). The calculation has here been made on the prices charged by the vendors who come to the door. Prices are much less in the market, but then for transportation of a servant to downtown Madras about ten annas weekly (11d.) must be taken into account.

Prices vary in different seasons. They are now exorbitant as compared with pre-war prices. But still one can buy a very large (outsize) carrot for less than an anna (1d.). String beans for one person is half an anna (half pence). Chayotes and other mem-

bers of the squash family, some very delicious indeed, for one person about half to an anna. Potatoes (not a necessity when one has rice) less than an anna for average portion. Spinach one anna a generous portion. Peas one and a half to two annas a serving. Beets cost one to two annas. Corn, western salad greens, cabbage, cauliflower, artichokes, celery, are very high, costing from two to four annas a serving. Still, a bunch of celery a week will furnish for four annas flavour for other vegetables. Okra and egg plant half anna to one anna a serving. Bananas (small) two annas to (large) four annas a dozen. Tomatoes nine pies to one anna a good-sized fruit. Oranges, called sweet limes here, medium-sized one anna to two annas for very large; limes four for an anna. Coconuts (fresh) one and a half to two annas. Tropical fruits in season such as cheremoyas (custard-apples) papayas, mangoes, sapotas, etc., about one to two annas a portion.

Rs. 10 to Rs. 15 (15 sh. 1d. to £1-2-7) will supply adequate vegetables and fruit for one person monthly.

As will be seen from the above, adequate diets of maximum quality as to essentials can be made at a cost of from Rs. 27 (£2-0-10) to Rs. 38 (£2-17-5). As a matter of fact, some show a maximum cost of Rs. 35 (£2-12-10), including coffee, charcoal and many extras. Only the individual can know his own needs.

RESERVE

It was required by The Theosophical Society that anyone coming to Adyar must deposit with the Treasurer sufficient money to cover the cost of his return journey. But in addition, it is obvious that anyone who wishes to set up housekeeping will need to purchase various supplies—Rs. 25 to 50 (£1-17-9 to £3-15-7) should cover these initial expenditures. Also each person knows the unexpected expenses that come in the

life of every one—glasses, dentist bills,¹ etc., as well as regular subscriptions to the organizations to which one belongs. There should be a reserve to cover such needs, as well as the contributions that every one is so happy to give when appeals come.

However, it can be truly said that one can live as comfortably or even more comfortably, many think, in Adyar than on the same amount of money spent in Britain or in America. Thirty dollars a month in America means almost a hundred rupees in Adyar at the present rate of exchange. Seven pounds Sterling is Rs. 92-8-5. You who live in America and Britain know what you can do on these amounts—they are the barest of subsistence allowances—and from the above you can see what can be done in Adyar. It would be much better if each person taking the above costs would calculate to the last farthing his own needs, but because some would like to have a general average, it can be said that the person who first comes to Adyar, planning to live in the more inexpensive quarters should allow Rs. 100 a month for current expenses. Those who have fully oriented themselves live for less than this quite happily but the newcomer will need first to get acquainted. Those who live in more expensive quarters with a full-time man or woman servant will need from Rs. 130 to Rs. 150 for current expenses. Even they may find that when oriented they spend considerably less, as many of us have found.

¹ Casual medical needs for Adyar residents are taken care of, if desired, at our Adyar Dispensary at a nominal cost. There is also available nearby the Ashtanga Polyclinic under the direction of Dr. (Captain) G. Srinivasa Murti, an eminent officer trained in western medicine who investigated at Government request the wonderful herbs, massage, and other forms of indigenous healing of his Mother Country, the principal one of which is called *Ayurveda*, and has perhaps done more than any one man in India to popularize these throughout the whole of the land. This Clinic has a staff of specialists who give their services and medicines to the poor without fee and charge others according to their income scale.

However all this talk of our minimum or maximum needs in a way seems a bit like selfishness in these days when so many of the world's children, especially in India, are starving for the barest necessities. One surely does not come to Adyar for comfort, even though one may enjoy a great amount of it while here. One comes to Adyar to give what one has, to drink in the atmosphere of Adyar and of Mother India, and to serve her children, and it is almost a sacrilege when on pilgrimage to count the cost.

—ADELTHA PETERSON

ANOTHER NOTE

[An Adyar resident with a number of years' experience both of life in Chambers and in a detached house, who has read the above article, considers that it is a very fair and honest statement, and adds further:]

"The needs of Adyar" are so important and tremendous, and it is so good that preparations are NOW being made for the future work here, that I am sending a note of another type of experience.

It is the *life* of the form side of economics here that interests me. Costs of living is a practical side of economics, one of "my" pet subjects. For newcomers part of the emphasis needed for living here rests on adaptability and a spirit of willing surrender, and these go beyond economics. It's not big sacrifices, but little things count. It is a wonder to me to see that spirit at work here, and I know you appreciate it. To have no money to pay for your spectacles being mended, when you cannot see without them (but someone steps in to provide, or to lend); to be unable to have repaired pair after pair of shoes that you are accustomed to wear, and to make do with a makeshift; to have certain small needs, such as a toilet soap, (cheap!), and to find your friends

aware, and subsidizing you; to have your stock of, say, four towels all give way at once, in the middle of a month, and to need to borrow until the next comes; such things do count when taken as a part of the game.

We have been accustomed to manœuvring our income, comparatively small, following a costings system, doing things for ourselves, wise buying, and fore-sighted buying too, managing well and then having a surplus to direct as we wished, with a sense of freedom—making a good showing on less than normal for that appearance—so we can speak from a steadfast and sensible experience.

If yearly you want a figure for, say, a small pensioner from the West, take £100—£120 or its equivalent in other monies.

No matter what the costs of living may be that are required at Adyar, there are two other things needed; or are they two, adaptability and sacrifice? The latter may be part of the former. No Adyarian, eastern or western, but would say that life at Adyar is more than worth them both, although they may involve so many former habits.

There is no need to accept the standards of the business westerner living here; nor of the Civil Service men living retired; nor to take the suggestions made of accommodations at Adyar that are fitted to the level of the possible subsistence-wage. Experience of those with a small western income which there meant fore-sightedness, in order, say, to be able to enjoy some of the privileges of higher incomes—such as joining various associations—proves that one can live on the same income here as there, from some points

of view more comfortably, though from others, less. Too, war-time experience shows that when income diminishes and prices rise, further attention to costings and economies still enables one to live reasonably comfortably. And this means even when you are maintaining your own home. (Flats and houses at Adyar have an average furniture equipment.) War-time West adapts, so also one can adapt in the East. Thus those with small incomes or pensions can face the figures given for Adyar, and realize their own possibilities. One wants to feel free to help at Adyar.

It is not the climate alone that differs. Visit Adyar in a spirit of living adaptability and the differences will not avail to make you wish to leave it. The range of prices is totally different; usual home food-stuffs you cannot expect to find at the same price, or of the same quality, but some—fruits—are better and cheaper. Equipment is far more expensive here than in the West, and when obtainable is not easily used by the servants. Furniture—average—is very different, and baths are showers or tubs. Rents are cheaper, with more space but poorer accommodation. The easterner will make a sacrifice, finding rents, living and laundry, higher here than customary, for buildings, roads and equipment are better kept and more modern than average here.

But it is a good adventure, and with the spirit of taking things as they come and using them, one can have a different incarnation from the angle of experience—physical as well. Meetings are different, “atmosphere” is different, even the atmosphere of work. It is Adyar.

Adyar is a sacred place. We seek to be worthy of it; and though all of us fail from time to time, everything we do is really and sincerely dedicated to the Masters' service.

SECCIÓN ESPAÑOLA

CRISTINA

CRISTINA era una chica de unos veinte años, delgada, bajita, de cutis pálido y ojos grandes, serenos, que denotaban una inteligencia vivaz.

Cristina era una devoradora de libros. Su pasión por la Teosofía le hacía pasar largas horas en apasionadas lecturas.

Esta afición que tan feliz hacía a Cristina, era un motivo de constante preocupación para su madre. No era difícil oír la expresar sus quejas entre las personas de su relación.

—No sé qué será de mi Cristina—decía—no le gusta el cine, el baile, apenas el teatro. ¡Es tan distinta de las otras muchachas! ¡Me tiene tan preocupada! Sólo se ocupa de estudiar la Teosofía.

—¡Teosofía! Y eso ¿qué es?—solían preguntarle.

—Francamente ni yo misma lo sé. Parece que se trata de estudiar el más allá.

—¡Pobre chica, tan joven y que ya sea de esta manera! Claro está que Cristina no participaba ni remotamente de las preocupaciones de su madre. Estaba encantada con sus estudios. Sentía un raro placer en ir desentrañando el misterio que envuelve el origen y futuro de la vida del hombre. Se sentía fuerte y optimista, como toda persona que poco o mucho conoce el esquema de la Vida. Estaba de antemano dispuesta a recibir los golpes que inevitablemente recibiría en su camino, pero, sabía también, que el mal, el temible mal, lleva en sí una lección que sabría aprovechar en beneficio propio.

Sus estudios la habían inducido a incorporarse a la Sociedad Teosófica, donde aportaba el calor de su juventud y su entusiasmo por divulgar estas enseñanzas que

ella consideraba la más hermosa de las doctrinas.

En el seno de la entidad, Cristina había hallado varios amigos con los que disfrutaba de todos los encantos que proporciona la amistad, sincera y recíprocamente interpretada.

Pero Cristina tenía su problema, y éste era su hogar. Su padre era un hombre de carácter áspero y violento. Su estribillo era que “el mundo está perdido” y muy a menudo sentía la necesidad de “cantárselas” a cualquiera. Como es de suponer, esta actitud dió por resultado el total alejamiento de los amigos y parientes de la familia, hasta el extremo de vivir en el más perfecto aislamiento.

Las discusiones, peleas y disgustos que motivaron esta actitud, eran incontables. Ultimamente, y a raíz de una serie de frecuentes altercados, el padre echó de la casa a su único hermano, Enrique.

El trastorno que este incidente causó a la madre, no es para ser contado. La pobre, que jamás pudo expresar su parecer en el seno del hogar, se consumía de pena sin poder hacer otra cosa que sufrir, silenciosamente, las intemperancias de su esposo.

Cristina estaba segura de que ella arreglaría el caso; la Teosofía le daría los medios para hacer entrar en razón a su padre. Sólo esperaba el momento oportuno. Esto era lo más importante de todo. Conocía el carácter de su padre y sabía que el éxito de su empresa fincaba, única y exclusivamente, en la elección del instante en que debía actuar. Como es de suponer, este momento llegó.

Un día, nuestro hombre llegó a su casa hecho una piltrafa. Entró sin saludar siquiera, completamente abatido, se dejó caer en

la primera silla que halló en su camino ; su esposa que barruntó enseguida una nueva calamidad, se le acercó solícita cariñosa.

—¡Vamos hombre, qué te pasa ! Ni que fuera a acabarse el mundo. ¿Qué bicho te ha picado ?

—Nada peor podía habernos ocurrido María. Me he quedado sin trabajo.

—Válgame Dios. Lo único que nos faltaba.

—¡Y bien, y qué ! Van Vds. a ponerse a llorar por eso—intervino Cristina—Papá es joven todavía, trabajo no le ha de faltar ; además, ¿acaso no trabajo yo ?

—Hija mía, no trates de engañarte. Los viejos no encontramos trabajo por ningún lado ; en cuanto al tuyo, bien sabes que apenas si te alcanza para vestirte.

—¡Qué será de nosotros !—gimoteaba la esposa—¡Sólos, abandonados de todo el mundo !

—Ya sabía que me echaríais esto en cara —repuso colérico el esposo—pero tenedlo por bien entendido, antes de pedir limosna a los de la familia, la pediré en la calle.

—Pero papá ; pero mamá . . . ¿a qué recurrir ahora a inútiles discusiones ? Si realmente esto es un daño para nosotros. ¿A qué empeorarlo ?

Los reunió a los dos en un abrazo, y les dijo :—¿Por qué no se van a la cama ? Los dos estáis muy fatigados. Vamos, olviden todo eso. Les suplico que tengan fe en mí, yo arreglaré este asunto.

Sus padres la obedecieron y Cristina entró en campaña. Al día siguiente Cristina padre :

—Papá, tengo que hablarle.

—Hija mía, no tienes que pedirme para le dijo a su hacerlo.

—Ya sé papá, pero esta vez quiero su permiso, porque no voy a hablarle como hija, sino como una persona extraña.

—Supongo que no pretenderás afligirme más de lo que estoy.

Supones muy bien papá, aunque quizás le diga cosas que le duelan ; pero, recuerde que nadie le ha hablado con más amor ni mejor deseo de hacerle un bien.

—De todos modos te escucho,—contestó el padre resignado.

—Todo lo que le pasa, es por su culpa, papá.

—Sí, bien, ya me esperaba algo así—contestó éste, sonriendo tristemente.

—De su prurito de protestar y resistir las cosas.

—¿Resistir ?

—Sí papá ¿por que no deja a las personas y a las cosas tranquilas. Su manía de criticar, atacar y combatir, le traerá cada vez peores consecuencias.

—Es que yo no puedo transigir con la maldad y la injusticia. Eso bien lo sabes.

—Naturalmente. Pero el caso es que Vd. combate el mal con otro mal ; la injusticia con otra injusticia. Ahí está el error que Vd. no ve. Si quiere combatir el mal ¡enhorabuena ! Pero, predique el amor, la bondad, la sencillez, el cariño. Si quiere combatir la injusticia, sea justo, recto, pero, tolerante, comprensivo, indulgente. Jamás conseguirá cambiar los hábitos y costumbres de nadie a gritos e insultos. Únicamente se llega al corazón de las personas con la dulzura y el amor. Usted es bueno papá, bien lo sé, pero el carácter que se ha formado con ideas falsas y equivocadas, ha levantado una barrera que impide que su corazón se manifieste tal cual es.

—Hija mía, el mundo está lleno de pícaros, alguien debe ser el encargado de decírselo, aunque esto traiga más perjuicios que ventajas.

—Papá, el oficio de redentor, no está hecho para todos, pero sí todos tenemos la obligación de hacernos tan buenos, como quisiéramos que fueran los demás. Criticar, protestar, ir contra todo lo que entendemos que es malo, no significa necesariamente

que nosotros seamos buenos y correctos. La mejor protesta que podemos hacer contra el mal, es hacer el menor daño posible. ¡Oh papá! ¿Por qué no dejar a la gente tranquila? Ellos tienen sus problemas, sus cosas. Tarde o temprano también buscarán el camino del amor. ¡Y qué dulce es sentirse un faro. Un faro pequeño con una lucecita parpadeante, que muestra el camino a todos los que huyen del error. ¿Por qué, no prende Vd. el suyo papá?

—Supongo que todo esto te lo enseñó la Teosofía.

—Esto y muchísimo más—contestó rápidamente Cristina que percibió instantáneamente la oportunidad de despacharse a su gusto.—La Teosofía nos enseña que el mundo es algo así como una escuela; mucha gente está cursando el bachillerato o siguen determinadas carreras; algunos pocos son profesores pero la mayoría está en los grados inferiores. Pero que uno se halle en el primero inferior, y otro en la universidad no significa nada, pues, a su debido tiempo, los que ahora deletrean estudiarán en los cursos superiores. La Teosofía nos enseña que todos los hombres somos hermanos, en el sentido más amplio de la palabra; que lo entendamos así o no, es cosa nuestra; pero algún día, para el bien de todos, esta verdad se hará carne en nosotros. Nos dice que cada ser humano es responsable de sus actos y sus pensamientos; que lo que cosechamos hoy, está de acuerdo con lo que hemos sembrado alguna vez, así como nuestras acciones de ahora, establecerán las condiciones de nuestra existencia futura. Por tanto, la Teosofía ennoblece al hombre, pues lo hace amo y señor de su destino; le revela su esencia divina, y le imparte como tarea específica, la de sublimarse hasta hacerse digno de su elevado origen.

—Hija mía, tus palabras me han llegado al corazón, me han emocionado profundamente. Estoy orgulloso de oírte hablar de este modo. Has logrado que me interese la Teosofía, pero, calla; parece que alguien entró en casa. ¡Sí, es Enrique!

—¡Qué casualidad! ¿Por qué no lo recibe papá?

En efecto, era su hijo Enrique el que acababa de entrar. Instantes después entró en la habitación.

—Cuando abandoné esta casa, juré no pisar más en ella; si ahora lo hago es porque se me ha rogada que viniera,—dijo Enrique.

—¿Que se te ha rogado, has dicho?—replicó el padre con aire colérico.

—Por favor papá, déjeme que yo explique esto—suplicó Cristina.

—No tienes nada que explicar, hija mía—repuso ya más tranquilo el padre—En efecto Enrique, deseo hablar contigo. He tenido una conversación muy interesante con Cristina. Confieso que sus palabras me han impresionado. Me ha hecho ver mi error. Reconozco que por mi culpa he perdido la amistad de buenos amigos y familiares. Cristina me ha abierto las ojos. Quiero arreglar en lo posible mis yerros. Es natural que comience con los más allegados. Si me equivoqué, valga la intención que nunca fué mala. Espero, hijo, que sabrás perdonar a tu padre...

—Pero papá ¿cómo puede hablar así?—contestó su hijo echándose a sus brazos—voy a buscar mis cosas y me instalo de nuevo aquí.

—Si es tu gusto, sea.

—Sí papá, sé que está sin trabajo, y mi deber es estar al lado de Vds.

—Casualmente—dijo Cristina.—hoy me encontré con el capataz de la fábrica...

—Pero, hija mía ¿no son ya demasiadas casualidades?

—Y me dijo que Vd. no está despedido. Lo que paso fué que a raíz de un anuncio de una rebaja general de salarios, se produjo una confusión, muchos han creído que se les echaba, pero no hay tal cosa. Me dijo, también que su puesto está a su disposición y que la casa está muy contenta con su trabajo.

—¡Válgame Dios!—exclamó la madre que no cabía en sí de gozo,—lo oigo y no lo creo. Ven hija mía, ven a mis brazos, que hemos de hablar mucho las dos, porque ahora, yo también quiero saber qué es eso de la Teosofía.

A. BARROT

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