



# THE THEOSOPHIST

ADYAR

MARCH 1944

## THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

### FREEDOM OF THOUGHT

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

# THE THEOSOPHIST

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

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price: see cover page iii)

## "ON THE WATCH-TOWER," 1892-1944

To the Editor, THE THEOSOPHIST: In March 1944, we must offer our felicitations and wish many happy returns of its birthday to ON THE WATCH-TOWER, on the completion of its fifty-second year—as many years as there are weeks in the year!

In *Lucifer*, Vol. X, No. 55, March 1892, page one, we find Mrs. Besant's first "ON THE WATCH-TOWER":

"With this new volume of *Lucifer*, I begin a new plan for the opening pages of each number. Instead of writing an Editorial on one subject, I propose to write a series of Editorial Notes, dealing with matters of interest to Theosophists that may have arisen during the month, sometimes answering questions, sometimes repelling attacks, sometimes suggesting schemes for forwarding our work: in fact, taking up anything and everything that may be of use and of interest. Perhaps the readers of *Lucifer* will occasionally help in the building by bringing me straw for the making of the bricks."

K. S.



# ON THE WATCH-TOWER

BY THE EDITOR

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

## THE MOBILIZATION OF THEOSOPHY FOR A VICTORIOUS PEACE

EACH member of The Theosophical Society is a General commanding an army of Truths. Out of the vast Ocean of Theosophy he selects for enrolment in his army those truths which most appeal to him and those which he thinks will appeal most to others. He marshals these truths and uses them both for his own assault of the particular Kingdom of Heaven he intends to conquer, as well as to help others to conquer their own Kingdoms. He commands these truths, his truths, trains them, exercises them to be truer truths, and from time to time adds truth-recruits to his army so that it may become stronger and more ready to meet the most diverse circumstances which may happen to confront him.

He has, I most sincerely trust, been making of his army an ally in the great

war. I hope he has been working his army of truths as hard as he possibly can, so that it may have been substantially helping to win the war against falsehood of every description. The war against falsehood is being won even though the actual victory may not yet be in sight. But his army must on no account falter, for falsehood is still full of its evil strength, and any slackening might very well turn an almost certain victory into a temporary defeat. But should I not say that the victory *is* certain, rather that any slackening would delay it and thus add to the already overwhelming suffering?

The danger now beginning to be before us is lest the Peace be false, and be but the prelude to yet another war as was the last Peace of 1918. Hence, the war against falsehood includes a war against a false Peace, and the militant Theosophist—and are not all Theosophists militant in one way or in another—must equip his army of truths

for the winning of a true Peace, without the advent of which most of the terrible suffering through which the world has passed since 1939 will have been in vain.

#### LET US REVIEW OUR ARMIES OF TRUTHS

At such a time as this it is vitally incumbent upon every Theosophist General to review his army of truths and to see how best he can organize it so that it may substantially help to win a Peace worthy of all the heroism and suffering of almost innumerable millions of champions of Righteousness.

No Theosophist General dare pursue a policy of masterly inactivity. He must either advance or he will be in retreat, and for truth to retreat before falsehood would indeed be a disaster of the first magnitude. The world would be hurled back into a period of dark ages in which falsehood and all its court would enslave truth for many a generation. The beautiful, the good and the true would cease to exist, for ugliness, tyranny and violence would seek to destroy them forever. It would not actually destroy them, but they would wither away until the time at last came for their redemption once more.

Theosophists must advance. They must lead in the winning of the Peace, and they must not be for one moment afraid to tell their truths however little these may be palatable or acceptable to the general public. It has truly been said that Love alone can redeem the world. But it is no less true that Truth alone can redeem the world, since Love and Truth are one.

#### THE PRESIDENT'S REVIEW

I myself am emboldened to review my army of truths before readers of THE THEOSOPHIST, so that they may see how their President's army is fighting for the Peace as it has also been fighting in the very war itself. Of course, the President is only writing in his personal capacity. He is giving forth his individual views as these happen to exist at present. But he publishes them, not for acceptance, but just as an example of a particular mobilization of Theosophy for the winning of the Peace. He hopes that there will be many other and different mobilizations, so that there may be numerous allied armies commanded by numerous Theosophist Generals marching together to take the Heaven of Peace not exactly by storm but so that it may be safe forever from the attacks of falsehood.

In the little group of articles succeeding this Watch-Tower will be found my army in battle array. I must array as comprehensively as I can my army of truths against the enemy armies of falsehoods. I must be sure that I have a thorough insight into the nature of the constitutive elements of my army so that I may use them to the utmost of their and my power. For my own part I regard them as invincible if only I am strategist enough to array them to the best advantage.

In my preliminary note I unfurl the Flag under which we shall march to victory. It is a white Flag with a Heart emblazoned upon it, in the middle, in rich and beautiful red. I hold that the new world must largely

begin as a heart world, not forgetting all other vehicles of consciousness but enthroning the heart as the king of them all. Then, in "The Coming Crisis," I hurl my battalions into the fight for a righteous Peace. These battalions form the Advance Guard of the main army which fights for "A Change of Heart."

Then I suggest to the Theosophist Generals what are their "Marching Orders"—"Theosophists as Mediators." These Generals must be without fear or favour, *sans peur et sans reproche*. Our Generals must lead their armies in the fight for a change of heart, but the Generals themselves must be achieving drastic changes in their own hearts if they are to be successful in their leadership.

I especially dwell on "The Curse of Colour Prejudice," for I have bitter experience of the fact that everywhere is colour prejudice rampant in reality even though it is so often sought to hide it away. I have told the truth as I have experienced it, so that no one who reads my article shall be under the illusion that colour prejudice does not exist or that it has substantially diminished.

Lastly, in two parts, comes the theme that the conception of a Universal Brotherhood involves a sense of Individual Responsibility. Am I my brother's keeper? Yes, I am. Theosophists should know that once they accept the principle of Universal Brotherhood they cannot evade the principle of Individual Responsibility. As we accept the former we become committed to the shouldering of the heavy burden—

sweet though it may be—of a responsibility for all that takes place in the world. At least each one of us must feel his responsibility, even though he may be able to do little or nothing to discharge it. He can at least use the power of his will, the power of his feelings and emotions, and possibly the power of his speech, though he may be unable to enter the realm of action.

#### FOR WORLD HELPING

I have tried to mobilize my army of truths for the helping of the world. I hope that every Theosophist throughout the world has done the same. I am sure most have mobilized their armies, for I know how many of my brethren are fighting for Truth far more ardently than I could ever hope to fight. But this is a Day of Judgment for us all, and we must triumphantly turn it into a Day of Victory. I am sure that every Theosophist has long ago been trained for the fight of today. We are no raw recruits. We are, I venture to say, seasoned warriors. We have fought many a fight before this one. We have constantly been led by invincible Generals. Now is it our turn, still under these mighty Generals, to become Generals ourselves, of course of a lower order. Having so often been led, we are now considered ripe for leadership, and the present spiritual and material crisis is "Our Great Opportunity."

But I would urge that we should, unless specially equipped, restrict ourselves to the advocacy of those fundamental principles the observance of which is the first step to victory. In my

giving, and every truth we know must be pressed into the service of those who need. Where is there greater need than in India? Where, therefore, is there greater opportunity for Theosophists to prove that they know how to value the truths of their science of all sciences?

Hence, the whole of my 1944 programme is to the end of strengthening the brethren of Theosophy in India to fulfil their knowledge of Theosophy in service, and thus to show themselves worthy to receive in yet greater abundance. But if they do not give the service of the Theosophy they possess, not only will they receive no more, but they will lose even that which they have. Such is the inexorable Law.

#### UNITY OF BENARES AND ADYAR

In addition, therefore, to the supreme obligation of the alleviation of misery, there is the uniting of the two great spiritual centres of Benares and Adyar for their greater power to serve India. It is, of course, true that Adyar has a world-wide service to render. But Adyar is also intimately connected with the wellbeing of India, and Adyar and Benares, though rightly two, must also be one, far more one than they have been for some time. We must plan to the consummation of this splendid objective so that the pendulum of power may swing steadily and in ever-increasing potency between India's two spiritual poles.

Then we must spread Theosophy in terms of its most compelling Simplifications throughout India, and in terms of the many Faiths at home within her protection.

#### WORLD RELIGION AND WORLD UNIVERSITY

Then we must bring about that which hardly exists at all at the present time—a very real Fellowship of Faiths as a preliminary to the advent of a World Religion—an embodiment of World-Truth. There is but one Home for Truth, one House. But there are many rooms in the Home, each tenanted by a great Faith, by a body of Truth to which there are many to give allegiance. For the moment, most Faiths live under the curious delusion that they have no connection whatever with any other rooms, and even under the still more strange delusion that all other tenants are interlopers and intruders, and have no business at all in the Home of Truth.

The conception of a World Religion is not in order to drive these various tenants out of their rooms, but to make clear to them that they are members of one great family living in one great Home. They will go on living as they have lived before, but there will no longer be any isolation, nor will there be any inveigling from one room into another, still less any denunciation of those who happen to live in other rooms. The World Religion proclaims that there is but one Home of Truth for all Faiths, that there is a Brotherhood of Truth, and that some day all dwellers in the Home must feel themselves free to move from room to room happily and appreciatively, knowing that there is only one Home of Truth, however many rooms there may be in it.

The time has also come for the development more intensively of the World University with its Headquarters



at Adyar—these could obviously be nowhere else. How we are to proceed remains to be seen, but I am envisaging a World University very different from any University at work in the outer world. I am thinking of an outward and visible sign of an inner, and to us invisible, University which deals with the Real and the Universal. We shall have to think very deeply as to the foundations of such a University, being most careful not to allow ourselves to be confused by the kind of University prevalent in the world today.

I shall try in due course to set forth for general consideration such ideas as I may have after prolonged meditation, and then we can go into them.

#### RELIEF OF STRICKEN SECTIONS

I need hardly say that the relief of stricken Sections and of individual members will figure prominently in this programme, and we shall do what we can to express in practical terms our very real brotherly solicitude. I am publishing at the end of this Watch-Tower a World Appeal which has received the sanction of those members of the Executive Committee whom I could reach. I draw special attention to the suggestions, which largely emanate from our Hon. Treasurer, Captain Vaidyaratna G. Srinivasa Murthi, with regard to the arrangements for making remittances. In many cases, I am sure, it will be necessary to wait until the war is over.

#### MORE SPIRITUAL CENTRES ?

A more difficult part of the programme lies in the most desirable stimulation of spiritual Centres subor-

dinate to Adyar and to Benares. Of course, these must receive inner sanction, which I imagine will be difficult to obtain just now. But we must work for the beginnings of such Centres, let them come when it is the will of our Elders that they shall be brought into being. Obviously, strong and spiritual leadership is essential to the starting of such Centres, and we are not a little lacking in this quality.

#### REBUILDING OF INDIA

I do not hesitate to add to these, at the risk of being deemed to trespass into the political field, the Regeneration of India. We believe in and must obviously work for the Universal Brotherhood of Humanity. In terms of India this first of all means the National Brotherhood of the Indian people, and next it means the way in which this National Brotherhood may be made effective, which surely is the establishment of a Charter of India's Liberties, or a National Constitution.

I am convinced that every Theosophist in India owes to Theosophy and to his membership of The Theosophical Society the most ardent work possible for a United India and for the expression of a United India through a National Constitution and a National system of Education. It is for him to determine how best he can work for these ends, having regard to his capacities and circumstances and opportunities. But his Theosophy stagnates and his membership of our Society remains infructuous while he refrains from pouring his ardour into these two urgent and indeed sublime causes.

Complementary to the National Constitution there must be a National system of Education to take the place of the existing foreign system with its many defects.

There cannot be a self-governing India without a self-educating India, and some of us are hard at work examining Dr. Besant's Commonwealth of India Bill of 1925 in order to try to bring it up to date, and we are also trying to set forth the principles of Indian education and a practical scheme to be derived from these.

But it will take long before the enslavement brought about by the present system will lose its stranglehold upon the Indian people. At present we can only hope that a few truly patriotic educationists, free from enslavement, will study the nature of an Indian system of education and seek to experiment with it as best they can.

It will be something to have a system commanding general agreement, if not more.

I do not regard these activities just as ordinary political work. They have nothing to do with political parties, and in the eyes of every true patriot of India, of every adherent of India's place in a great Commonwealth of the East and of the West, of every stalwart protagonist of a Universal Brotherhood of Humanity, the ideal of a United India and of a Charter of Indian Liberties is a most active translation of Theosophy into practice and a very real expression of the implications of his membership of The Theosophical Society.

He is not taking part in politics as he serves these great causes. Only

those can be opposed to these causes who do not believe in Brotherhood save of the most restricted kind, and who do not believe in a United India.

It is not for The Theosophical Society to commit itself to aught save the three Objects as they are stated. But it certainly is for individual Theosophists to be active in every field of human life, be the field what it may—religious, educational, social, political, and all others. He may specialize in one particular field. But in these days of world-building and of nation-building—for every nation must rebuild itself in preparation for membership of a reconditioned world—he must help to rebuild his nation and the world, of course in his own way and according to his own light. The receptivity both of the world and of every individual faith and nation in it to Theosophy and to The Theosophical Society depends upon the re-orientation of the world, the faiths and the nations, to the Real.

Faiths must be reconditioned. Nations must be reconditioned. The world must be reconditioned. Such is one of the most important ways in which the Theosophist should apply his Theosophy and his membership of The Theosophical Society. This is one of the ways in which he can acknowledge his debt to both.

In India this duty is especially urgent, for the rebuilding of India is long overdue, and the world anxiously waits for India's renaissance.

If every member of The Theosophical Society in India could make this work part of his duty for 1944 the results achieved would be out of

collections on behalf of the Central Fund. But the collections made must be deposited with the Midland Bank from time to time as may be convenient.

A similar arrangement may be made elsewhere if helpful. Collectors are requested to make the necessary arrangements for the issue of receipts. The Treasurer of The Society will, of course, issue formal receipts for all monies deposited with him.

Australia and New Zealand will probably find it most convenient to make remittances as and when convenient direct to the Imperial Bank of India, as above. But it must be left to them to make the most suitable and least expensive arrangements. Similarly, our Sections in Southern America will probably make Sectional Collections. But it will rest with them when the time comes to remit either to the Imperial Bank of India or to the Midland Bank, or to centralize their collections and from such centre to make remittances.

All these matters are largely matters of convenience and of the least possible expenditure on account of the actual

remittances themselves, as also of the question of exchange.

Of course, if any other arrangements are found more suitable in individual areas there is no reason why they should not be adopted, even without reference to me.

Our main objective is to help the stricken Sections and members everywhere, and so to arrange that there may be as little deduction as possible on account of remittance and organization generally. It will, of course, be unnecessary to transfer to Madras any collections deposited with the Midland Bank and in many cases it may be best to remit direct to the Midland Bank so as to avoid the duplication of remittance costs.

Contributors are, of course, at liberty to earmark their donations either for relief of individual members or for any specific Sectional Relief.

I shall be very glad to receive answers to this Appeal as soon as possible so that I may make known the arrangements being made in every Section or group of Sections for the much needed collections.

George S. Drundale

*President, The Theosophical Society*

ADYAR

20 January 1944

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Compassion is no attribute. It is the law of laws—eternal harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right and fitness of all things, the law of love eternal.

H. P. B., *The Voice of the Silence*

# OUR GREAT OPPORTUNITY

BY GEORGE S. ARUNDALE

I AM taking space in this month's issue for the publication of some notes dealing with reconstruction. The first is called "The Coming Crisis," the second, "A Change of Heart," and the third is called "Theosophists as Mediators."

I also venture to reproduce as the fourth an article I wrote for my little weekly *Conscience*. I wrote it because I find that colour-prejudice still sways large numbers of people throughout the world who ought to know better.

And then there is a fifth which I call "Individual Responsibility." I have divided it into two parts, each dealing with the same theme from different points of view.

Each note is a suggestion as to ways and means whereby we may help the old world to die peacefully and the new world to be born painlessly and healthily.

I am becoming more and more convinced that alone on the basis of simplicity of heart may we hope to resolve those problems which seem so utterly insoluble but which must be removed from the pathway of the world if a new world of peace and contentment is to be ushered in.

We may tinker at the surface of things with schemes innumerable, and on paper some of them may seem little short of perfect. But only from down in the depths of each of us can emerge

those forces which will make the world safe from the dangers of fratricidism.

Only as his heart is right can an individual be right.

Only as the heart of a nation is right can a nation be right.

Only as the heart of a faith is right can a faith be right.

Only as the heart of the world is right can the world be right.

So, as we come to the end of an old world and to the beginning of a new, as if we were coming to a railway junction, we say: "All hearts change here." For there is no one whose heart, in one particular or another, does not need changing.

Oh! for a civilization of the Heart for a change from this present civilization of the Mind which, as we look around us, seems hardly worthy of the name "civilization."

## I. THE COMING CRISIS

We are face to face with a crisis—a crisis in all probability worse than that which brought about the war, for if the present crisis crashes down upon us the world will not only be in for another war but the whole of its morale will have so deteriorated that the next war will be even more savage than the present conflict.

The crisis is the crisis of Peace. Some of the nations passed the great test of

1939, for they entered the war between Right and wrong. Will they pass the great test of, shall we say, 1944 or 1945, when a deeper vision will be needed to avoid the pitfalls of Peace, for these will be more dangerous and subtle than the problem whether to play safe and to be neutral—as some nations unfortunately were, though one or two may have been right so to be—or to risk everything for the Right?

We are on the edge of the crisis today. Shall we win the Peace or lose it? Far easier indeed is it to win the war, as most people regard its winning, than to win the Peace.

Theosophists must be among the first to face the crisis both through self-preparation and through service. They must know well why the crisis will arise and what shape it will take.

They may at least be sure that the crisis will be a clash between selfishness and greed and pride on the one hand and justice on the other.

They may be sure that the crisis will be a clash between pledged words and promises and their ignoring.

They may be sure that the crisis will be a clash between might and weakness.

They may also be sure that the crisis will be a clash between manœuvring and straightforwardness.

But they may no less be sure that there will be very many to abhor the crisis for which the comparatively few will be responsible.

Theosophists must rally the faithful to prevent or to end the crisis.

Who are the faithful? Those who have in their hearts universal goodwill

and a strong sense of unflinching justice. Those who count no price too high to pay for a real and an enduring Peace.

Theosophists must be uncompromising in their declarations of the principles of Peace, but should always help to achieve a Greatest Common Measure of agreement provided no vital principle is endangered.

What are the principles of Peace?

I use the plural for the word "principle" in order to emphasize the fact that while there is only one fundamental principle, there are very many other principles dependent on it.

But the one fundamental principle is the principle, apply it how we may, of the Universal Brotherhood—of humanity, if we think of the smaller area, of Life, if we think of the whole.

By Universal Brotherhood is, of course, meant universal understanding, universal appreciation, universal justice, universal comradeship, universal freedom within the confines of universal obligation—and freedom "from" no less than freedom "for."

This is a period of Charters. Let Theosophists fashion Charters, or one great Charter, of the Universal Brotherhood, to be ready with it when the problems of Peace are due to replace the problems of war.

Theosophists must be experts in the Science of Universal Brotherhood for they are pledged to make their Theosophical Society a nucleus of it. The extent to which they succeed in this will be the measure to which they will succeed in helping to establish a real Peace for a new world.

Is there within The Theosophical Society a real Peace by reason of the application of a real spirit of Universal Brotherhood within its kingdom ?

I say there is, and I say therefore that this achievement of Theosophists within The Society is their title to hope for similar achievement in the world as a whole.

## II. A CHANGE OF HEART

If there were as many individuals intent on helping to change the hearts of their fellow-humans as there are individuals intent on changing the economic, the industrial and the general political situation throughout the world, we should all be far nearer both to spiritual and to material contentment than we are ever likely to be as we puzzle with purely material considerations, thinking that out of our puzzling will somehow appear universal prosperity and ease.

What are we really fighting for ? A radical change of heart in all of us—in members of the United Nations no less than in those of the Axis powers.

When there is a change of heart President Roosevelt's Four Freedoms will follow naturally.

When there is a change of heart India will become free and happy.

When there is a change of heart justice will take the place of revenge.

When there is a change of heart Germany and Italy and Japan will see the error of their ways, while the nations of the Allied powers, also seeing the error of their ways, will make every effort to bring into existence a United World.

When there is a change of heart poverty and destitution and famine will disappear, for no one will want to be rich and comfortable while there are those around him whose lives are interminably miserable.

When there is a change of heart exploitation will cease and the luxury of the few will merge into sufficiency for all.

When there is a change of heart there will no longer be capitalists and working classes. There will be happy fellowship to common ends.

When there is a change of heart suffering will cease to be inflicted upon animals to satisfy human greed.

When there is a change of heart utility and beauty will go hand in hand, and industry will make ample provision for the complete wellbeing of those who work in it.

When there is a change of heart fear will be removed from education, and courage and happiness will take its place.

When there is a change of heart there will be no unemployment.

When there is a change of heart there will be perfect brotherhood between the nations and between the faiths.

When there is a change of heart the women will be honoured.

When there is a change of heart there will be no more conversions and proselytizations, save those which come from within.

A new system of economics will not achieve all these things.

New pacts between nations will not achieve all these things.

The regimentation of the world by a group of nations will not achieve all these things.

A new system of international relationships will not achieve all these things.

The freeing of submerged nations will not achieve all these things.

A system of mandates will not achieve all these things.

A mere Fellowship of Faiths will not achieve all these things.

But a change of heart will achieve them all. How then to achieve a change of heart?

By practising and preaching the beautiful simplicities of individual living. For the individual is the heart of the world. As he is so is the world.

What are these simplicities?

1. Unrestricted kindness and goodwill;
2. Unrestricted compassion and tenderness;
3. Unrestricted respect and appreciation.

If such a change of heart begins with those who have in adequate abundance, soon will it change the lives of those who have not even in bare sufficiency.

Poverty, misery, destitution, anxiety cannot survive where these three beautiful simplicities dwell in the hearts of those whose lives know no anxiety but only contentment and even comfort.

The destiny of every people, of every nation, lies in their hearts, not in their minds.

The Peace Conference must be a Heart Conference before it is a Mind Conference, or it will fail as its predecessors have failed—for lack of Heart.

All three must begin with the individual and must change him, sometimes out of all recognition.

Wherever he has lacked any one of the three he must become intent on supplying it.

True kindness, true goodwill, true compassion, true tenderness, true respect, true appreciation, are due, often long overdue, to himself that he may become healthy in the all-embracing sense of the word.

Is there a single individual who does not urgently need a change of heart towards himself?

Beginning with the individual these three simplicities are due in all his intimate relationships with home, family and friends.

Is there a single individual who does not urgently need a change of heart towards his three immediate surroundings—to his children, to his parents, to his wife, to all who constitute his inner circle?

Then are these three simplicities due in ever-widening areas till the Nation is reached, and then do they need to be active in the international world if he is able in any wise to contact it.

The whole world, every nation and faith, every individual, needs a revolution. Only through a revolution can the old world change into a new world.

Shall the revolution be a revolution of disintegrating force or of healing brotherhood?

The world has adventured in the former time after time. Shall it not at last adventure in the latter?

### III. THEOSOPHISTS AS MEDIATORS

People are everywhere very busy in constructing schemes for a new world peace and prosperity. Each is sure that his own particular scheme is the only scheme which will do the work.

But nobody seems to have thought of a mediation scheme for the reconciling of the conflicts which will arise immediately the war is over as to what is to be done with the defeated nations, and generally with the peace.

There will be those for revenge and for every conceivable humiliation to be imposed upon the defeated enemies. *Væ Victis!*

There will be those for the establishment of tribunals of justice to try the major criminals, and for commissions to explore ways and means to rehabilitate Germany, Italy and Japan so that they may be made safe for healthy, democratic lives.

There will be those for the handing over of the world to government by the United Nations.

There will be those who are determined to permeate the world with the principles and policies of their respective nations, so that there may be a domination of some special political or economic structure.

There will be the defeated nations themselves which may find it difficult to be heard amidst the universal clamour.

And there will be those nations whose just rights will very likely be entirely overlooked as the greater powers are intent upon their purposes. Finally, there will be the people of every land.

Will their just rights be remembered as the great powers play a game of chess with nations as pieces?

The world will soon be less in need of schemes than of mediators for reconciliation between the schemes and between the needy and the recalcitrants, between that other brand of tyranny which will flourish when the war is over—the tyranny of the conqueror—and the helplessness of the defenceless, the despair of the conquered.

Who better for this work than Theosophists who include all within the Universal Brotherhood?

No Theosophist, I think, will be anti-German, or anti-Italian or anti-Japanese. But every Theosophist will be anti-injustice, anti-cruelty, anti-tyranny, of whatever form the tyranny may be.

Every Theosophist will honour the sacrifices nations and individuals may have made for the sake of their cause, and he will be on the alert lest the sacrifices be in vain, lest the pledged word be dishonoured.

From now onwards every Theosophist should be on the lookout for possible and probable flouting of that Right which must be accorded to all without distinction of sex, of nationality, of creed, of colour, of side in the great war, or of any other differences.

To each nation, to each individual, according to the need of each.

From now onwards, every Theosophist should prepare, and be known to prepare, for the office of mediator where bridges are needed to be built over otherwise impassable chasms. He may have a scheme of his own. But mediation will matter more, for when peace comes



there will be many clashes, the absence of the resolution of some of which may lead to war once more.

First of all, and more dangerous, I think, than all the others, will be the *clash of colour*. Are Theosophists free from all colour prejudice, and do they know that civilization is as advanced in India and in China as it is in Europe and in America?

If they do not admit this and know it without doubt, they are not yet ready to be mediators, and they must hasten to equip themselves to pass one of the most difficult of examinations for full membership of our nucleus of Universal Brotherhood.

The clash of colour must be avoided, or a war worse even than the present war will send the whole world into awful darkness for many a century. Theosophists must be in the front rank to abolish it.

Second, there is the *clash of creeds*. This clash may not appear on the surface, but it is hardly less dangerous than the clash of colour, for it is ever burrowing underneath the surface to sow the weeds of discord, of pride, of contempt.

Theosophists will have, I think, no creed prejudice, so they will easily be able to be in the front rank to kill it underground.

Third, there is the *clash of interests*. This clash will surely assume dangerous proportions when the settlements between nations come up for discussion at the peace conference.

Theosophists are world citizens as well as citizens of their various motherlands. They will have to mediate between power and weakness and between

right and wrong as between the nations concerned. They will have to penetrate deeply into the rights and duties of many nations, gaining all the insight they can through the illumination of Theosophy.

Among the nations on which the Theosophist desiring to be a mediator should concentrate are—Poland, Russia, China, India, the United States of America, and Germany, Italy and Japan.

There will be the clash of political interests, of economic interests, of industrial interests, in the foreground. And all backgrounds will be backgrounds of prejudice and fear.

Fourth, there is the *clash of personalities*. If we look at the Versailles Peace Conference of 1918 we shall know what to expect at the Peace Conferences in Berlin and Tokyo. Will there be any chance of mediation between personalities? If we look at photographs of most of the present arbiters of the war, our hearts may well fail us. Still, Theosophists can try.

How arduous and responsible will be, indeed are, the duties of Theosophists everywhere.

How gravely ought the Theosophists in India to regard their trusteeship of India.

How gravely ought the Theosophists in the British Isles and in Eire to regard their own trusteeship.

How gravely ought the Theosophists in the United States of America to regard their trusteeship.

How gravely ought the Theosophists in every country without exception to regard their various trusteeships.

And how Theosophists everywhere ought to be studying and planning to be the real peace-makers when the time comes.

Every individual member, every individual Lodge, every individual Federation, every individual Section and Federation of Sections, should be preparing to build the bridges of reconciliation which will be urgently needed to stretch across the chasms of misunderstanding.

I hope every available Section in Europe is getting ready for a service which is the natural outcome of all its Theosophical activities since it came into existence. I hope the Indian Section is likewise getting ready. I hope The American Theosophical Society is likewise getting ready, and all other Sections still able to function.

All this is indeed the natural outcome of the gifts of Theosophy and The Theosophical Society to the world nearly 70 years ago.

If we cannot help to bestow a righteous peace upon the world in a time of supreme emergency, of what avail our studies and all the blessings the gifts have bestowed upon us? If now we cannot bless we shall indeed have proved ourselves unworthy of having been, and of being, blessed.

But all Theosophists will not have the same mode of mediation, any more than each will effect a change of heart in exactly the same way as others.

On the other hand, each will re-orient his heart and exercise his mediation in his own way.

Those who are equipped for active mediation in the outer world will intensify their equipment so that they

will become, and be recognized as, real peace-bringers. They will be known to be wise mediators and it may be that their words will be heeded. But they will ever mediate from the background of Theosophy, for Theosophy alone—great Revealer of Unity as our Science is—can point the way to an enduring peace.

Some of our more prominent leaders will thus play their part in the world's regeneration—those of our members who know how to engage the attention of the public ear and to present our Truths so as to carry conviction.

Others who are unable to take up the work of mediation so publicly will write, will speak within narrower circles, will seek to influence those with whom they are able to come into contact.

Some there will be who by reason of age or ill-health or some other disability may be unable even to attend their Lodges so as to help in preparation for mediation. They may be confined to their homes and even to their beds. But they, too, may be mediators through the exercise of their will-power, through aspiration, through thought and feeling, through eager yearning that a true peace shall prevail in the midst of all the obstacles to it.

Indeed, it would be very well if each one of us fashioned to suit his temperamental outlook upon life a mantram, a thought-form clothed in vibrant words, by repeating which with strong intention day by day he might make it a potent messenger of mediation and of peace. If a number of us could agree upon a formula, so much the stronger would it be, the more so if we could arrange to

repeat it will-fully at the same hour each day, allowing for differences of time in different parts of the world and translating the formula for utterance in the appropriate language.

Here is a possible expression of the intent behind both the Change of Heart and the resultant Mediation.

Needless, I hope, to say that there can be no effective mediation save as it issues forth from a Change of Heart in each and in every one of us.

*Seeking to make Reverence, Goodwill and Compassion the dominant influences in my life,*

*I shall try, in all ways possible to me, ardently to stand for justice wherever injustice threatens to prevail, and eagerly to promote reverence for national, religious and individual integrities, goodwill between all peoples, and compassion towards the weak and helpless in both the human and animal kingdoms.*

*May I be steadfast in all these, to the end that the coming peace may be the Peace of a Universal Brotherhood and thus the true foundation of a new world.*

Thus, perhaps, might we signalize a Change of Heart and its contribution towards the building of a new world.

#### IV. THE CURSE OF COLOUR PREJUDICE

A Negro was once asked what exactly educated coloured people felt about the whites. His friend had answered: "In the beginning men were all of one colour. There came a day when God came to Cain and said: 'What have you done with your brother?' And Cain turned white with fear.

How much I fear the terrible colour prejudice which seems so inescapable.

It is a nightmare to me, even though outwardly, for the sake of winning a victory, there would appear to be none of it.

Colour prejudice has separated peoples and individuals for many a century. Today it is separating peoples and individuals. Tomorrow, if we do not take care, it will not only separate them but bring them into terrible conflict.

Colour prejudice is a sin against the freedom and brotherhood for the attainment of which we are supposed to be fighting at this very moment. We all know it is a sin. So we put it out of public sight, enjoying it to the full, however, in private and imagining that from those against whom we have such a prejudice we have so cleverly concealed our prejudice that they will conclude we have no colour prejudice at all.

It is rare that a white person is not prejudiced against a coloured person. It is rare that a coloured person is not prejudiced against a white person. But the white person has no reason whatever to be prejudiced against coloured people. Coloured people all over the world, save with the exception of Japan, have always been subordinate to the white people, while nowhere have white people ever been subordinate to coloured people.

The white man is entrenched in his sense of superiority and in the power his material achievements have given him. His might has always been his right, and so will it remain until he learns that he has no superiority and that his present might, save as it is used to promote the Brotherhood of all, will crumble into dust.

The white man is now compelled by force of circumstances to hide from the world his sense of superiority and to use his might to achieve a right far more inclusive than he would tolerate but for a pressure upon his sense of superiority he finds he cannot resist. He is being driven out of his fastness of superiority as he will be driven out of his fastness of might as right.

A peace-built world will not stand any sense of superiority on the part of any nation or people, still less for any tyranny of might.

We are asked to contribute to funds for promoting victory in the war. We are asked for self-denial as regards our daily living. We are kept under the strictest discipline lest in any way we impede the progress of the war. We are constantly exhorted that this war is a war for the freedom of all and that when it comes the peace will adjust all wrongs.

In return, accepting all these things, we ask all who harbour colour prejudice in their hearts to root it out and to effect that change of heart from suspicion, distrust and hatred, from all sense of superiority, and from all sense that their might is their right, which change alone can win the war and which alone can justify the claim they make upon us.

Every white man and woman, every coloured man and woman, must help to win the war by making sacrifice of his colour prejudice, however justified he or she may regard it. It is justified, perhaps, where individuals suffer on account of it. But this is no time to take refuge in justification. Rather is it a time at all costs to change from wrong to right.

Colour prejudice is in truth another name for hatred. Those who have colour prejudice hate, and thus promote war and cruelty, for hatred is ever the cause of war.

There must be no more feeling, no more talk in private, based on colour prejudice.

All of us must make sacrifices, but there is no sacrifice more conducive to the winning of the war and of a righteous and enduring peace than the sacrifice of colour prejudice, for colour prejudice is a sin against the Fatherhood of God and the brotherhood of His children throughout the world.

That which repels us, which we do not like, which we are sure is inferior to our own modes of living, which gives us a sense of proud superiority, we must set ourselves to try to understand in a spirit bereft of all separative conceit. "I do not know him. Therefore I do not like him," must give way to "I am trying to know him and thus am beginning to like him."

Is there any doubt that the civilizations of the coloured have been far greater than the civilizations of the whites? Can any white civilization, say of Greece and Rome, compare in nobility with the age-old civilizations of India and of China?

Can the daily living of the average individual in the West compare in simple rectitude and culture with the daily living of the average individual in India or in China?

Let it be retorted that such comparisons are the reverse of helpful, that each civilization has its own unique value.

By all means. But at least the comparison makes clear that there is no occasion whatever for any sense of superiority.

The great Saviours of the world have, without exception, been coloured Men embodying and transcending the greatness of Their respective civilizations. When They lived there was no civilization in the western part of the world, and the whites were savages.

Let the whites be proud of what they are and have, if so they choose. But they have no cause for any sense of superiority save in things material—and how little these really matter.

Not superiority, but comradeship must mark the world of today and tomorrow. The spirit of comradeship can alone be the foundation of a true peace. Whites and coloureds together in equal comradeship, and in the hearts of all, no less than on the lips, a spirit of brotherliness and respect.

He who has colour prejudice is a traitor to the cause of the war, justify it how he may. He who has in him a sense of proud superiority is a traitor to the cause of the war. He belongs to the cause of the Axis powers, even though he appear to be espousing the cause of the United Nations, and every moment during which he feels his superiority is a moment spent in the service of the enemies of God.

This is the simple truth, and let him who flouts it have no doubt as to the anathema which will fall upon him.

#### V (A). INDIVIDUAL RESPONSIBILITY

I think many of us would say to ourselves, if we were not, as I hope most of

us are, normally and naturally buoyant and light-hearted, that we should have sunk long ago.

Not that our personal lives have necessarily been anything but fine weather, just with now and then and here and there a cloud or two.

But somehow or other I am sure there are many of us who become deeply affected, even physically affected, by the suffering we may actually see around us or about which we may hear or read.

And the advent and progress of the war have of course made matters far worse, for a day does not pass without some record of widespread suffering which we simply cannot help taking into ourselves and more than vicariously experiencing.

The vivid imagination that some of us possess only serves to cause us to enter into the details of all the suffering with far greater intensity than would otherwise be the case, so that however vicarious the at-one-ment with the suffering may be from one point of view, there is little vicariousness about it from another.

We become overwhelmed by the fact that the whole world or most of it is more and more drowned in suffering, and we shall not know which way to turn to give our poor world of our best service or how to avoid feeling overwhelmed.

If most people in the world could feel if only a fragment of the universal suffering, they would surely want to exhaust themselves in an effort to prevent it, at least so far as regards the future, to stop it if possible, to do something to stem its tide.

I think that most people really care about all the suffering, but they do not know how to care. The task of caring seems so stupendous.

We are all, of course, intensely affected by suffering which impinges upon us. We are affected by suffering which directly and intimately affects us and we shall have a general feeling of regret for the suffering of those who are far away from us, the regret diminishing, I fear, as the suffering recedes into distances. Only a few of us can possibly feel with any intensity the suffering which is remote.

Only a few of us will so realize the Unity of the Universal Brotherhood that we know and feel that in absolute truth we are somehow suffering as may be suffering every other member of our human family, and as may be suffering the sub-human members of our family no less. Doubtless some of us will be suffering otherwise than will be the suffering of some others.

Perhaps there are two kinds of suffering, the suffering we need for our growth and the suffering—if the word be at all appropriate—which is ours by virtue of our membership of a united family, in which each suffers for all and all suffer for each.

I should not dare to say that the Masters suffer, certainly not as most of us suffer. But there is a positive relationship between our suffering and Their inevitable reaction to it. They do not suffer, but our pains and sorrows reflect themselves in the Elder Brethren, taking the shape of beautiful and healing compassion.

Universal Brotherhood involves the unity of all Karma, be it of happiness or of sorrow.

I am afraid that many of us who call ourselves Theosophists are far away from any real understanding of that Universal Brotherhood into a nucleus of which we have dared to admit ourselves.

Naturally, the idea of Universal Brotherhood appeals to us. It must appeal to us because it is our essential nature. But its tremendous implications are almost bound to leave us comparatively cold.

Yet it is supremely true that *Universal Brotherhood means individual responsibility*, and an individual responsibility which stretches everywhere and includes not only everybody but everything.

We may condemn wrong. We may utterly disassociate ourselves from it. We may feel ourselves to be in no way part of it. Yet the truth of Universal Brotherhood insists that we are part of it. We are involved in it, and its Karma is in a measure ours.

True indeed that we suffer from ourselves, none else compels. But "ourselves" includes the whole of the human and sub-human Brotherhood. We may make more rapid progress than others. We may transcend the round of births and deaths. We may cease to be subject to Karma as the world knows Karma. We may achieve a constant joyousness and serenity which no circumstances can ever affect.

Yet there is no Karmalessness for any of us while the weight of a single atom of Karma afflicts the life of any one of our human and sub-human brethren.

The utmost the noblest and greatest of us can achieve is to bear Karma otherwise. There are Kings of Karma as there are slaves of Karma. And there are those who are learning how to transmute enslavement into kingship.

We Theosophists in the outer world must needs in part be among the slaves. But because we are Theosophists we are learning to escape from slavery. Some day we shall be Kings, and real Kings who know that the truth of our kingship, its consummation, lies in the happiness of those for whose service we have become kingly.

The Masters may ascend into Nirvana, but it is in order to share Nirvana.

The spirit of Brotherhood is sharing. The spirit of the individual is to seek salvation, find salvation, and while he is seeking and finding, to share salvation, whatever salvation may mean.

The change of heart for most of us Theosophists is to intensify the sense of our individual responsibility for every component part of the mighty Brotherhood to which we have the honour to belong. In very truth none can evade this responsibility, none can be malingerers.

Every time any of us inflicts cruelty upon our fellow-human beings or upon animals, be our reason what it may, justify it as we may, we incur heavy responsibility for the resulting effect.

Here is a description of it :

Every man has around him a certain protective coating that keeps him safe from the many lives around, which might be hostile to himself. He walks, as it were, angel-guarded as long as he breathes the life of love, the love that is divine and makes

all creatures friendly. But if you do a cruel thing to an animal, or slay an animal, you attach that animal to yourself by the link of fear and hatred. The animal by itself cannot do much. One animal's feelings are not much in this great world. You have done more by that act of cruelty ; you have broken through the covering which keeps you safe from the evils around you. You have opened the door by your cruel act, and through that open door all the animal suffering in the world can pierce you ; the one becomes a channel through which the whole can pour into you and affect you for evil.

Every time others inflict cruelty upon animals, be their reason what it may, we also share a measure of their responsibility.

Wherever cruelty is inflicted, wherever wrong is done, wherever unhappy Karma is being generated, there is our responsibility. And of course our responsibility is no less where good is at work, but it is another kind of responsibility altogether.

All who inflict cruelty are verily cursing themselves into retributive consequences, but the great principle of Unity involves their cursing also those who are not inflicting cruelty, even though the curse of this kind of Karma is far, far different in effect from direct Karma.

We cannot escape from a measure of sharing in every evil, as we have the privilege of sharing in every good.

All good and noble people give us, share with us, of their own. All heroes and martyrs and saints and all the Holiest Ones of the world, all the righteous, perhaps in undiscovered obscurities, give us, share with us, the glories of their natures.

All evil-doers must give us, share with us, *their* own.

In due and appropriate measure we share death-dealing responsibility for the atrocities and the hatreds and the tyrannies, as also in due measure we share life-giving responsibility for the blessings which the good bestow upon all.

We may well feel the more appalled—the less our deeper understanding of the Unity—at the darker responsibility, even though it be offset by the far brighter responsibility which in a way is no responsibility at all in the usual sense of the word. But in the strength and understanding we derive from Theosophy and from our membership of The Theosophical Society we are able to look all our responsibilities in the face and happily to shoulder them.

The world as a whole is surely too weak to grasp with welcome a truth with such staggering implications. "Am I my brother's keeper?" is an eternal question which the world will for a very long time to come continue to answer in the negative.

The Theosophist will, however, answer that he and his brother are members of a common family and in a real sense, of which neither of them may yet be fully conscious, share both its assets and its liabilities. If one brother piles up liabilities, the other brother will share them. If one brother piles up assets, the other also profits.

The world as a whole is protected by its ignorance from having to face facts which its eyes are still too blind to see. It is never folly to be wise, but ignorance

is often safer than a wisdom which cannot be understood and which therefore is almost certain to be misused, to the grave detriment of the misuser and of his surroundings.

But all real knowledge of Truth is a divine power and the peace that passeth understanding. Truth is bliss, and there is no other bliss than Truth, as there is no other ecstasy or illumination or exaltation or conversion than Truth.

This Truth of the mighty implications of the Universal Brotherhood is indeed bliss to him who knows, or who is learning how to glory in his identity with all beings.

Membership of The Theosophical Society and the direct experience of Theosophy lead us on the way to this glorification, to this far-reaching expansion of consciousness. And now is a great time for us Theosophists to put to splendid use the illumination we have so far achieved, for only an active spirit of Brotherhood can solve the problems of peace.

## V (B). INDIVIDUAL RESPONSIBILITY

To become a member of The Theosophical Society is no light undertaking. Indeed this membership of ours is one of the heaviest burdens we could possibly assume, for it means that we accept the principle of Universal Brotherhood at least so far as regards humanity and that we will do our best to practise it.

But Universal Brotherhood means that we all are members of one family and that we are not independent of one another but are interdependent. It is



the "each for all and all for each" principle, and we may therefore say that Universal Brotherhood means nothing less than individual responsibility.

We cannot escape this individual responsibility whether we are conscious of it or not. But membership of The Theosophical Society means that we *are* conscious of it even if only sentimentally or on general intellectual principles. We are not yet conscious of it in terms of wide experience. But it is to this end that we are members of The Society and students of Theosophy, and at least there should enter into our consciousness occasional flashes of the significance of this individual responsibility. Instinct is all for Universal Brotherhood and for individual responsibility. Instinct declares the existence of what we may call a universal Group Soul to which all beings belong, of which they form part. I am sure the Group Soul idea is not finished with the animal kingdom in its highest reaches, any more than individuality is an exclusive attribute of the human kingdom.

Intuition will also lend us its potent aid when we have learned to make use of it, for it seems to me that the intuition is but instinct awake.

The sense of individual responsibility is a very definite stepping-stone to the realization of our inherent kingship. We are indeed kings when we fulfil our individual responsibilities to the world to which we belong. The Masters are Masters because They are not only awake to Their individual responsibilities but are alert to them in richest measure. Our membership of The

Theosophical Society is for many of us the beginning of the long roadway which leads to the active and complete realization of our individual responsibilities for the illbeing and the wellbeing of our countless brethren in every kingdom of nature. And this means that while we may be unable to prevent the illbeing or accelerate the wellbeing we share the debits of the one and the credits of the other. Just as in the case of the animal group-soul each constitutive individuality adds his experiences and their effects to the common group-soul fund, so in the case of the humanity group-soul each of us contributes to the common fund his experiences and activities, out of which fund every member of the group-soul draws liabilities and assets. He will have his own private account on which he specially draws, but as a partner in the human bank he is inevitably affected by its fortunes so as to draw larger or smaller dividends from the general fund according as the business is prosperous or the reverse. He may have to draw more substantially upon his private account if the general situation becomes difficult, though his private resources will become increasingly at the disposal of the bank as a whole the more his partnership changes into a directorship.

Most people might shrink from such a responsibility. I think we should all shrink if we could enter fully into it, though in truth to enter fully into it is to be ready for it.

But we should indeed shrink if we could enter into it without being fully ready for it. It would be one of those awfulnesses from which we are mercifully

protected until we ourselves are so filled with the spirit of awe that we are able to confront awfulness with its like in ourselves.

As it is, members of The Theosophical Society individually agree to form a nucleus of the Universal Brotherhood of Humanity without having more than a very vague idea as to its implications. As I have said, we look at it sentimentally or intellectually. We believe in it, but we are as yet unable to identify ourselves with it so that we are really part of it.

This is the case with most of our beliefs. We believe, but we do not know. We accept, but we have not yet experienced; and experience is our only truth.

To become a member of The Theosophical Society is certainly no light undertaking. It is a supremely heavy, but most intensely joyous, burden. But God ever tempers His vitalizing wind to the capacity of His children to be vitalized by it. The burden, if the word is at all appropriate—I think I might use the phrase “sweet but heavy burden”—is light but fascinating when we begin to bear it. It becomes less light but no less fascinating as we become stronger to bear it. And as it becomes heavier it grows more and more fascinating, and we would not be

without it even if we could. As our strength grows by our increasing understanding of the Science of Life through Theosophy and by our practice of the Science through our membership of The Theosophical Society, we ask that more and more of the burden be placed upon our shoulders, until at last we become of the royal race of Christophers.

Says *The Encyclopedia Britannica* :

St. Christopher, patron saint of ferrymen, is honoured in the Latin Church on July 25 and in the Greek Church on May 9. He preached in Lysia and was martyred c. A. D. 250 during the persecution under the Emperor Decius.

According to the best known legend Christopher was a giant in search of a master stronger than himself. He was converted by a hermit; but as he had neither the gift of fasting nor that of prayer, he decided to devote himself to a work of charity and set himself to carry wayfarers over a bridgeless river. One day a little child asked to be taken across, and Christopher took him on his shoulder. When half way over the stream he staggered under what seemed a crushing weight, but he reached the other side and then upbraided the child for placing him in peril. “Had I borne the whole world on my back,” he said, “it could not have weighed heavier than thou!” “Marvel not!” the child replied, “for thou hast borne upon thy back the world and Him that created it!”

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## MICHAEL

Simplicity and truth like living fire  
Flow from Thy flaming splendour,  
O Michæl.

Wondrous the sword Thou offerest,  
Michæl, Lord of Strength and Truth,  
The fiery Sword that slays the false.

To take that Sword !  
Its holy heat, that shrivels insincerity,  
May sear beyond all bearing.

To take that Sword !  
Approach and set my feet within the flame,  
The glorious flame that rises from Thy Feet,  
O Michæl.

To enter Thy radiance,  
To enter Thy Light and put forth my hand  
Fearless to take that blazing Sword,  
The offered hilt that burns and glows towards me !

Daring then to take that Sword,  
O Michæl, Great One,  
Ever must I bear it, raised and ready,  
I, strong, brave and true,  
To win a straight path,  
Clear-eyed simplicity supreme,  
Tranquil sincerity,  
Truth gentle and strong.

Courageous to bear that Sword,  
That flaming Sword,  
Filled with the song of Divine Fire,  
Lit by its splendour, cleansed by its heat.

O Michæl !  
I would enter Thy bright radiance,  
Put forth my hand to take this heavenly Weapon,  
To win a straight path,  
Clear-eyed simplicity,  
Tranquil sincerity,  
Truth gentle and strong.

S. GRAHAME HOYER

# A REMARKABLE LETTER OF MAHATMA K. H.

BY C. JINARAJADASA

IT is well known that among the Adept Brotherhood two Adepts were especially concerned in the foundation of The Theosophical Society and in its development. These are the Adepts Morya and Koothoomi. The name Koothoomi is a "mystical" name, taken from the name of the Koothoompa sect of Tibetan Buddhism. "Pa" means "disciples of," and Mahatma K.H. mentions that he instructed H. P. B. that that was the name by which he was to be known when the letters began between him and Messrs. Sinnett and Hume. For the Mahatma, though born a Kashmiri brahmin, is a Buddhist monk of the Gelugpa or "Yellow Hat" division of Tibetan Buddhism. In one letter the Mahatma mentions that the word is pronounced in Tibet as Kethoomba. Koothoomi is therefore not the Mahatma's personal name.

In the large body of letters of Mahatma K. H. which are in my two volumes, *Letters from the Masters of the Wisdom*, First and Second Series, and in *The Mahatma Letters to A. P. Sinnett*, we find much material from which to deduce some idea of the nature and temperament of Mahatma K. H. He has travelled in Europe, and has stayed in France, Germany and England. He knows something of French literature, and uses French phrases here and there to round off a point. In one

place he is called "my Frenchified K. H." By Mahatma Morya. He is familiar with English literature, and knows Dickens' *Bleak House*, from which he quotes the well-known phrase, "the young man of the name of." Throughout the long correspondence with Messrs. Sinnett and Hume he shows himself a suave and witty controversialist, gaining his point with a polished and gentle persuasion.

So marked is this character of gentleness that Mahatma Morya in his letters to Mr. Sinnett uses the following phrases about Mahatma Koothoomi: "Your seraph, K.H." and "Our Buddha-like friend."

It is true that Mahatma K. H. can "lay down the law" effectively, in his own way. I give a few instances.

**"Blessings to all—deserving them. K. H."**

Nothing could be so effective as the "dash" to mark his judgment of those who have not co-operated.

**"Take care. . . Doubt is a dangerous cancer. One begins by doubting a peacock, and ends by doubting—Koot Hoomi."**

I do not know what is the Hindu proverb referred to, but once again the "dash" is effective. And sad to say, the chela did in the end lose faith in his Master.

Another instance of the Mahatma's method of giving a reprimand, though couched in polite phrasing, is when he met Colonel Olcott, in the latter's tent

in Lahore, and put into Colonel Olcott's hands a letter in which appears the following :

"Your skeptical action, often running into a supreme conservatism—perhaps the very last trait that the careless would suspect you of—has seriously and constantly impeded your inner unfolding, It has made you suspicious—sometimes cruelly so—of Upasika, of Borg, of Djual-K, even of Damodar and D. Nath, whom you love as sons. This meeting of ours should radically change the state of your mind. Should it not, so much the worse for your future: truth never comes, burglar-like, thro' barred windows and ironsheathed doors."

There are dozens of other instances I could quote of the Mahatma's sayings which reveal his personality which is in such contrast to the downright and direct methods of Mahatma Morya.

All the more striking therefore is the following stern and powerful letter of Mahatma K. H. to one of his pupils. It is Letter XXIV in *Letters from the Masters of the Wisdom*, First Series.

#### LETTER XXIV

So then, you really imagined when you were allowed to call yourself my chela—that the black memories of your past offences were either hidden from my notice or that I *knew* and still *forgave*? Did you fancy that I *connived* at them? Foolish . . . ! thrice foolish! It was to help save you from your viler Self, to arouse in you better aspirations; to cause the voice of your offended "soul" to be heard; to give you the stimulus to make *some* reparation . . . for these *only* your prayer to become my chela was granted. We are the agents of Justice, not the unfeeling lictors of a cruel god. Base as you have been, vilely as you have misused your talents . . . blind as you have been to the claims of gratitude, virtue and equity,

you have still in you the qualities of a good man—(*dormant* indeed, so far!)—and a useful chela. But how long your relations with us will continue—depends alone upon yourself. You may struggle up out of the mire, or glide back into depths of vice and misery now inconceivable to your imagination . . . Remember, . . . that you stand before your Atma, which is your judge, and which no smiles, nor falsehoods, nor sophistries can deceive. Hitherto you had but bits of *chits* from me and—*knew me not*; now you know me better, for it is I who accuse you before your awakened conscience. You need make no lip-promises to *it* or me, no half-way confessions. Though . . . you shed oceans of tears and grovel in the dust, this will not move a hair's breadth the balance of Justice. If you would recover the lost ground do two things: make the amplest, most complete reparation . . . and to the good of mankind devote your energies . . . Try to fill each day's measure with pure thoughts, wise words, kindly deeds. I shall neither order, nor mesmerize, nor sway you. But unseen and when you have perhaps come—like so many others—to disbelieve in my existence, I shall watch your career and sympathize in your struggles. If you come out victorious at the end of your probation I shall be the readiest to welcome you. And now—there run two paths before you, *choose*! When you have chosen you may consult your visible official superior—H. S. Olcott, and I will instruct him thro' his Guru and send you on . . .

You aspire to be a missionary of theosophy; be one—if you can be one in *fact*. But rather than go about preaching with a heart and a life that belie your professions—*conjure the lightning to strike you dead*, for every word will become your future accuser. Go and consult with Col. Olcott—confess your faults before *that good man*—and seek his advice.

K. H.

The story of the letter is as follows. When in 1919 I was arranging to

publish certain letters of the Masters then in my custody, this particular letter was handed to me by a friend of the chela who had received it. The chela had long before lost interest in the Mahatma's work, and "dropped out." The chela evidently had received several letters before this, as the Mahatma says: "Hitherto you had but bits of *chits* from me and—knew me not." "Chit" is from the Hindi word *chitti*, a letter, and is used in India for a short note or for an initialled order.

It will be noted that I have not published the letter in its entirety, but left out parts which are marked by dots. The letter was given to me in trust, and I could not reveal the secrets in it which concern only the chela himself, and his children and grandchildren. My work was to utilize whatever there was in the letter which would help aspirants aiming to arrive at chelaship. The action contemplated by the chela, which the Mahatma denounced, was of such a nature as to almost freeze one with horror even merely to read of it, an action no one would ever

dream of, even with his most reckless imagination. The nature of that action is neither here nor there, so far as we are concerned, and we profit nothing by knowing anything about it, except that it was dastardly and a great betrayal. Strange to say, the chela's sense of honour was so blunted that he was unaware of the heinousness of his proposed action. I had, therefore, to keep my trust, and leave out certain parts of the letter in transcription.

The letter was received in India. As near as I can calculate, it was received between the last three months of 1883 and the first two months of 1884.

I heard once, to my utter astonishment, that the recipient was said to be Bishop C. W. Leadbeater. Bishop Leadbeater joined The Society on 21 November 1883; he received the first letter from Mahatma Koot Hoomi on 31 October 1884. He was accepted by the Mahatma K. H. as his chela that same evening, with the words with which the second letter ends:

**"Greeting to you, my new chela. K.H."**

### CHUANG-TZE ON IDENTITY

Only the truly wise, [he says] understand this principle of the identity of things. To place oneself in subjective relations to externals, without consciousness of their objectivity, this is the Tao. But to wear out one's intellect in an obstinate adherence to the individuality of things, not recognizing that they are in fact all One, this is called Three in the Morning. What is that? asked Tzu-yu. A keeper of monkeys said in regard to their rations of nuts that each should have three in the morning and four at night. But at this the monkeys were very angry, so the keeper said they should have *four* in the morning and three at night. And with this the monkeys were very well pleased. The actual number of nuts remained the same, but there was an adaptation to the likes and dislikes of those concerned. Such is the principle of putting oneself into subjective relations with externals. Wherefore the true Sage, while regarding contraries as identical, adapts himself to the laws of Heaven. This is called following two courses at once.

# BISHOP LEADBEATER ON SELF-RECONSTRUCTION

COMPILED BY KATE SMITH

[The first of March 1944 is the tenth anniversary of the passing of Bishop C. W. Leadbeater.]

... IT is only by qualifying himself to be taught that a man can put himself in the way of getting the teaching.—*Clairvoyance*, 167.

Steady natural development is always the safest and best; and the character is in all cases the first point to which training should be applied.—*Some Glimpses of Occultism*, 161.

The very idea implied in the building of character is a new one to many people. They usually think and speak of a man as born with a certain character and practically incapable of changing it. They sometimes think of a man's character having been altered by great sorrow or suffering, as in truth it often is; but comparatively few people seem to realize that it is a thing that they can take in hand and mould for themselves—a thing at which they can steadily work with the certainty of obtaining good results. Yet it is true that a man may change himself intelligently and voluntarily, and may make of himself practically what he will within very wide limits. But naturally this is hard work.—277 *ibid.*

Strong though his resolve may be, again and again the old habit asserts itself, and he finds that he has said or done something under its influence before (as he would put it) he has had

time to think. Still if he continues to make a determined effort at control, he will eventually reach a stage at which he is able to check himself in the very utterance of a hasty word, and to turn aside the current of his annoyance when it is at its strongest. From that to the stage at which he will check himself *before* he utters that word is not a long step, and when that has been gained he is near the final victory.—292 *ibid.*

Yet there is one practice which is advised by all the religions alike—which if adopted carefully and reverently can do no harm to any human being . . . and that is the practice of meditation. . . . As a preliminary training towards the satisfactory achievement of such meditation, he will find it desirable to make a practice of concentration in the affairs of daily life—even in the smallest of them. If he writes a letter, let him think of nothing else but that letter until it is finished; if he reads a book, let him see to it that his thought is never allowed to wander from his author's meaning. He must learn to hold his mind in check, and to be master of that also, as well as of his lower passions; he must patiently labour to acquire absolute control of his thought, so that he will always know exactly what he is thinking about, and why—so that he

can use his mind, and turn it or hold it still, as a practised swordsman turns his weapon where he will.—*Clairvoyance*, 167-68.

It can never be too late to begin.—*Some Glimpses of Occultism*, 292.

The student of occultism recognizes that he has eternity before him for his work, and that in that eternity he can make himself exactly what he desires to be. There is nothing that can prevent him.—301 *ibid.*

We shall *have* to do it one time or another, and the sooner we begin, therefore, the better for us—not only because it will be easier for us now than it will be if we leave the effort till later; but chiefly because, if we make the effort now, if we succeed in making some progress, if we rise to some higher level, then we are in a position to hold out a helping hand to those who have not yet reached so high a step of the ladder as we have gained. In that way we can take part in the great divine work of evolution—every one of us.—354 *ibid.*

The wise man takes them one at a time, and examines himself closely with reference to the quality which he has chosen, to see where he is lacking in it. He thinks beforehand of opportunities for displaying that quality, yet he is always ready to take other unexpected opportunities when he finds them opening up before him. He keeps that quality, as it were, in the back of his mind always, and tries perseveringly from day to day, and every moment of the day, to live up to his highest conception of it. If he thus keeps it steadily before him, he will soon find a great

change coming over him, and when he feels that he has thoroughly grounded himself in that, so that its practice has become a habit and a matter of instinct with him, he takes up another quality and works in the same way with that.—306 *ibid.*

If we particularly long for devotion in our character, by striving in that direction now we may attain much of it even in this life, and may assuredly make it a leading quality in our next life. So with intellect, so with every quality.—*The Other Side of Death*, 466.

Think what it would be if your hand were as little under control as your mind is, if it did not obey your command, but started aside from what you wished it to do.—471 *ibid.*

A man *must* learn to be master of his mind and his feelings, and steadily reject every thought and emotion which his highest self does not approve. A chaos of petty emotions is unworthy of a rational being, and it is to the last degree undignified that man, who is a spark of the Divine, should allow himself to fall under the sway of his desire-elemental—a thing that is not yet even a mineral.—*The Inner Life*, I, 188.

The meditation of many of our beginners consists mostly of a continuous struggle to come back to the point. . . The best way to overcome its wandering is to use the will. . . There is no limit to the degree to which will may be developed. There are decided limitations to the extent to which the strength of the physical body can be increased, but there seem to be no limitations in the case of the will. Fortunately we can train it in the ordinary small things



of daily life every day and all day long, and we can have no better practice than this.—211 *ibid.*

What we can do in meditation depends upon what we are doing all day long.—213 *ibid.*

To change the character is a very slow and tedious business, and yet it is a thing which must be done by every one who wishes to enter the Path, and every one must, in the last resort, do it for himself.—*Talks on "At the Feet of the Master,"* 63.

To say you cannot change your nature is futile. We are here to change our natures.—197 *ibid.*

If you are trying to develop affection or devotion, really set yourself to work to try to feel it, and you will be surprised at the strength of the quality that you can evoke in yourself.—472 *ibid.*

If at first you assert to yourself that you have that quality and try to manifest it, gradually you will find that it really does become a part of you.—624 *ibid.*

. . . A certain amount of force directed towards good produces an enor-

mously greater effect in proportion than the same amount of force directed towards evil.—*The Inner Life*, I, 171.

. . . The moment a man really begins to train himself, and to have deep and strong spiritual thought, the good in his life enormously preponderates over the evil, and he commences to make rapid progress. . . . Even now, in this period when man is not yet highly developed as regards spirituality, there is still a steady progress, even though it may be very slow. We see how soon and how easily, when people begin to understand it, this slow progress may be turned into a rapid forward movement, how soon humanity may be swept onward by a resistless tide in the direction of high spirituality, how soon it may be raised above even what we should now consider an advanced level of thought.—*Some Glimpses of Occultism*, 344.

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[This is No. 2 of a series of compilations by Miss Kate Smith on Self-Reconstruction. The first appeared in THE THEOSOPHIST, October 1942, page 69.]

Our bodies are gardens; to the which our wills are gardeners: so that if we will plant nettles or sow lettuce, set hyssop and weed up thyme, supply it with one gender of herbs or distract it with many, either to have it sterile with idleness or manured with industry, why, the power and corrigible authority of this lies in our wills.

SHAKESPEARE

# ON PANACEAS

BY HUGH SHEARMAN

## WE MAY START AFRESH

THE war naturally leads one to think of the peace. It is true that the British press has been full of the importance of the proverb, "First catch your hare." But the prospect of the coming meal was doubtless a considerable encouragement to the man who went out to hunt the hare. As it is, nearly every incident of the day in wartime Britain has held its hint, for the thoughtful and optimistic person, of a better future.

The throbbing engines of the Destroyer, high up in the night sky, and the "crump" of the bombs and the lurid smoke and flames over the rooftops, tell not merely of shattered cities and mangled humanity. These things tell also of the annihilation of many ancient monuments of pride, shame and dirt, things that have lingered too long. Walking along streets, past heaps of rubble, twisted metal or charred sticks, past shoddy workers' houses and prosperous, complacent-looking churches, and the sites of large business undertakings, all equally shattered, blasted and eviscerated, I have been reminded of the famous peroration of Raleigh's *History*:

O Eloquent, Just and Mighty Death!  
whom none could advise, thou hast persuaded;  
what none hath dared, thou hast done;  
and whom all the World hath flattered, thou  
only hast cast out of the World and de-  
spised: thou hast drawn together all the far-

stretched Greatness, all the Pride, Cruelty and Ambition of Man and covered it all over with these two narrow Words, *Hic Jacet*.

There have been evil things among us. We have tolerated them too long, let go each chance of better things; and now the time is over, the sands have run out, and what we did not do for ourselves during generations of opportunity is being swiftly done for us now by destructive forces of terrific power. When the stillness falls, a new cycle can begin. We may then start afresh.

The thoughtful and optimistic person can see hundreds of hints of how a new chance might be taken, can perhaps catch a glimpse of green places, where others see nothing but rubble, or can perceive the scent of flower-gardens through the acrid smoke that hangs about a city for several days after a night of fire bombs. Perhaps he can see human forces of significance for the future emerging in the heroism of the men of the Fire Service, the Air Force, the mercantile marine, in the comradeship of the street shelters and of those who defy the *Luftwaffe* from under their stairs, in the charity, equality and justice to be found among those who have lost everything. Even the looter and the individual trying dishonestly to corner food have a certain worldly, practical bent which, if it could be co-operatively asserted, would have its special merit in an age of reconstruction.

### MANY SCHEMES

When so much is said, what remains to be said? Some people will say that almost everything remains to be said, that reconstruction requires a plan, and that nothing has been said here of a plan. There are a lot of plans being put forward, and some of us quite rightly regard some of them as better than others. If we have our ideals we must be prepared to translate them into realities.

So we have our various ideas and schemes about social reform, finance, education and so forth. These schemes, by their very multitude, tend to cancel one another out. Each scheme is in many ways excellent. Each would be a great success if it were worked by a personnel of saints and angels. Yet the world is too busy, too anxious, too absorbed, to listen to our schemes; or, if the world does listen and adopt one of our schemes, it often does so in some warped and inadequate way. Those who make up the schemes are often men and women of simple and generous nature. Those who put the schemes into operation are too often neither simple nor generous.

What then are we to do? Are we to abandon our schemes? I should say certainly not; but, to avoid disappointment, we might be wise to consider the significance of schemes in the context of life as a whole.

### THE GREAT PLAN

Many of us believe that, apart from all human plans, there is a greater plan. It has been called the Great Plan, an infinite, all-sufficing Order, a Cosmos.

We cannot define the details of It, much less Its totality; perhaps we cannot even prove to ourselves intellectually that It is. It can be appreciated only intuitively, mystically. Only a few things can be said about It: for It is beyond definition and description, and the words of those who describe It fall dead as they utter them. Merely to read or hear what others have said about this Plan can never be a substitute for a personal sense of Its reality.

But, if we assume that there is this Great Plan, we are bound to see at once that any of our human plans are but tiny incidents within It; and, so long as they are only human, they can never be conceived from a point of view so lofty that it can be said with absolutely perfect confidence that they are in full harmony with the laws and intentions of that greater Plan. Common sense counsels an attitude of reserve towards the assertions of a person who claims to have the blue prints of the whole or even a part of the Great Plan in his pocket.

It thus happens that the Deviser of the Great Plan in His superior wisdom often thwarts the plans of those whose lives lie within His greater Plan. All things form parts of that Plan, not merely the things that are in our favour and that have our personal approval, but the things also that are against us.

To our minds the most important purpose of a plan is usually to produce order and efficiency. It would seem, however, that in the Great Plan other considerations also have weight. One of those other considerations would seem to be that of moral intention. The

tragedies of history have often arisen because the order and efficiency of men's plans were allowed to outrun their moral development. Men's intellect had outgrown their consciences.

Recently many people have been depressed by the muddled state of the economic and financial affairs of the nations, and many have brought forward plans to remedy this. Those plans have been for the most part thwarted. These little plans, it seems, were rejected for the moment by the operation of the greater Plan. Looking back on past history we can see plenty of evidence that efficiency and order in a nation's economy are by no means always an unmixed blessing. The economic reforms of Colbert in France in the seventeenth century were only made the basis for a cruel and persistent policy of military aggression which brought misery to millions and success or happiness to none. The excellent reform involved in the creation of the Prussian *Zollverein* or customs union in the early nineteenth century, although it was a great step towards the unity of Germany, proved to be also a step towards a policy of aggression which has brought suffering to hundreds of millions. These are cases where human beings have been allowed to learn lessons by the use of their own free will.

In some other perhaps more fortunate cases we can see the thwarting of schemes for order and efficiency. In France at the beginning of the eighteenth century, in the time of the Regency, a clever Scotchman called John Law came forward with a plan for reorganizing the credit system of

that country on lines which have a distinct resemblance to those advocated in recent times by admirers of the Douglas Social Credit theories. The personalities and circumstances of the times resulted in Law's plans ending in a fiasco. Without wishing to express any views as to the merits or demerits of the particular scheme then advocated, or of similar schemes advocated now, I feel that, as I understand French history, of the eighteenth century, it was probably a good thing that the power and advantages which come from an orderly and efficient credit system were not placed in the hands of the men who ruled France in that age.

#### THE "SUCCESSFUL" MAN

The truth is that successful statesmen have not usually been men of principle, advocates of particular schemes. They have been opportunists. They have adjusted themselves continually to current circumstances, recognizing that the State is an organism of subtle limitation and adjustment and not a mechanism to be moulded to the heart's desire. In a famous and daring passage, the young Disraeli said in 1834 :

The truth is, gentlemen, a statesman is the creature of his age, the child of circumstances, the creation of his times. A statesman is essentially a practical character ; and when he is called upon to take office, he is not to inquire what his opinions might or might not have been upon this or that subject ; he is only to ascertain the needful and the beneficial, and the most feasible measures are to be carried out. The fact is, the conduct and the opinions of public men at different periods of their career must not be too curiously contrasted in a free and aspiring

country. The people have their passions, and it is even the duty of public men occasionally to adopt sentiments with which they do not sympathize, because the people must have leaders . . . I laugh, therefore, at the objection against a man, that at a former period of his career he advocated a policy different to his present one. All I seek to ascertain is whether his present policy be just, necessary, expedient ; whether at the present moment he is prepared to serve the country according to its present necessities. It sounds a cynical argument ; but in practice it is true.

### THE IDEALIST

The idealist is not a successful person in this world ; and perhaps he is least successful of all when he struggles to give a narrowly defined, material embodiment to his ideal. If he has not within him some sense, however remote, of being a contributor to the development of a greater Plan in which all that he attempts in a spirit of unselfish high endeavour will ultimately be of use, he is likely to be overwhelmed by the bitterness and shame of his present futility. The Theosophical movement owes its existence to men and women who have that sense and the courage that it gives. Mrs. Besant's career, for instance, striking though it was, was a history of frustration. At no time in her work for others can her actual, tangible achievements have any considerable proportionate relation to the hopes that her great heart cherished. Sympathetic consideration will bring to mind many other examples in the history of the movement, cases of people of large sympathies who have laboured and planned and taught, only to be ignored, ignored in particular by most of those

who praised them. But they have carried on their work ; for they have had intuitions, occult or mystical, that, no matter what may be the present results or lack of results, they are contributing in the spirit to a Plan of ultimate perfection, and are in truth successful co-workers with those who in all ages have sought the power that shall make them "appear as nothing in the eyes of men."

### HARD WORDS OR TRUE ?

At the Jubilee Convention of The Theosophical Society at Adyar in 1925, an address was read as a "Message to the Members of The Theosophical Society from an Elder Brother." In the text of the Message the following words occur :

"Support all work and movements in the outer world which stand for brotherhood. Consider less what they achieve, and more the ideas which they embody. Do not overvalue results achieved. Recognize generously all heartfelt effort, be the result what it may, whether or not it harmonizes with your personal opinions and theories of life. . . Concern yourselves with the motive and with the earnestness. Our Lord Himself will see to the harvesting. Trust in the Law. Cease to judge a movement, a cause, an opinion by the extent to which it appeals to you, satisfies you, or perhaps antagonizes you. Examine rather the measure of its power to be of service to others in their need. Actively commend all sincerity and earnestness, be the forms these take, according to your own personal appraisal, ugly or beautiful, congenial or jarring. Cease to be

the slaves of likes and dislikes. Ardently seek Truth and Light, and learn to follow them at all costs as you find them. Inspire others to do likewise, remembering ever that the One Truth and the Universal Light veil themselves in many diverse forms—to your eyes often antagonistic—to meet the needs of diverse temperaments and stages of evolution. Take care not to seek to impose your standards of life, convictions, upon others. Help them to gain their own standards, to reach their own conditions, be these what they may, provided they stimulate to nobler living. Seek out good causes. Help those you can usefully serve, and send out your sympathy and goodwill to all. Bestir yourselves, brethren of the Light, in the darkness which it is your task and Ours to dispel. You cannot truly be students of the

Divine Wisdom save as you are active in the service of the Divine Life. Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where tyranny is, where oppression is, where cruelty is—there must We find the earnest members of Our Society, those who study the truths of Theosophy and practically apply them to lead the world from darkness into Light, from death to Immortality, from the unreal to the Real. Blessed indeed are such peace-bringers, and they shall see God."

Because of what they ask, these are hard words to many people. That they may become easy, obvious and spontaneously acceptable, it is necessary for each to consider deeply why they were uttered and why they may be true.

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### H. P. B. AS SHIVAJI ?

Sir: Can any of your readers enlighten me on the following point? I read in an old THEOSOPHIST that the H. P. B. Ego incarnated in India as Abul Fazl and Shivaji. C. W. L. noted that Vajra [the star name given to the Ego which later on incarnated as H. P. B., in *The Lives of Alcyone*] incarnated as Abul Fazl. If Vajra had come again as Shivaji the fact would certainly have been chronicled in *The Lives of Alcyone* where Vajra's incarnation as Abul Fazl and other historic manifestations of the characters in the *Lives* are carefully noted. Have we any other source of information on these points besides the *Lives* ?

Lahore  
25-12-1943

INDER MOHAN VERMA

# RUSSIA IN THE VAN?

BY GEORGE S. ARUNDALE

I THINK it must be conceded in many ways that Russia is in the van of world-wide reconstruction. I have not at all always been of this opinion, for I have been afraid of Russia and the role she might play in the world's affairs. Still I feel myself being driven to the conclusion that more hope for the immediate future ought to lie in Russia than in any other country in the world, and I would also say, too, that if she is so pre-eminent in the present war, it is because her various political and social experiments, fundamentally right as many people deem them to be, need the reinforcement of an authority derived from the fact that Russia through her wonderful conduct of the war has now become one of the major determining factors in the approaching triumph of the Allied Nations. But Russia, like other countries, must retrieve the wrongs she has done, and is in danger of doing, to nations and to peoples.

## INHERENT GREATNESS

How far Russia is actually abreast of the great constitutional principles she has embodied in her constitution of 1936, I do not know. Does she, that is, do her utmost to put these principles into universal and benevolent practice within her territories? There are many to say she does not. She has passed

through tremendous and bloodthirsty upheavals and these have often terrified the rest of the world. But when Nature herself reshapes her world through earthquakes and all manner of devastating cataclysms, she is no respecter of our average standards of humaneness, even though she doubtless conforms to other standards far more truly humane. Revolutions seem sometimes inevitable precursors of more civilized living, and we must take care not to allow the horrors incidental to most of them to blind us to the actual constructive work which they may be able to effect.

I can understand now why there is prevalent an unauthenticated rumour among certain deeply erudite occultists that in the Inner Organization of the world's unfoldment Russia might possibly be allotted the duty of taking the place of what is at present called the British Empire, in the event of Britain failing in the noble mission entrusted to her, and if Russia can rise equal to so solemn an opportunity. If Britain does not fail, and I do not think she will, Russia, if worthy, will, of course, have another significant role to play, and in the present Great War we are being given an opportunity to perceive before our very eyes of what heroism and sacrifice and ruthless determination Russia is uniquely capable. I feel bound to say that these outstanding qualities are not only derived from the

inherent greatness of the Russian people, but have been stirred into outward expression by the remarkable principles to which Russia has given at least formal allegiance and which have, therefore, so much accelerated her growth and position in the world.

But, as I have said, I am fairly sure that Britain and her comrade nations will not fail. The opportunity not to fail is still hers for a variety of reasons.

#### **RUSSIA AND INDIA**

I feel inclined to go so far as to say that were it not for the fact that India has her own sublime principles of far deeper truth than any even Russia has so far set forth, I would not hesitate to recommend in general terms the new Russian polity for adaptation to India.

But India's age-old polity is, of course, incomparable, though we may have to wait a long time before India's leaders, men and women, discover that they need not look anywhere abroad for the material wherewith to give form and shape to India's freedom.

Some day India's system of government will become the pattern for right government throughout the world, and I will dare to say that perhaps Russia is even now unconsciously showing the world the way whereby the ancient Indian polity shall at long last become a World Polity in which the Universal Brotherhood of Humanity shall begin to become a living and ardently practical Reality.

#### **RUSSIA HAS SEEN THE LIGHT**

I am not for a moment saying that Russia has not made terrible mistakes, or that she has not committed great cruelties and done great wrongs, all of

which must be righted. She will probably still sin in all these or in other ways, but the right she is dimly beginning to know even if not by any means to practise, may sooner or later lead her forever away from the wrongs she still may do.

She has seen somewhat of the Light. Does she follow it? I do not know, but I pray she is making an honest effort to follow it and will follow it unreservedly when the right hour strikes.

#### **GREAT PRINCIPLES**

Let us now look for a moment at some of those characteristics which give so positive a hope for Russia's future:

Mr. and Mrs. Sidney Webb in their recent pamphlet entitled *The Truth about Soviet Russia* point out that the Constitution of Soviet Russia is a distinct advance upon the two historic Declarations of the Rights of Man, the American and the French. These two Declarations confine themselves to Rights. The Russian Constitution of 1936 adds Duties to Rights. "From each according to his ability. To each according to his work." That is, of course, a definite step in advance, but, as the Webbs point out, it does not yet touch the high level of true Communism: "From each according to his faculty and to each according to his need." But once the obligation of the citizen is well recognized, both towards the State and to his fellows, the foundation has been laid for prosperity and contentment, and that I regard as a characteristic of very great importance.

The second characteristic is the outward recognition of the universal equality of all citizens, of each citizen with every



other citizen. Is there a single democracy throughout the world which accepts racial equality within its own territory? Mrs. Webb points out that the British Commonwealth of Nations refuses to accept racial equality as also does the United States of America. She adds that the Dutch and Belgian Empires alike have discrimination against native inhabitants, and she concludes that "if equal rights to all races . . . is a necessary characteristic of political democracy, the USSR stands out as a champion of this form of liberty." It was because the Axis powers abhorred the idea of racial equality that it was inevitable Russia should sooner or later become the subject of their attacks. The Axis powers are intent on "the domination of their own race over . . . the territories inhabited by so-called inferior races who have no right to self-determination and were to accept the social order imposed by the conqueror, or to risk extermination."

A third characteristic is the entirely democratic position of Premier Stalin. Officially, he is not a dictator, but only the great mouthpiece of a united people. He has no powers equal to those of the President of the United States of America and he cannot commit his country as the Prime Minister of Great Britain can commit the whole of the British Empire. I suppose the most autocratic country in the world is at present the United States where the President is able in all legality to do practically what he likes, even though under the most incessant and biting fire.

A fourth characteristic is the honour paid to women who are, of course, on a

level of absolute equality with men, and the utmost possible provision is made for their wellbeing. In the Soviet Republics a woman can glory in her Motherhood because the State glories in it, thus ensuring the birth of baby citizens under the best possible condition.

A fifth characteristic is the recent official recognition of Religion as having its place in the national life. While the Orthodox Church is not actually conventionally established, anyone who so chooses may belong to it without apparent let or hindrance, and it is by no means unlikely that as the Russian authorities see their way clear, Religion will once more become, in its nobler aspects, a tremendous force throughout the Republics.

My sixth characteristic is the right of every citizen who has reached the age of eighteen, irrespective of race, nationality, religion, educational qualifications, residence, social origin, property status, or past activity, to take part in the election of deputies and to be elected, with, of course, the exception of insane persons and those condemned to deprivation of electoral rights. This is indeed democracy, and women have the right to elect and to be elected on equal terms with men.

The seventh characteristic is the 12th Article in the Constitution: "Work in the USSR is a duty and a matter of honour for every able-bodied citizen, on the principle: He who does not work shall not eat." But there is provision for private ownership of the fruits of individual labour.

The eighth characteristic is that the whole of the land with all its deposits of water, forests, etc., is State property

and is regarded as the wealth of the whole people.

Mr. and Mrs. Webb regard as most outstanding the laying down of a duty to be observed by every citizen *not to be a parasite, living on the work of other men.* It is the duty of every citizen to add to the wealth of the people, so that the health and happiness, the prosperity and culture, of a people who all are at work may be increased in one way or in another by every citizen, male and female, young and old.

The essential need for widespread culture is no less emphasized, and for universal compulsory elementary education, and with due facility for higher education of all kinds to every youth who shows any signs of being able to profit from it.

\* \* \*

I repeat again that the practice must certainly fall very short of the principle. But it is surely remarkable that such principles as I have above enumerated have been evolved by a country which so many people have thought to be in the rear rather than in the van of modern civilization. I think it might be very worthwhile for some of our Indian politicians to compare these Russian principles with the relevant Indian principles and with Dr. Besant's Commonwealth of India Bill.

#### RUSSIA AND BRITAIN

Britain has, of course, some very definite advantages over the Soviet Republic, the principal one being the absence of a Constitution. This enables her to change without any creaking, still less with any dislocation or stop-

ping, of her political machinery. In this sense Britain is, perhaps, the freest country in the world. There is so much she can do by just deciding to do it. There is no question of any decision being against the Constitution, for, as I have said, there is no Constitution for it to be against. There is only a general inertia of the people, itself as much of a safeguard as an obstacle. I do not feel at all sure I should be prepared to exchange British freedom for Russian freedom. But I think we are bound to recognize the fact that Russia is making wonderful and daring experiments which, if carried out in the spirit of them, will profoundly affect the whole world. But let her show her sense of dedication to freedom and justice by doing her full duty to the lands in her immediate vicinity, especially to Poland.

\* \* \*

#### POSTSCRIPT

I have written the above in a spirit of genuine appreciation of the Soul of Russia as shining through her remarkable Constitution of 1936.

But I have also written that maybe the actual falls considerably, maybe even lamentably, short of the ideal as in the Constitution enunciated.

This is natural. It is the case with all nations and all Constitutions.

But there is, I believe, a special danger for Russia in her great principles being unequal to the stern task and duty of doing unto other nations as she would wish other nations to do unto herself. She is flushed by a series of remarkable victories—victories which have been of immense benefit to the

cause of the United Nations. Will she remain content with these or will the lust of conquest carry her far into Europe to dominate other nations both by her political conceptions and by her irresistible force? The spirit of her people will, I hope, oppose such conquests. But will her rulers subordinate themselves to those myriads of her population which they have for so long controlled without question?

Russia is at this very moment being weighed in the balance. Will she triumph or will she succumb, be her physical might what it may?

Britain is also at this very moment being weighed in the balance with regard to India. Will she triumph or will she succumb?

Will Russia honourably respect the integrity of Poland and of all other sister nations? Will she cross the frontiers of Poland but to withdraw from them when the German barbarians are driven out? Most fervently I pray that she will, as I pray that Britain will no longer delay in lifting India to a complete equality with herself.

Yet who is there who knows the inner purposes of Russia's rulers and of her armies? The Constitution may be letter-perfect, but is it spirit-infused? Will Russia honour her Constitution at home but flout the spirit of it abroad? She has become a tremendous physical power, and in these days might too often triumphs over Right. Will Russia become a tremendous moral and spiritual power? We have yet to know. The asseverations of the Constitution are not enough. They may amount to little in fact, however admirable in form as they certainly seem to be.

The acid test lies in Russia's treatment of Poland and of other adjacent territories. I say again that Russia is now being weighed in the balance. A Day of Judgment is upon her. May Those who are her Judges and the Judges of us all have reason to pass favourable judgment upon her, for her own sake and for the world's.

But the dangers now confronting us all are great, for there is much temptation abroad and it is so easy to fall.

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### CORRECTION

Thanks to Mr. Arther for elucidating more fully his point about Mr. Judge's exposition of the Planetary Chain as an interpenetrative whole (THEOSOPHIST, Sept. 1943, pp. 387-8). Mr. Arther thinks Mr. Judge had misconceived the significance of S.D. 1 : 153 (first. edn.). Mr. Judge refers his reader to S.D. 1 : 166—"as Globes, they are in CO-ADUNITION, but not IN CONSUBSTANTIALITY WITH OUR EARTH" "Coadunation" (or "coadunition") according to the O.E.D. is "the state of being joined together into one."

I repudiate the label "pro-Judgean" which Mr. Arther seeks to affix on me, being, neither pro- nor anti-Judge, but seeking to be anti-error and pro-truth in all cases.

T. H. REDFERN

# A SEASON OF JUBILEES

BY J. L. DAVIDGE

## SILVER JUBILEES IN LATIN AMERICA

THREE South American Sections will celebrate their Silver Jubilee at a joint Convention at Easter in Buenos Aires, namely, *Argentina*, chartered on 18 January 1920, *Chile* and *Brazil*, both chartered two days later. The official anniversary is in January next, but as the Sections were *ipso facto* formed before the issue of the Charters, the nearest approximate date is Easter 1944. A great gathering is expected at Buenos Aires, and the following cable message of congratulation and encouragement from Dr. Arundale will be read :

Delighted congratulations from General Council and myself approaching Jubilees Argentina Chile and Brazil (stop) This is great achievement our stalwart brethren promising great future Theosophy and our Society in southern America (stop) Eagerly looking forward visit you all but after war must first visit European Sections so terribly devastated (stop) Brotherly greetings Annual Convention National Societies in Montevideo—ARUNDALE

Independently of this gathering, the Brazil and Chile Sections will individually celebrate their respective Jubilees at the Section headquarters in Rio de Janeiro and Santiago.

The Annual Convention of the Federation of National Societies of South America will be held at Montevideo, Uruguay, shortly after Easter.

## ARGENTINA

The Theosophical Movement in South America was started in the Argentine Republic by Commandant Fernández and Señora Royo with the founding of the Buenos Aires Lodge in 1893 and a semi-monthly review under the name of *Luz* (Light). The members of this Lodge were enthusiastic and studious investigators who have since occupied prominent positions in Argentine politics, science and literature. The visit of Colonel Olcott to Buenos Aires in 1901 gave a great impetus to Theosophical activity in South America. He appointed Don Luis Schneider as Argentina's first Presidential Agent, and other Presidential Agents fostered the work until the Section was formed in 1919. Argentina has mothered all the other South American Sections and Federations. Today it is the most prosperous Section in Latin America, has the largest membership, and the largest number of publications, and is financially strong. The Argentine Theosophical Library with more than 500 members and 10,000 volumes is one of the most active agents for bringing people into The Society. Important lecture tours have been made by Dr. Rosa de Luna 1909, Mr. Ernest Wood 1923, Mr. C. Jinarājadāsa 1934 and 1938, Mr. J. Krishnamurti 1935, and by the Poet Tagore in 1924, who was for the Latin Americans the Perfume of India.

**CHILE**

The two oldest Lodges in Chile, Arundhati in Santiago and Lob-Nor in Valparaiso, chartered in April 1902, are still vigorous centres of Theosophy. Work in Chile was under the direction of a Presidential Agent until 20 January 1920 when the Section was chartered with Armando Zanelli as first General Secretary. Theosophy has an ample hearing in influential circles and the public show increasing interest. A new Section journal, *Fraternidad*, appeared in 1934 and much fresh activity has been aroused by Señor Armengolli, who in spite of his 75 years leads most Theosophical movements, besides earning his own living. He does his work with a perfection of detail and with a "live-wire" enthusiasm which is an inspiration to much younger people.

**BRAZIL**

Brazil is a crucible in which diverse elements are being blended into the Unity of Brotherhood, and the principle of Brotherhood is officially recognized in the Constitution of 1934. The Day of Universal Brotherhood, legally instituted, is enthusiastically observed year after year. Mr. Jinarājādāsa conceives Brazil as the melting-pot of white, black and red races which will produce a new type, finely æsthetic, intuitive, friendly, and above all a nation of brothers. Brazil may lead the whole of South America, he says, if it will realize its possibilities. His stirring addresses in the Spring of 1938 roused many Brazilians to an understanding of their national destiny. Mr. Jinarājādāsa has already perceived the seventh

sub-race type in Brazil, just as the sixth is visible in California and elsewhere.

**MEXICO**

The Mexican Section, chartered on 12 November 1919, also attains its Silver Jubilee this year, and will celebrate it in Mexico City in November. The Theosophical seed was sown in this country by Victor Ramond of Cuba in 1906, and several scattered Lodges were attached to the Cuban Section until the Mexican Section was founded by Señor Galindo, its first General Secretary. Several Lodges own their own properties, and the headquarters is a massive building acquired in 1930 in the very heart of Mexico City, which is utilized every day for Theosophical and allied movements.

**CANADA**

Canada's 25th birthday as a Section also falls on the 12th November next. Mr. A. E. S. Smythe has been General Secretary since the Section was formed in 1919. Prior to that he founded Toronto Lodge as far back as 1891 with himself as President and Mr. A. H. Blackwood as Secretary. The next Lodge chartered was Mount Royal, Montreal, 1892, and then Vancouver, 1898. The Canadian Section has thirteen Lodges. The Society is also represented by the Canadian Federation with seven Lodges.

May it be possible some day for there to be an amalgamation of both bodies.

\* \* \*

A Note on the coming Golden Jubilees of Australia and New Zealand and of Olcott School, Adyar, will follow next month.

# SECCIÓN ESPAÑOLA

## A LOS MIEMBROS DE LA SOCIEDAD TEOSOFICA

Todos los Teósofos de la América Latina, deberían leer cuidadosamente el MENSAJE que nos ha enviado el Srio. General en la Argentina, Sr. Olivares.

D. E.

QUERIDO HERMANO :

Dentro la aparente pequeñez de cada uno de nosotros y de nuestra reconocida incapacidad, el mundo nos necesita a todos. Felizmente disponemos de un instrumento que podemos utilizar con ventaja, para contribuir al mejoramiento del mundo: El Pensamiento.

Tenemos además a nuestra disposición otro instrumento maravilloso, que es fuente inspiradora de pensamientos elevados, y medio para difundirlos por los planos mentales, donde pueden ser captados por los que dirigen los destinos de la humanidad en el gobierno de las naciones, ese maravilloso instrumento es la Rama Teosófica a la cual pertenecemos.

Basados en la Ley de que "nada se pierde en la Naturaleza" podemos estar seguros de que nuestros trabajos, en los días de reunión de nuestras Logias, no són trabajos perdidos ni energías desperdiciadas.

Y no se requiere para ello que tengamos mucho talento, que ocupemos puestos prominentes en la Logia, y ni siquiera que tomemos parte activa o que tengamos que dar nuestra opinión sobre los temas que en ellas se tratan, aunque sería mucho mejor si así lo hiciéramos. Nuestra simple presencia hace de nosotros una fuerza constructiva que no se puede perder, y con ella contribuimos, aun sin saberlo, en la reconstrucción del mundo tal como lo deseamos.

Una simple lectura, comentada o no, sobre temas Teosóficos, en los días y horas de

reunión de nuestra Logia, siembra de pensamientos creadores all mundo mental, y nuestro aporte por el bienestar del mundo está cumplido, aunque no tengamos conciencia de la medida en que, individualmente, hemos colaborado. Pero el hecho es tan positivo y real como cualquiera otro de los que ocurren en el plano físico plenamente comprobados por nuestros sentidos.

Sólo el hecho de concurrir a la Logia y conversar con los hermanos y hermanas sobre nuestros ideales de confraternidad, poniendo lo mejor que hay en nosotros para comprendernos, haciendo caso omiso de nuestras imperfecciones y defectos, que en nada pueden amenguar la belleza y pureza de nuestro ideal, es un esfuerzo que no estará perdido, y sus efectos benéficos trascendiendo nuestra pequeñez, los muros de la Logia y los límites de nuestro pueblo, irradiarán en forma de luz sobre las tinieblas en que se debate en mundo.

Convencidos de esta verdad, nuestra responsabilidad se acrecienta en la misma medida en que dejemos de poner de nuestra parte este pequeñísimo esfuerzo, este pequeño aporte, este granito de arena que podemos arrimar cada uno de nosotros y que sólo requiere la constancia, asistiendo un rato por semana a las reuniones de nuestra Logia o visitando las Logias hermanas, para sembrar el plano mental con las semillas de nuestras aspiraciones de confraternidad humana.

Muchos miembros dicen: "Yo no voy a la Logia, pero hago Teosofía a mi manera".

Creen estos hermanos que haciendo de cuando en cuando alguna obra de caridad en la medida de sus posibilidades, dando algún consejo o prestando algún servicio ya es suficiente. Claro está que para hacer nada más que eso, no hace falta ser miembro de la Sociedad Teosofica, hay muchos que en pequeña o grande escala hacen otro tanto, aun sin conocer la Teosofía. Pero no es lo mismo elevar nuestro pensamiento o hacer lo que llamemos el bien, para proporcionar-nos una satisfacción en forma personal y aislada, (aun admitiendo que sea verdad que lo hacemos siempre en forma enteligente, lo que es dudoso), que hacer el mismo trabajo en forma impersonal, sin que sepamos quiénes son los beneficiados y en colaboración con los demás hermanos en una reunión de camaradería como las que celebramos en las Logias Teosóficas. Una soga o trenza de ocho hilos tiene mayor poder y eficacia que mil hilos sueltos. Y, por otra parte la Sociedad Teosofica y sus Logias son formidables canales, preparados para encauzar las fuerzas del pensamiento colectivo con mucho más poder que los débiles canalículos individuales, así como también para recibir las energías e inspiraciones que vienen en respuesta de los planos superiores.

Si creemos que la Sociedad Teosofica es algo bueno, algo útil para el mundo, aunque sus componentes estemos aún muy lejos de haber alcanzados las perfecciones a que aspiramos, y si creemos que vale la pena de hacer algo para su subsistencia y crecimiento, lo menos que podemos hacer es vitalizar con nuestra presencia las reuniones de la Logia, para volcar allí nuestros mejores pensamientos y elevadas aspiraciones por el bienestar del mundo. La Ley que impide que nada se pierda en la Naturaleza, se encargará de lo demás.

Prométase así mismo que habrá de concurrir a su Logia durante los días de reunión, porque allí lo necesita el mundo que

sufre, el mundo que ignora, el mundo que debe ser ayudado, por los que saben cómo hacerlo con mayor eficacia y provecho.

Haga de su Logia un punto de reunión habitual, como otros lo hacen del club o del café, pasando allí un rato de camaradería, de lectura, de conversación, de tertulia cada vez que lo permitan sus ocupaciones.

Si Ud. supiera cuanto bien se hace así mismo, a su familia, a su Logia, a la Sociedad Teosofica, a su pueblo y al mundo, con el simple aporte de su presencia en las reuniones de su Logia, no vacilaría ni un solo momento en ser el primero en llegar.

Una Logia Teosofica donde se reúnen sus miembros, olvidando rencillas, dejando afuera los prejuicios, sin espíritu de crítica negativa para nadie ni contra nadie, poniendo lo mejor que cada uno tiene, con buena voluntad para sacar los pensamientos de las cosas pequeñas y elevarlos hacia los hermosos ideales de la Teosofía, es una Bendición que nosotros estamos capacitados para dar al mundo, a la humanidad y a nuestro propio hogar, de acuerdo con esa Ley, de que nada se pierde en la Naturaleza.

No importan los defectos que tengamos; no importan las imperfecciones de tal o cual hermano de la Logia, de su Presidente, Secretario o cualquiera de la Comisión. Lo que importa es que en el momento de la reunión, se piense, se hable y se comenten ideales superiores, aunque éstos no puedan aún ser vividos por nosotros. Cuando se siembra trigo, la tierra da trigo, no importa que el sembrador sea un desalmado.

Llevemos a nuestras Logias ideales grandes y esas semillas fructificarán tarde o temprano para beneficio del mundo, y para nosotros que en él vivimos.

No debe preocuparnos que nuestros pensamientos no concuerden exactamente con los de nuestros compañeros de Logia. Lo interesante es que sean de naturaleza superior. Es un deber exponerlos, pero no

debemos confundir exposición con imposición. Todo lo que debemos hacer es exponerlos, sin ánimo de lastimar a nadie, con amplio respeto y consideración por las ideas de los demás, porque sólo así podemos tener derecho de que sean escuchadas y respetadas nuestras ideas.

En el plano de la mente todos los pensamientos e ideas son aprovechados; de manera que no existe fracaso si en la Logia no son acogidos los nuestros, como lo hubiéramos deseado.

La Ley de difusión se cumple para todos los pensamientos. Tengamos fé en esta Ley y hagamos todo lo que esté a nuestro alcance para que la Sociedad Teosófica y sus Logias cumplan su misión, de iluminar al mundo desde los planos superiores.

Prometase así mismo subsanar los triviales inconvenientes y salvar todos los obstáculos que pudieran oponerse a su asistencia puntual a la Logia.

No olvide que fundar una Logia Teosófica significa un trabajo enorme, pero es una conquista espiritual que no debemos abandonar a la indiferencia con que es recibida al principio la Teosofía en cualquier localidad; una vez que se ha encendido ese foco de luz espiritual sería un crimen de lesa humanidad dejarlo apagar, por incompreensión de los mismos que tuvieron el hermoso privilegio y el buen karma de encenderlo. Tengamos conciencia de nuestra responsabilidad en ese sentido.

Que nada nos separe en esta tarea de llevar la luz y comprensión al mundo. En los hombres no vale tanto su "aparente conducta" como sus "reales aspiraciones e ideales". La primera es algo transitorio que la vida misma se encarga de enderezar, casi siempre a fuerza de dolores; los ideales y

las aspiraciones en cambio son los que marcan nuestro derrotero hacia la creación de un mundo mejor y que nosotros mismos estamos creando para la Humanidad.

El Taller donde se forjan estos ideales que han de servir de molde para el mundo del futuro, es la Logia a que Ud. pertenece. Sea un obrero consciente y no deje nunca que sean sólo unos pocos los que carguen con todo el peso del trabajo.

A usted como a todos nosotros el mundo nos necesita.

### LIBROS

LIBROS en Español sobre Teosofía, se imprimen nuevamente, copias de ediciones agotadas desde hace años se están editando en México, también, algunas traducciones del Inglés del Secretario General Hno. A. de la Peña Gil. Los impresores, miembros de la Socieead Teosófica, no aspiran a hacer utilidades en la venta de estas obras. Dirijan sus pedidos a la Cooperativa Fraternidad Universal a la dirección de la Secretaría General de México: Iturbide 28 México D. F.

Titulos de algunas de las obras que recordamos por el momento:

"LA SABIDURIA ANTIGUA" por la Dra. Besant. "LA CONTEXTURA DEL UNIVERSO" por E.L. Gardner. Trad. A. de la P.G. "Breve Biografía de la Dra. A. Besant" "A LOS AFLIGIDOS POR LA MUERTE DE UN SER QUERIDO" por C.W. Leadbeater.

En Buenos Aires también, se están editando algunas obras, según información reciente.

En El Salvador la Señora Maria Sola de Sellarés hizo la traducción de la obra del Hno. Raja; "CARTAS DEL MAESTRO K.H. a C.W. LEADBEATER. Su dirección es "Escuela España", San Salvador.



# CORRESPONDENCE

## GANDHIJI AND THE THEOSOPHICAL SOCIETY

THE Blavatsky Lodge of The Theosophical Society was organized in London on 19 May 1887. Among its founders were H.P.B., Mabel Collins, Bertram Keightley and others. The aim of the Lodge was: "That the aim of the Lodge be active work." All who joined the Lodge had to take a pledge which was as follows:

1. I pledge myself to endeavour to make Theosophy a living power in my life.
2. I pledge myself to support, before the world, the Theosophical movement, its leaders and its members.
3. I pledge myself never to listen without protest to any evil thing spoken of a brother Theosophist and to abstain from condemning others.
4. I pledge myself to maintain a constant struggle against my lower nature, and to be charitable to the weaknesses of others.
5. I pledge myself to do all in my power, by study and otherwise, to fit myself to help and teach others.
6. I pledge myself to give what support I can to the movement in time, money and work.

Some months afterwards, Associate membership of the Lodge was instituted. The Associates also took a pledge: "I pledge myself to study Theosophy and to defend it and spread it on all occasions to the best of my power."

The Council of the Lodge have permitted me to read through the early Minute Books of the Lodge. This has been most fascinating to me as since my arrival in England in December 1889 I had on various occasions

seen many who were prominent in the activities of the Lodge. But what especially in the Minutes held my attention was the following entry:

March 26, 91

M. K. Gandhi

17 St. Stephen's Square,  
Bayswater, W.

At the side against his name is the word "Asste," meaning that Mr. Gandhi became an Associate member. It is evident that he did not pass on to full membership of The Society as there is no record of him as a member in the files at Adyar. I have, however, the following particulars from Mr. H. S. L. Polak, who in South Africa was closely associated with Mr. Gandhi's work there. Mr. Polak writes:

"He used frequently to lecture to the Johannesburg Lodge, but he felt that there was no need for him to become a member of The Society. I don't think that he was ever really drawn to the occult side of the teaching but only to the spiritual side. I recall his telling me that he had urged the Johannesburg Lodge, which was then meeting in a grocery store, that in the interests of its own spiritual work, it should choose more appropriate quarters. When I was myself hesitating to accept a friend's invitation to become a member, Mr. Gandhi expressed his strong approval of my application, and always attributed my activities on behalf of his people to my practice of Theosophy. He became a member of the Inner Temple in 1891. He was 'called to the Bar' on June 10, was enrolled on June 11, and the next day sailed for India. He was disbarred by his Inn after his first civil disobedience imprisonment. He declined to consider an

application for reinstatement, as he no longer considered himself a lawyer, but had described himself as a farmer."

In Mr. Gaudhi's Autobiography, *The Story of My Experiments with Truth*, appears the following :

"Towards the end of my second year in England, I came across two Theosophists, brothers.<sup>1</sup> They talked to me about the *Gita*. They were reading Sir Edwin Arnold's translation, *The Song Celestial*. The book struck me as one of priceless worth . . . I regard it today as the book *par excellence* for the knowledge of Truth. I have read almost all the English translations of it, and I regard Sir Edwin Arnold's the best. . . . The brothers . . . also took me on one occasion to the Blavatsky Lodge and introduced me to Madame Blavatsky and Mrs. Besant. The latter had just then joined the Theosophical Society, and I was following with great interest the controversy about her conversion. The friends advised me to join the Society, but I politely declined, saying : 'With my meagre knowledge of my own religion I do not want to belong to any religious body.' I recall having read, at the brothers' instance, Madame Blavatsky's *Key to Theosophy*. This book stimulated in me the desire to read books on Hinduism, and disabused me of the notion fostered by the missionaries that Hinduism was rife with superstition" (Vol. I, p. 163).

C. JINARAJADASA

<sup>1</sup> These probably were Bertram Keightley and Archibald Keightley. Every one thought they were brothers, as they were about the same age, though in reality they were uncle and nephew.

## A PAN-AMERICAN FEDERATION?

[Letter circulated by the General Secretary of the Mexican Section.]

At the last Convention of the Mexican Section of The Theosophical Society, held at Orizaba, Ver., December 1942, a resolu-

tion was approved to take the preliminary steps towards the foundation of a Pan-American Theosophical Institute, or rather a Pan-American Federation of all the Theosophical Sections and Lodges in this Continent.

In accordance with this resolution, the National Board of this Section thought it convenient to write to all Sections and free Lodges of North America, as well as those of Central and South America, to set before the members' consideration several propositions.

Some of the Spanish-speaking Sections of Central and South America, having already given their favourable answer, I now ask you to honour us with your opinions on the following questions :

*First.* Do you think that The Theosophical Society on this Continent, as a natural consequence of the acknowledged brotherhood without any distinctions of race, or limitations of frontiers, that we strive for, should go ahead of any political movement, by establishing a Continental Federation that might be the spiritual nucleus for radiating unifying influences under the present circumstances, as well as in the days after the war? We should like to have your views on this, and hints as to any help you would grant to this initiative.

*Second.* Do you think, as we do, that the present moment, when almost all that has been treasured by Humanity is at a crisis, may cause spirituality to disappear and wrong tendencies to crop up, because of the terrible tragedy and the birth pains of a new social order? If, being Theosophists we have a responsibility in relation to the country or the town we live, as brethren and members of an International Society, we ought to follow a line of intelligent, harmonious, and federative work. We look forward to your answer and hope you will kindly let us know your suggestions as to what could be done.

*Third.* Is it your opinion that in the after-war a potent spiritual movement must spring up, which will establish new ways in every aspect of human life, be it political, social or economical and international; and that we, American Theosophists, owing to our privileged situation, should quickly start some kind of useful work for the benefit of the nations in the "new order," and the service of our ideals of brotherhood and goodwill among the nations? To foster and develop such activities, your suggestions would be welcome.

*Fourth.* Accepting the above suggestions, do you not share with us our conviction that the propaganda of Theosophical ideals should be intensified?

The Sectional Board of the Mexican Section of The Theosophical Society proposes, to that end, the foundation of an International or rather Continental-American Federation, as pointed out in the first paragraph. This would make possible:

(a) The summoning of periodical Congresses or Conventions, where different lines of work and activities might be studied.

(b) To carry an efficient and co-ordinate propaganda of Theosophical literature through the establishment of one or more Theosophical Publishing Houses, according to the economical possibilities, enthusiasms, etc.

(c) The publication of one or two Theosophical Magazines, both in English and Spanish, which would be organs for the spreading of the teachings as well as worthy heralds of the New Era.

(d) The foundation of the Theosophical Institute or University with its different Sections, courses by correspondence, etc.

(e) The establishment of an International Board or Council, to prepare the propositions according to the different specialties and the manifold activities to be studied and agreed upon at the Conventions.

If these suggestions meet with your approval, will you also agree to the summoning of a Theosophical Continental Congress or Convention, and, if so, do you think Rio de Janeiro (Brasil) would be a suitable place for it, on the occasion of the coming International Congress of November 1944? Do you think it convenient to appoint a Committee of three General Secretaries to study and formulate a Project of Rules and Regulations for the Federation? If so, will you propose names?

ADOLFO DE LA PEÑA GIL

*General Secretary*

JOAQUIN Z. VALADÉZ

*Secretary of the Section Board*

## SOUND AND COLOUR

Prof. J. H. Cousins writes: During the great years of the Brahmavidyashrama at Adyar, 1922 to 1928, eminent visitors occasionally joined in and contributed to the synthesis of knowledge on which it was engaged. One of these visitors was Dr. Leopold Stokowski, the famous leader of the famous Philadelphia Symphony Orchestra. The students in the Āshrama were at one time taken to Damodar Gardens, then the scientific department of Guindy School, and given microscopic demonstrations, such as of the cellular structure of plants. During his visit, Dr. Stokowski joined the students, and suggested to our science lecturer, the late lamented Yadunandan Prasad, a study of correspondences between sound and colour. A first attempt was made by the sounding of notes on tuning forks and the simultaneous watching for any movement of a spectral analysis of substances that gave a distinct colour. Circumstances did not permit the carrying on of the experiment. It may have been worked out elsewhere since then, as the relationships between colours and physiological conditions

have been worked out, but I have not seen reports of such research. I am reminded of this by a paragraph in a book *Beethoven*, by Sir D. F. Tovey, published by the Oxford University, which tells of the composer's ideas of correspondences between sound and colour and states of feeling. The author's own notions are also of interest :

"The first thing the general reader needs to know about tonality is that the names of keys do not represent important æsthetic facts. This statement is in evident conflict with various attractive and fantastic utterances by Beethoven himself and by other composers. Beethoven, for instance, when setting Scottish melodies, wrote to his Edinburgh publisher, Thomson, that the key of A flat did not fit a certain tune that was sent him, inasmuch as that tune was marked *amoroso*, whereas the key of A flat should be called *barbaresco*. Again, in one of his sketch-books, we have B minor referred to as 'black.' Curiously enough, all Beethoven's compositions in A flat are remarkably suave. About B minor we are hardly in a position to prove anything, as his only two important movements are that wonderful Scherzo, the fourth of his six *Bagatelles*, op. 126, which is certainly not black, and the *Agnus Dei* of the Mass in D, which one must admit to be a cry *de profundis*. But the fact is that all notions about the character of keys in themselves are of the order of things which psychologists study as 'number-forms' and colour associations. To me the character of A flat is the character of most of the movements Beethoven wrote in that key. B minor I feel to be a not very dark brown, partly because of its relation to D minor, which I happen to think of as bright red, for reasons as inscrutable as those of the blind man who, on acquiring his sight through an operation, described scarlet as like the sound of a trumpet. But I also happen to feel that Friday is remark-

ably like the colour of A minor. This may perhaps be because I think of A minor as a fish-like white ; but I have not the slightest idea why both Tuesday and E major should seem to me grass-green. E flat minor seems to me to be the colour of Bach's prelude in that key in Book I of the Forty-Eight ; a very dark colour, because that is a very tragic piece. In Beethoven's case, the main reason why his fairly numerous movements in A flat have not the *barbaresco* character that he imputes to that key is that it comes in relation to C minor ; and, as we shall soon see, it is not keys in themselves, but key-relations, that have character, and, moreover, a character that is deeply rooted and the same for all listeners. The slightest practical convenience will override Beethoven's most clearly stated notions of a key as having a character of its own. I have no more idea why F major seems pale pink to pink to me than why E major seems grass-green. Nor have I either any recollection that Beethoven said anything about the character of these keys, or the slightest means of guessing what he would have said about them. But we do know that when he arranged his Pianoforte Sonata, op. 14, No. 1, as a string quartet, he transposed it from E major to F major for reasons solely concerning the technique of the instruments."

\*  
\* \*

### THE CIRCLE OF LOVE

Softly and tenderly, like driven snow ;  
With gentle playfulness, as rain in Spring ;  
Or like midsummer sun's resplendent glow ;  
With rich content of Autumn, mellowing,  
When joyous winds rush wild with ecstasy :  
That's how I love thee, everlastingly.

M. W. B.

## BOOK REVIEWS

### REORGANIZATION—A LEAD FOR THEOSOPHISTS

“THERE is no evidence of any magic or supernatural guidance in human affairs.” Have Theosophists to refute points in such a statement?

A book such as this, *Phœnix*, where H. G. Wells faces overwhelming problems in a great-hearted way, should be in the hands of every worker who labours positively for a reconstruction basis, and each such an one should prepare both to confute the non-Theosophical statements in it, and to take practical guidance from many of the truly Theosophical views. Now is the time for Theosophists to declare the knowledge that *they know they have* to help the world to recreate itself.

*A guided world.* The statement with which this review opens is an instance; from a Theosophical view inner guidance in world affairs is neither through magic nor is it supernatural, for both the Plan and the Inner Government of the world may appear as natural within the great scheme. And when mankind is toiling against apparent odds it behoves us to put forward the experience of such guidance and the nature of it, its methods and purpose, to help to give man the vision of the path that must be followed. Here is a man of broad international vision, and more, cosmopolitan thinking, writing not for the sake of writing, but in soul-turmoil at his utmost strength, to help to guide out of the chaos, and to that end making suggestions and practical plans of value. He has thought out something; what do we think of these thoughts, and what can be done in the matter? The last may be

another affair. Here at least we can take up his challenge and support him.

*Principles behind co-operation.* His clear-cut details, and delightful “Wellsian” hints,—as on science applied, and possible modes of architecture—these should be hammered out by groups of all types, and in the spirit he shows; for he marks always the need for close co-operation in a brotherly fashion as our goal, rather than any one set plan. Over methods there may be compromise, and Wells makes analysis of alternatives frequently. The principles for co-operation concern him closely, and it is here we should join issue. For instance what an amount of understanding he has to give in the sphere of internationalism, with his intellectual honesty standing clear of his own land, putting it into perspective; yet there is sufficient feeling for nationals, he retains his humanity.

*How many among us have this working breadth of vision?* Those who can weigh their allies as well as their enemies from the angle of future world-good can offer gifts of magic value. If this be regarded as a vertical section of his work, then there is a horizontal pattern, very much worth while, that cuts across, and leaves its marks on other sections, the analysis of foundational psychological types, and their possible reactions to the present changes. This key-note is exceedingly useful. But side by side with it there should go into the world of knowledge that little which Theosophists know of type-psychology, with a common-sense application of the help to be expected from the Ray-temperaments, and their needs, at this time. With these in position and at work, Wells paints a world of brotherly federated nations, retaining their

own governments as a first step, though Governments after a new fashion. Here mayhap we, as we plan for reconstruction, shall seek of his wisdom.

*Re-educate the world.* "First win the war" is to Mr. Wells sheer nonsense. He is no war-monger. "Anyone who says, 'There always has been war and there always will be' is either an ignoramus or an idiot." But to him there is no end to the wars of the world that go draggingly along save through the power that will wield a new order in the world. The old order has broken down, the new—of a classless society of responsible citizens working creatively and with initiative—must take its own place. To do this the world must be re-educated, not only in practical everyday methods that will follow the acceptance of principles, but in the principles themselves. They are spiritual principles. For methods and for principles too he sees those among the "types," and among another cross-section of society, the workers, who are best fitted to be the "missionaries," to spread education in this basic gospel and its practice. They are the clerical intellectuals so often on the verge of unemployment, and generally without sufficient scope for their abilities. (Actually he wants a million of them from India, and mainly from the young men of Bengal). Is not such basic re-education the work also for Theosophists?

*No ideologies.* Mr. Wells is not narrowed by any one ideology; but as Theosophists we may consider certain applications he makes of his principles to be mistaken. "The new world will be a world of complete religious toleration," he writes. Yet he would bar Roman Catholics from influence in some ways, thinking them reactionaries, and he wishes the world to revolve, turn again;—his sense of the word "revolution." But although he knows the danger, as in Russia, of a rigid ideology, and says that many past revolutions have been anti-

clerical, maybe he himself stumbles in the same fashion. Theosophy gives a different vision; it is perhaps more evolutionary than revolutionary, but understanding through Theosophy will give reactionaries also their rightful place. Again, although he presses for religious toleration, he writes strongly against religious education for children. Theosophists would agree that there should be no "crazy" bigotry, and certainly not for children, but since the spirit of religion is the root of life, some background of religious education there must be—possibly more universal in its nature.

*Re-educate ourselves.* Members learn here—from Wells—what may be expected from them. Knowledge of the hierarchical method of graded responsibility and wisdom is ours. Then we in turn have the privileged duty of bringing to being further liberation, and possibilities of beauty and brightness. It is these things that come from the ranks of the advantaged in great measure, he writes, and from the surplus energy of rulers. Not yet sufficiently have we joined together to send out and to apply our knowledge. Wells is a practical idealist, we need more of the practice. Wells can see that his new methods in economics will fail, unless the people have been re-educated to disinterestedness; and surely this is our brotherly work. Wells can and does add a new note in western circles to the ideals so many of us hold for India, and can give an impetus anew to turn to India as an exemplar for some types of social organization. He is no isolationist for western conceptions. With his help we can ourselves learn concerning such points, and aid thus both West and East to a truer measure of social liberation,—which may include political liberation. And it is again Wells as a practical humanitarian who can help in our education on the question of brotherly ways towards the animal kingdom, for his wide vista takes in

the exploitation of the animal world in international commercial circles, a way we rarely tread. If we go his ways but still keep open our Theosophical eyes, we shall gain by a common-sense but unusual outlook, and widen the arena of Theosophical thinking.

E. M. L.

### YOUTH

*Youth and the Future.* The General Report of the American Youth Commission. American Council on Education. Washington, D.C. 1942. Price \$ 2.50.

A great subject is here adequately and very thoroughly dealt with from the form-method. One might possibly think that everything that concerns the full re-direction of the life in youth to the fulfilment of its innate purpose had been searched and analysed for its results and for better procedure. The psychological reactions of work and unemployment, of leisure and a life-aim, are well studied. The book is a vade-mecum for general methods of adolescent and youth education and re-education.

But there is a big BUT. And that BUT is a pointer to Theosophists. The problems that are presented and solved in part in this book, are ones which should not arise if the background of living was based on Universal Brotherhood. It is fundamental that we drive towards this, spreading it as a healing balm on the ills from which men suffer. Part of the need for re-education for youth arises from the lack of true opportunity; that would be given were all given that "equality" of opportunity brotherhood would ensure—the opportunity suited to each, and then the chance to reach the next. So also with educational misfits; education founded on the same ideal—fitting self-expression, the youth being a citizen-in-the-building, and an item in the wealth of the community that must be fully realized—would dissipate such problems.

However, that is our responsibility. While working solidly for such ideals the schemes of amelioration must continue. For that purpose this book is a worth-while guide to social workers in this sphere.

E. M. L.

*The Evolutionists' Brains Trust.* What the B. B. C. Omitted. By the Question Master. The Moray Press, London. Price 2s. 6d.

A book such as this is interesting to the general public since it presents points of view unusual to them; it will be of interest to the different schools of thought represented by the unusual angles of vision as an example of propaganda; but that second part of interest may end in wiping out the first—for the general public does not care to have the source of the propaganda too obviously hidden. It is generally preferable to state boldly the background of the interest, the auspices under which the book is issued.

In one way this is done, for in the Preface there appears the statement that the questions were "of the nature" either of those neglected by the B.B.C. Brains Trust, or in the Answers given to Questions from the Forces, or, were inadequately answered. There lies one reason for the B.B.C. action. The answers, where given, appeared inadequate to the special groups that the writers seem to represent. Is not that because they required answers of a particularized type to conform to their ideas of the truth? Whereas the B.B.C. caters, and largely must cater, for an average, and, in addition, beyond the popular taste, the average of the minority-more-educated-taste. Theosophists know this for they too endure the same repression either in the B.B.C., or in the Press, widely. And in this book still-smaller-minority views are given emphasis, of which those of Theosophists form one group. The groups are not divided into portions of the book. Common sense has scattered them, to fall in with

the conception that they must not be obvious. Yet outstandingly there appears a sense that there is an international control of Finance by Jews—which is not easily proved by declaring that in one country a branch of a certain international society showed this to be true ; a further sense that money should be based on “real credit,” which is, the productive capacity of a land ; and that there are certain ways of living that are healthy,—as, vegetarianism, and non-smoking ; and that there are various medical methods that are harmful—the use of serums and vaccines as illustrated in certain cases, vivisection, and allopathy.

The health replies and the Theosophical replies are good, suffering only from being special pleas, without the support of their true labels. Then in the case of the financial replies, while full agreement can be given to the statements on “real credit”—as given above—and largely on its practical results, this indirect method has left a critic with the sense that the Douglas Scheme of Social Credit is suggested as the method to establish real credit in its due place, yet the method goes actually unproved and unstated. For when a question requires a statement on Social Credit the mode is not defined, and a general appreciative declaration is made of what Social Credit should achieve. However, the whole production is a courageous effort after truth, although the pathways to that truth are clearly defined for those who tread them.

E. M. L.

## VIGOROUS VEGETARIANISM

With conditions caused by this present war forcing people to eat less meat and more vegetables, the cry in the wilderness of the vegetarians is being heeded to some extent owing to the lack of animals to supply the demand. Allied with all the other anti-cruelty activities for animals, the fight for vegetarianism is one of the basic reforms for lifting to a higher level the attitude of meat-eaters who regard sub-human creatures as “Things.”

In the United States, a monthly paper, *The American Vegetarian*, is issued by a group of people who courageously and with practical suggestions, common sense and humour keep hammering the public consciousness into a realization that by killing animals we savagely oppress the innocent and defenceless thus building a barrier to world-peace. By becoming vegetarians not only do we fly the flag of a more humane standard of living but we also eliminate poisons from the system thus leading to a healthier existence. In the two numbers which have been received at Adyar so far, we find the names of three of our well-known Theosophists : Mrs. Margaret E. Cousins, Mr. Geoffrey Hodson, and Mr. Robert R. Logan

We are now engaged in a war against the oppressors of fellow human-beings ; are we still so uncivilized as to ignore the war against our fellow sub-human-beings ?

JANE CLUMECK

In my article on “India’s Musical Heritage,” published in the January issue of THE THEOSOPHIST, the Sanskrit verses contain errors, some of them rather major mistakes. I give below the corrections :

Verse on page 219 :

				3rd line	कीर्तयन्ने	should be	कीर्तनन्ते
1st line	चोद्भवः	should be	चोद्भवः	4th line	भाववक्त	,,	भाववक्ता
2nd line	कुशकतया	,,	कुशलतया	,,	न्यासपुत्रो	,,	व्यासपुत्रो

Page 221—Sanskrit Verse : गानरशंकणी should be गानरसफणी

R. SRINIVASAN



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