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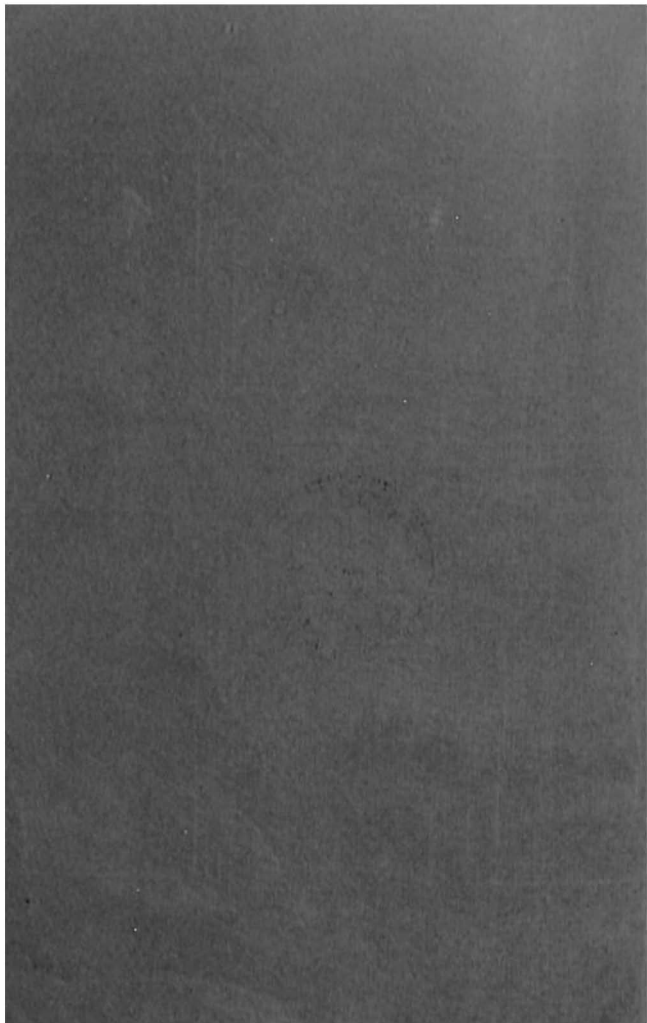
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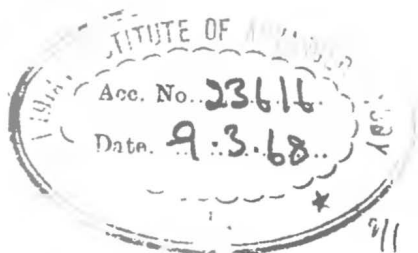
THE
CLARION CALL
OF THE
GREAT

NOBLE THEOSOPHISTS
SPEAK TO THEOSOPHISTS
AND TO THE WORLD

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TODAY GREATNESS LIES ROUND ABOUT US

IN these days when every nation, every faith and a very large number of individuals are being tested for their insight, endurance and loyalty, those who constitute the mountain-peaks of civilization, those who form the glory of a race, a nation and a faith, are making every effort to ensure that nations, faiths and individuals shall come to the Waters of Baptism to be purified and strengthened to pass through the gateway which leads from the old world to a new.

One of the most wonderful sights is what one can only call the gathering of the Hosts of every faith in the world, of every race, of every nation, to impress those for whom they have responsibility with the utmost importance.

of rising equal to the tremendous opportunity which now lies before them.

This is one of the greater Days of Judgment : Some will be left behind. Some will move forwards. Some will sink into obscurity only to rise again after a very long period of time. Others will steadily ascend into the heights.

One dare not say that the heights will open to all, though one may dare say that there is not a people, a nation, or a faith which cannot at least so live and act that the gates shall not be shut in their faces.

It is the great privilege of the Elders of every race, of every nation, and of every faith to do Their utmost at such a time as this to stir Their charges to live in accordance with the standards set for them aforetime and doubtless even now lived by many, and to become bold for Righteousness. Very near just now to every people and every nation and every faith are these Great Ones. They take advantage of the war to stir Their

peoples to greatness of living, to sacrifice, to heroism, to a reverent and simple performance of the duty allotted to the people, to the nation, to the faith to which they may happen to belong. Everywhere are there companies of these Elders at work, heartening Their peoples, fighting with them for the Right, strengthening them, comforting them, helping them to see that to give their all at such times as these is the only way to be true to all they hold most dear.

It can be no exaggeration to say that never before have nations, races and faiths had so glorious an opportunity to remember their splendour, their past, their destiny. The whole world is alive with its greatness—the greatness that individuals have lived in honour to themselves, in honour to their faiths, to their nations, to their peoples. The very air is pregnant with the spirit of Greatness, and the Great of all the world move about in it as indeed living witnesses to the truth that man, a God-in-the-becoming, shall, through

however great a darkness, win his way to the Light.

The Call to Memory

I think that in every land its people is called to *remember*—to remember the traditions which its Great Ones established, to remember the lives its Great Ones lived, to remember the examples They set in order that both the land and people might live and speak in their own way the mighty Word of Brotherhood—national and universal.

Who are speaking to the British people today? Who are speaking to the people of France, to the people of Belgium, to the people of Holland, to the people of every country in Europe? Who are speaking to the people of the United States? Who are speaking to the people of Japan, to the people of China? And who are speaking to the Hindus, to the Christians, to the Buddhists, to the Parsis, to the Muslims, and to the members of every other faith?

There are the voices of the Great to speak. How many have the ears to hear? With the Great of all times is the power to speak, perhaps as rarely before, for the times are critical and the darkness is very great. And how wondrous the blessing conferred upon the world—that it may hear the voices of the Great! Will it heed?

Everywhere are there shining Witnesses to the perfect happiness of righteous living, and to the blessing such times as these confer upon those who know how to live in harmony with their mighty rhythms.

Everywhere are there shining Witnesses to the inherent greatness of individuality in every kingdom of nature.

Everywhere are there shining Witnesses testifying to the spiritual power and purpose of nations, and to the gift of nobility where-with each was sent upon its way.

Everywhere are there shining Witnesses to the Truth in every faith and to that glory of the Founder of each, and of His disciples,

which makes the faith He left behind Him a living way to God.

Very, very little separates either a nation or a faith or a race or an individual from true nobility of living, thus to save the world, for indeed only nobility can ever defeat the ignoble.

Let us listen to the voices of the Fire Pillars of the world and move on our various ways ennobled, strong in the strength of the Great, ourselves afire with Their Fire.

THEOSOPHY THE SCIENCE OF MEMORY

AMONG the Clarion Calls of the Great which have rung through the ages none have been clearer, nor simpler, nor more all-inclusive of the splendid Truths of Life than the Clarion Calls of great Theosophists, of those who have been Knowers of the Wisdom of God and who have voiced their wisdom for the helping of mankind.

Never has the world been left without the help it has needed. Never has its cry for aid been left unheeded. Never has there been a darkness without one single glimmer of Light. When great periods have occurred in the history of the world great souls have been born to match the greatness with their priceless gifts of Truth in many forms—in the

form of a revelation of Truth as in a mighty Faith, in the form of a revelation of Truth as in a beauteous Art or Craft, as in some noble Science or Philosophy, as in some great Mission of uplift for these amidst whom they may have come, as in some genius of Reconstruction whereby men might live more happily and profitably together, as in some Warrior theme whereby a menacing evil might be destroyed lest it overwhelm the world.

All these have in fact been great Theosophists, whether so designated or not, for they have brought to a parched world the sparkling waters of Truth : and such is ever the joyous work of all who seek and in a measure find the Wisdom of God, far less for themselves, far more that they may share with their brethren in all the kingdoms of nature the precious discoveries they have made on the Way of Holiness.

Religions as they gradually become interpreted by men often tend to become forgetful of mighty Truths uttered by their

respective Saviours. There is, perhaps, hardly a Faith existing in the world the glory of which has not become dimmed by the ignorance of its followers. Faiths have often become imprisoned by man in man-made fetters of convention, dogma and orthodoxy. They have become narrowing creeds where once they were splendid avenues to freedom. And the word has suffered accordingly.

Religions, philosophies, sciences—all, through the ignorance of man, may degenerate into orthodoxies, conventions, dogmas, doctrines, man-imprisoned and man-distorted Truth, often girt about with dark menaces for disbelief. But Theosophy ever remains free and undefiled, for it is a Call to the spirit in every man to arise into the Freedom of Truth less through belief, though belief may have its place in his arising, far more through an ardent seeking of Truth along such roads as may seem to him best calculated to its discovery, freely and undirected by any authority save the authority of his higher Self, and so

to the direct experience of Truth, of Truth which he knows as Truth, not a mere matter of belief and hope.

Theosophy is no body of assurances enforced by the sanctions of man. Theosophy is no call to salvation along some particular road declared by those who tread it to be the only road to the Heaven-world. Theosophy is a call to every human being to seek himself, to discover himself, to become himself, and thus to enter into the perfect Bliss of his Divinity, define we this word as we may.

Theosophy is indeed a Science, for it constitutes the great Memory of Truth through all the ages of that Truth in every Faith, in every philosophy, in every science, which great Revealers have unveiled to illumine the paths of men, but upon which mankind through the centuries has turned its back of ignorance and self-interest. Religions may forget their Truths. Philosophies may seek and yet not find. Sciences may misinterpret even the Truths they glimpse. But Theosophy

remembers Truth, and gathers it together for the inspiration and strengthening of the pilgrims on the pathway of evolution. The Truths that Religions may have lost, Theosophy never loses. The Truths that Philosophies may have yet to find, Theosophy already knows. The Truths that the Sciences may be seeing as but through a glass darkly, Theosophy sees face to face.

And in the dire need of the modern world, horribly afflicted by two major war catastrophes within the small span of a quarter of a century, the great Science of the Memory of Truth, of the Eternal Wisdom of God, of the sure Way to abiding Happiness and Peace—Theosophy—, though never absent from the world, has been revealed to meet that need, and to help to guide the world from its enveloping darkness into the free spaces of Light.

Long before the actual darkness itself appeared in the form of the catastrophes which beset us all, the Light of Theosophy appeared upon the horizon, to prepare the

world for that which was to come, and to strengthen it to bear with courage and confidence the afflictions which were about to descend upon it. In 1875 was born the wireless system—The Theosophical Society—whereby the Light of Theosophy might reach the whole world, or shall we call The Theosophical Society the irrigation channel for the dissemination of the Waters of Truth? And the fiery Messenger of the Eternal Truths was ready, in the person of H. P. Blavatsky, to sound forth in her marvellous way the Clarion Call to a world about to be submerged in deepest distress, her noble colleague, Colonel H. S. Olcott, having been sent to be at her side to organize the ways and means whereby the Call might be most widely heard.

Behind these two stood the Elder Brethren of the world, the Company of Just Men made Perfect, the Rishis and the Saints, the Saviours—Those under whose authority the Call to the new age was to be made. They it was who brought The Theosophical Society

into being. They it was who ordained the release to the world of Truth garbed in forms the eyes of the modern world could see, uttered in sounds the ears of the modern world could hear. They it was who summoned from Their ever-ready company of servants first H. P. Blavatsky and H. S. Olcott and their immediate fellow-workers, and then Annie Besant and C. W. Leadbeater to follow after them, together with their own band of comrades.

Thus once more, in the history of the world, have great Theosophists sounded forth the Clarion Call of Truth, and in this booklet are recorded some of its most splendid notes, not only as sounded forth by the messengers themselves but also by Those who sent them into the world to be of the wonderful Line of Tellers of the Truths of God for the helping of the world.

First comes the Clarion Call to Universal Brotherhood—the world's most urgent need today and at all times. This Call is embodied

in the First Object of The Theosophical Society.

Second comes the Clarion Call to Universal Understanding—without which Universal Brotherhood cannot become unfolded into all its glory. This Call is embodied in the Second Object of The Theosophical Society.

Third comes the Clarion Call to the search for Universal Truth—without which the majesty of Life in all its essential Universal Brotherhood and its closely woven ties of Universal Understanding cannot be realized. This Call is embodied in the Third Object of The Theosophical Society.

And each Clarion Call is vivified by a Call to its application in every department of life as the world knows life today.

Under each heading great teachers of Theosophy, sometimes the Masters of the Wisdom Themselves, call to remembrance of, or to fuller application of, the essential spirit of Brotherhood, Understanding and Truth. Much Truth now forgotten is once more

brought into the perspective of the daily life of all. And those Truths which are remembered are clarified, while the need for and mode of their practical application is explained and emphasized.

How clear it becomes that in the understanding and application of Theosophy lies the solution of every ill which besets mankind. How clear it becomes that Theosophy is the only lasting antidote to war, to sorrow, to injustice, to unhappiness.

The Clarion Call of every Theosophist, but more especially of the great Theosophists whose writings adorn the pages of this booklet, is to Happiness. Theosophy is the Science of Happiness, as it is the Science of Peace, the Science of Truth.

May these Clarion Calls reach the ears of all who need Happiness, who need Peace, who need Truth, and may they heed the Call and find in it as thousands have found a mighty solace and a glorious inspiration. In Theosophy lies the safety of the world.

May the world pay heed to these Clarion
Calls as they send far and wide the mighty
Truths which it so urgently needs for its
redemption !

George S. Arundale

A MOVEMENT FOR BROTHERHOOD

IN these days of supreme conflict between good and evil, and in a world divided against itself, The Theosophical Society reasserts the fact of the Universal Brotherhood of Humanity, to form a nucleus of which it was brought into being by the Masters of the Wisdom in 1875.

It declares its unbroken and unbreakable Universality, welcoming within its membership all who believe in the Universal Brotherhood of Humanity, be their race, or faith, or nationality, or community, what it may, be their opinions what they may, be they bond or free.

It declares that it has no orthodoxies, no conventions, no dogmas, no articles of faith

of any kind. Its strength and solidarity lie in the recognition, and as far as possible observance, by every member of the fact of the Universal Brotherhood of Humanity, so that it stands in the world as a Fellowship of Nations, of Faiths, of Opinions, which neither wars nor antagonisms, however acute, can ever break.

The Theosophical Society is one of the greatest healing powers in the world, for its members individually and collectively rank friendship and brotherhood above all that separates.

The Theosophical Society was one of the first movements to heal the wounds left by the war of 1914-1918. It will be one of the first movements to heal the still more terrible wounds of this war. And already its members are at work seeking to help to plan a peace and reconstruction which shall bring to the whole world and to every individual in it a spirit of good comradeship and carefree living.

Wherever a member of The Theosophical Society is, there is he striving his utmost to do

his duty as he sees it in the light of his understanding of that great Science of Theosophy which is the Science of Universal Truth as The Theosophical Society is a vehicle of the Universal Brotherhood. He may be working in the War, or apart from it, or even against it. But be his occupations what they may he is a living force for Brotherhood. Therefore has he goodwill towards all and understanding for all. It may be his duty to fight. But he never fights with rancour, still less with hatred, for he knows that in each the dross of evil must sooner or later burn away, leaving only the pure gold of good.

The Theosophical Society stands for Universal Brotherhood and therefore for Universal Peace, Universal Justice, Universal Freedom, and no less for Universal Tolerance and Understanding.

THE FIRST CLARION CALL : BROTHERHOOD

The First Object of The Theosophical Society : To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

THE DHARMA OF THE THEOSOPHIST

HOW great indeed is the opportunity for us Theosophists fearlessly to speak our word of Right, knowing the great Right in the revealing light of our Theosophy ! Everywhere, especially in these days, there should be eager Theosophists sounding the note of Right, whatever notes may be surging round about them. If we have the courage, if we be deep students of Theosophy, if we be ardent

members of The Theosophical Society, if we know how to fight in a spirit of eager friendship for those who may for the time being be arrayed against us, suffering gladly their opprobrium if they choose to pour it upon us, then are we equipped to take our stand for Peace and Brotherhood. Even if we have actually to fight in war for Peace and Brotherhood, deeming it right so to do, we can fight in the spirit of Kurukshetra, blessing our foes as we use against them that force with which they would destroy our cause.

THE THEOSOPHICAL SOCIETY : THE HOME OF ALL

There is no surer sign of a great Theosophist than that he is scintillating with happy friendship for those whom his soul calls upon him to oppose. It is where there is hatred that there is evil. It is where there is brutality that there is wrong. How splendid is our opportunity. How blessed will be our Society if we take advantage of it. How finely shall

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we have justified the Masters' trust in us if individually, or in groups, we seek to help to save the world, maintaining and preserving The Society as the home of all. The Society must be the refuge of all, the home of all, the protector of all, and each one of us must be chivalrous warriors for the cause we know in our hearts to be the Masters' cause. So we fight for our Right, even while our Rights may clash. So does The Theosophical Society live above the clouds of warfare and the dust of conflict—neutral, yes, from one point of view, but Universal, leaving none out, with doors wide open to all without distinction of beliefs or of actions.

THE SPIRIT OF THE GREAT CALLS

Above the din and turmoil of the cataclysmic struggle in the world today could be heard the healing message—if we would but heed—of our great forerunners in Theosophy and in The Theosophical Society, from H. P. Blavatsky and from those who followed

after her in the great work entrusted to their care. They bid us be strong. They bid us be fearless. They bid us be wise. They bid us hold nothing back from our constant devotion to Theosophy and to The Theosophical Society. They bid us give first place in our lives to the cherishing of these gifts to the world from the eternal Giver of Gifts. They bid us count all else less than the cherishing of these gifts, than the giving to them of the best that is in us. They bid us count all family attachment as less, all affection as less, all interests of whatever nature as less, all personal considerations as less, than our happy duty to Theosophy and to The Theosophical Society.

The Magic of the First Object

Our Society has as its First Object Universal Brotherhood irrespective of all those differences which separate us down here in the outer world. Friendship is the characteristic

of the individual who is fulfilling his membership of The Theosophical Society. He is an understanding friend, a wise friend, an appreciative friend, and while he may not agree with that which is being done by other individuals, by other nations, by the authorities in his own nation, and while he may have his own unique and perhaps distinctive point of view, none the less in the magic of that First Object which declares the Universal Brotherhood of humanity he understands life to enrich his own, and may perhaps enrich that life himself with those experiences which every day and every month and every year he should be gleaning.

A Noble Dream

Hear Master K. H., a Lord of Wisdom and one of the two Inner Founders of The Theosophical Society :

The term " Universal Brotherhood " is no idle phrase. Humanity in the mass has a paramount claim upon us. . . . It is the

only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind ; and it is the aspiration of the true adept.—(*The Mahatma Letters*, p. 17).

The *Chiefs* want a “Brotherhood of Humanity,” a real Universal Fraternity started ; an institution which would make itself known throughout the world and arrest the attention of the highest minds.—(*The Mahatma Letters*, p. 24).

The One Life

Then the great President-Mother, Dr. Besant :

I am naturally warmly in favour of all that draws together all who recognize Universal Brotherhood. To me “Universal” means Universal, and I do not consider that the least developed human being should be excluded from it, or that the question of worthiness arises. There is only One Life, that is embodied in everything that lives, and the claim

of each to recognition cannot be challenged, from my standpoint.

Nothing save that recognition of the Inner Life of man ; nothing save the recognition that the Divine Architect lives in every one of the things that He has made, and pours down His strength on those who open their hearts to receive it ; nothing else than that will save modern civilization from the destruction that fell upon one ancient civilization after another.

The Basis of Brotherhood

A Brotherhood of Man exists by virtue of the One Life which develops in all alike. There is no stone on the road, there is no plant growing out of the earth, there is no animal that breathes the breath of life, there is no human being in whom intelligence is developed, that is not rooted in the One Life, and does not draw its existence from Him. Remember the words of the

great Scripture of the *Gita* where it is written :

“ There is nothing, moving nor unmoving, that can exist bereft of me.”

Nothing can exist in God's world save by God Himself. There is none other life but His life, none other consciousness except His Consciousness, none other Will save His Will, in course of evolution in us. You are willing to recognize that in the highest deva ; you are willing to see it in the loftiest Archangel ; I tell you that if God were not in the grain of dust, there is no reason to believe that He is in the loftiest Archangel, for all are but as passing shadows in the eyes of the ETERNAL, fragmentary manifestations of His own inexhaustible life. *On that is based Universal Brotherhood.*

ANNIE BESANT

H. P. Blavatsky calls :

It is an occult law that no man can rise superior to his individual failings without

lifting, be it ever so little, the whole body of which he is an integral part.

* * *

He who steals from his fellows the precious possession of character by slander, and any sort of misrepresentation, is no less a thief, and one of the most guilty kind.

* * *

A true Theosophist must put in practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity, and work ceaselessly for others.

* *

The President-Founder, Colonel Olcott :

The first step . . . is generous altruism . . . the destruction and breaking down of personal prejudice, an expanding heart, an expanding soul, so as to unite yourself with all peoples.

* * *

True Universal Brotherhood—All men of every race and kindred have it in common.

only in various degrees of manifestation.

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Annie Besant proclaims :

The true hero of the spiritual life. . . is not afraid of polluting his garments, for he has woven them of stuff that cannot be soiled.

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Let us recognize our one-ness in Him and therefore our one-ness with each other.

Lift them up [your brothers] when they fall.

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When one recognizes the Brotherhood, his attitude towards his fellows will be ever one of the widest tolerance and charity.

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The Health of Humanity . . . depends on obedience to the laws of morality, by which each organ of the great human body works in harmonious relations with the others.

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Sharing and giving is the condition of growth and power ; spiritual riches increase in the using, they do not perish. . .

* * *

What are we here for, save to help each other, to love each other, to uplift each other ?

* * *

[Brotherhood] can never be made by legislation imposed from without, it must triumph by spirit, outwelling from within.

* * *

All forms make but one body, of which the life is God.

* * *

Wherever God is immanent, there Brotherhood exists.

* * *

Being but fragments of Divinity . . . our separate imperfections cause our disharmonies ; but we are fragments which are growing, growing towards perfection. . .

*

He who has realized the inner greatness of the Self . . . sees only the God that walks in the sinner, and knows that the sin is not in the God but in the sheath.

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Look for the Light within you, and when that Light is found, which is the essence of your nature, then you obtain the knowledge by which all else is known. It is realization and not knowledge that is the real gnosis—the Royal Secret of the East.

That true religion, Self-realization, expresses itself in the unity of Humanity, and in the love of men for men.

Let us draw our bonds together. Let us approach each other and not repel each other, for only thus will the Will of God be done and the Brotherhood of Humanity be realized in our world.—ANNIE BESANT.

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Another great Theosophist, C. W. Leadbeater, calls :

Realize that the first step on the path of progress is . . . to cast aside the delusion

of separateness and . . . to work for the benefit of humanity.

* * *

When in the causal body . . . there is no longer the "you" and the "I," for we are both one—both facets of something that transcends and yet includes us both.

* * *

Now we lose entirely that sense of personal property in qualities and ideas, because we see that these things are part of the great reality which lies equally behind all.

* * *

Our faith in human nature may become greater when we realize how entirely it is part of the divine nature.

* * *

Each will best help his brothers, not by interfering with them, but by trying earnestly to do his own duty as a member of this [human] family.

* * *

Many of our students are eager to claim unity with the Master and the saints, and not

so anxious to claim unity with the criminal, the drunkard, the inefficient, the sensual, the cruel. But since humanity is one, we must be one with the less evolved people as well as with the greater ; in the one case there is a part of ourselves towards which we must reach up, but in the other case there is a part of humanity which we must try to help.

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The idea of the brotherhood of man is often twisted to imply the equality of man, which it really cannot mean. In any family of many brothers there must be considerable differences of age among them, and there must similarly be differences of soul age among these members of the greater human brotherhood. Again, just as in the physical family it is the business of the elder to help and train the younger, so in the family of humanity must the elder protect the younger and help them in any way they can. Brotherhood implies variety ; it requires this difference

of age, and also that many people shall be doing different kinds of work.

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The Theosophist aims at Brotherhood without distinction of race, creed, caste, sex or colour. That brotherhood can best be lived when we are able to enter into the feelings and thoughts of those of other races and creeds, and of the other sex. A man forgets the fact that he has had many births in feminine form ; a woman also forgets that she has had many incarnations in masculine bodies. Though not easy to do, it is an exceedingly good exercise for the man to try to put himself in thought in the woman's place and to understand her way of looking on life ; and so also for a woman to try to see how a man envisages things. One who can identify his consciousness with that of the opposite sex has already taken a step towards a brotherhood which transcends the idea of sex. Having tried to understand the point of view of his sister or mother or wife, a

man may then extend this practice to people of other religions and races than his own. It is a most helpful exercise, because when anyone can really understand and thoroughly sympathize with another person's point of view, he has widened his own outlook by just that much.

—C. W. LEADBEATER

THE ETERNAL WITHIN AND WITHOUT

Dr. Besant declares :

THERE is but one Life, the life of God within everything in His Universe.

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What is the Immanence of God ? It is that in everything that lives, in a universe where all is living ; there the Universal Life that is God is present, supporting and maintaining . . . and there is nothing in the whole of the mighty universe, imaging in its great immensity all that infinity of which it is an image, however imperfect ; in all the systems of worlds, in suns unnumbered, in space that knows no ending, in lives that know no numbering ; nothing from the very lowest

grain of dust to the very Logos of a system that can exist bereft of the Life which is the root, the support of all.

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The recognition of the One Self dwelling equally in all is the one sure foundation of Brotherhood. . . . To live it even to a small extent, cleanses the heart and purifies the vision ; to live it perfectly would be to eradicate all stain of separateness and to let the pure shining of the Self irradiate us, as a light through flawless glass.

*

*

SEEKING THE SELF

Why should all things seek the Self ? Why should the Self be the goal of all endeavours ? Is it not because the Self dwells alike in the hearts of all ? Whether it be in the ocean, whether it be in a mineral or in a tree, whether in an animal or in a man, the Self there is hidden within, concealed by the outer

covering of illusion. The one Self is seated alike in the sun and in the cavity of the heart, and every living creature searching after happiness is but seeking the Self ; for searching, however mistakenly, after happiness is but the blind groping after the Self which is Bliss. Yes, the Self is Bliss, eternal, unending, undying, and what we call happiness is the Self, which is bliss reflected in broken beams through the medium which surrounds us. Let none mistake, let none be blinded by the divergences of seeking, for all are really seeking in the outer form the inner life. They seek it everywhere, in all their blind efforts after joy ; and it was the Self Incarnate, Shri Krishna, who said : “ Who sees seated equally in all beings, the supreme Ishvara, he seeth.”

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You must recognize that the depth of the Spirit within you is able to reproduce the feelings of all, for God dwells within all, and there is only One Self within which we are

all rooted. So you must realize your unity with the outcast, the sinner, the criminal, the lowest and the vilest of mankind, from the standpoint of the world. For the Self is within him as much as the Self is within you, and to deny the presence of God in the basest is to blaspheme Him in His highest manifestation, in His divinest light.

* *

It is in your own hearts, in the depths of your own being, in the profoundest depths of your own existence, that you must seek if you would know and find the God, knowledge of whom is Eternal Life. . . . If you once catch a glimpse of the Eternal within you, then the Eternal around you will shine out clearly before your eyes. And think what that means of strength and of splendour to every one of you who has found out by direct knowledge that God is hiding within you.

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There is not one of us who may not begin to lead the truly spiritual life, and the world

will be the better for the living. Every one of us, if we only think of it, each one is at work to carve his own life into a perfect image, the image of the Divine manifest in man. It is not that the Divine is not within you ; were it not so, how should you bring it forth ? The ideal comes before the manifestation, the thought creates the form, and in every one of you there is sleeping, as it were, the Divine image, and your work is to make that image manifest, and then you are the spiritual man. . . . Wherever you may be, in whatever workshop of this great world you may find yourselves at labour, keep ever in your heart the ideal that you fain would realize. Feel the presence of the imprisoned Divinity that you have the mighty privilege, and you alone, of liberating ; and take in hand your tools, cut away the worthless stone, liberate the splendid statue, and then you shall know yourself self-consciously as that which you really are, man in the image of God.

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In the proportion that we reach the Wisdom, which is the realization of the One Life, so also must be the proportion with which we manifest the Life, which is the unity of that Wisdom manifesting itself in the diversity of forms.

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Coming forth from the depths of the One Existence, from the ONE beyond all thought and all speech, a LOGOS, by imposing on Himself a limit, circumscribing voluntarily the range of His own Being, becomes the manifested God, and tracing the limiting sphere of His activity thus outlines the area of His universe. Within that sphere the universe is born, is evolved and dies ; it lives, it moves, it has its being in Him ; its matter is His emanation ; its forces and energies are currents of His life ; He is immanent in every atom, all-pervading, all-sustaining, all-evolving ; He is its source and its end, its cause and its object, its centre and circumference ; it is built on Him as its sure foundation, it breathes

in Him as its encircling space ; He is in everything and everything in Him.

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In every one of these lowest forms in the mineral kingdom God's life is beginning to unfold. Not only is the germ of life there evolving, but He, in all His might and power, is there in every atom of His universe. His the moving power which makes evolution inevitable. His the force expanding gently the walls of matter, with immense patience and watching love, in order that they may not break under the strain. . . .

The life is to be awakened, but how ? By blows, by vibrations, the inner essence is called into activity. . . . This goes on through the mineral kingdom and the vegetable kingdom. In the vegetable kingdom the answers to vibration caused by contact begin to show a new power of the life-sensation. . .

We come to the next thing which is manifested as the life evolves through the animal kingdom. Pleasure and pain are now acutely

felt, and a germ of recognition, connecting objects and sensations, begins ; we call it "perception," . . . when that is established, mental power begins to germinate and to grow within that organism.

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In the course of this progress each man learns by sad and bitter experience the infrangible unity of all beings, finding that nothing that injures one can be good for any, that that which brings happiness to all can alone bring happiness to each. Not the happiness of the greatest number but the happiness of all is necessary for the happiness of one.

--ANNIE BESANT

Says H. P. Blavatsky :

The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and

spirit. of real immortal man, as Theosophy teaches us, once proven and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly goodwill.

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Brotherhood of all Kingdoms

Thus does Theosophy give confidence, courage, and a wondrous quality of Friendship, knowing no humble, lowly distinctions of race, or creed, or sex, or colour, or caste, or even kingdom of nature.

Thus too does Theosophy give us a sense of Freedom knowing no limitations, for everywhere Life is Free with a fulfilment that no outer circumstances either of light or of darkness can kill, nor yet abase. Thus is established a Freedom of which the subtlest quality is, perhaps, a deep sense of universal equality of origin, of way, of goal. Just as at home in the family, or among friends, we feel free, at ease, amidst those among whom

we can be unreserved and natural, so, in the magic of Theosophy, we feel free kinship with all that lives. We feel free and at home, at ease, with our brother the saint, with our brother the sinner, with our brother the elder, with our brother who is younger, with our brother who is by our side, with our brother who is growing up behind us to whom we may show his further way, with our brother ahead of us who is ever showing us our further way.

GREAT THEOSOPHISTS CALL

H. S. Olcott

True Universal Brotherhood—the ant and the elephant have it as well as men.

—H. S. OLCOTT

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ANIMALS OUR BROTHERS

C. W. Leadbeater

In every relation of life this idea of helpfulness comes into play—not only with regard

to our fellow-men, but also with regard to the vast animal kingdom which surrounds us. Units of this kingdom are often brought into very close relation with us, and this is for us an opportunity of doing something for them. We must remember that these animals also are our brothers, even though they may be younger brothers. It is the same great Divine Life which animates them, even though it be a later wave, a less developed outpouring of that life. Still, they are our brothers, and we owe a fraternal duty to them also—so to act and so to think that our relation with them shall be always for their good and never for their harm.

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There is a Golden Age to come, not only for man but for the lower kingdoms, a time when humanity will realize its duty to its younger brothers—not to destroy them, but to help them and train them, so that we may receive from them, not terror and hatred but love and devotion and friendship and

reasonable co-operation. A time will come when all the forces of Nature shall be intelligently working together towards the final end, not with constant suspicion and hostility, but with universal recognition of that Brotherhood which is ours because we are all children of the same Almighty Father.

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THE AGONY MEN INFLICT

Every religion has taught that man should put himself always on the side of the will of God in the world, on the side of good as against evil, of evolution as against retrogression. The man who ranges himself on the side of evolution realizes the wickedness of destroying life ; for he knows that, just as he is here in this physical body in order that he may learn the lessons of this plane, so is the animal occupying his body for the same reason, that through it he may gain experience at his lower stage. He knows that the

life behind the animal is the Divine Life, that all life in the world is Divine ; the animals therefore are truly our brothers, even though they may be younger brothers, and we can have no sort of right to take their lives for the gratification of our perverted taste,—no right to cause them untold agony and suffering merely to satisfy our degraded and detestable lusts.

We have brought things to such a pass with our mis-called " sport " and our wholesale slaughterings, that all wild creatures fly from the sight of us. Does that seem like the universal brotherhood of God's creatures ? Is that your idea of the golden age of world-wide kindness that is to come—a condition when every living thing flees from the face of man because of his murderous instincts ? There is an influence flowing back upon us from all this—an effect which you can hardly realize unless you are able to see how it looks when regarded with the sight of the higher plane. Every one of these creatures

which you so ruthlessly murder in this way has its own thoughts and feelings with regard to all this ; it has horror, pain and indignation, and an intense but unexpressed feeling of the hideous injustice of it all. The whole atmosphere about us is full of it.

—C. W. LEADBEATER

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Annie Besant :

GREATER THAN BROTHERHOOD

The work to which we are called is to form a nucleus of souls at one, to show by our lives the unity we proclaim, to live love in a world of hatred, to live peace in a world of strife.

Greater than brotherhood is identity, and the realization of the Self as one. To catch a glimpse of the beauty of that high conception, the greatness of the unity in which *I* and *mine*, *you* and *yours*, have vanished, in which we are all one life, even to do that lifts the

whole nature towards divinity, and those who can even see that unity is fair, they are the nearer to the realization of the Beauty that is God.

—ANNIE BESANT

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. . . be in full accord with all that lives ;
bear love to men as though they were thy
brother pupils, disciples of one teacher, the
sons of one sweet mother.

—*The Voice of the Silence*

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Brotherhood Applied

Breaking Down Barriers

Thus our true purpose primarily is to spread the recognition of Brotherhood, based on the recognition of the One and Only Life. The knowledge and realization of the Immanence of God is the great debt of the world to the Divine Wisdom, that God is in everything—and therefore the solidarity of man.

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Listen to the divine voice in *Light on the Path* :

“ Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your Master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated.

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“ Remember that the sin and shame of the world are your sin and shame ; for you are a part of it ; your karma is inextricably interwoven with great karma.

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“ And before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror

from it, when it is flung upon your shoulders it will cling the more closely to you. The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain, not that yourself shall be kept clean."

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Dr. Besant says :

There is no other solidarity but that in Brotherhood. Intellect divides us ; desires divide us ; material possessions divide us ; everything divides us but the one spiritual life which we have in common ; and so we realize that only by recognition of that life can recognition of the Brotherhood be gained, and in declaring the Immanence of God we also declare the Brotherhood of Man.

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LIBERTY

Liberty is a great celestial Goddess, strong, beneficent and austere, and she can never

descend upon a nation by the shouting of crowds, nor by the arguments of unbridled passion, nor the hatred of class against class. Liberty will never descend upon earth in outer matters until she has first descended into the hearts of men, and until the higher Spirit which is free has dominated the lower nature, the nature of passions and strong desires, and the will to hold for oneself and to trample upon others. You can only have a free nation when you have free men to build it out of—free men and women both ; but no man is free and no woman is free who is under the dominance of appetite, or vice, or drunkenness, or any form of evil which he is unable to control. Self-control is the foundation on which alone freedom can be built.

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“ BE WATCHFUL ! ”

What are we here for, save to help each other, to love each other, to uplift each other? Is the spiritual man to hinder or to

uplift his fellowmen ? Is he to be a Saviour of mankind, or one who throws back the evolution of his fellows, from whom one goes away discouraged ? Watch how your influence affects others ; be careful how your words affect their lives. Your tongue must be gentle, your words must be loving ; no slander, gossip, or harshness of speech, or suspicion of unkind motive, must pollute the lips that are striving to be the vehicle of spiritual life. The difficulty is in us and not outside of us. It is here in our own lives and our own conduct that the spiritual evolution must be made. Help your brothers, and do not be harsh with them. Lift them up when they fail, and remember, if you stand today, you too may fall tomorrow, and may need the helping hand of another in order to rise.

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CHOOSE !

Where there are love and union, there the Sons of Light are striving to help and save ;

where there are hatred and division, there the children of Darkness are trying to hold back the evolution of the world. That which draws together, that which strengthens brotherhood and mutual service, that is on the side of the victory of the Light ; all that preaches hatred and talks about the sword, that is of the darkness, and will throw the world back. Only one choice you have. You may choose which you will.

—ANNIE BESANT

Our Elders Speak :

The situation is this: men who join The Society with the one selfish object of reaching power, making occult science their only or even chief aim may as well not join it—they are doomed to disappointment as much as those who commit the mistake of letting them believe that The Society is nothing else. It is just because they preach too much “the Brothers” and too little if at all *Brotherhood* that they fail. . . . I say again then. It is he

alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of regenerating a practical Brotherhood, who is entitled to the possession of our secrets. He alone, such a man—will never misuse his powers, as there will be no fear that he should turn them to selfish ends.

—MASTER M., in *The Mahatma Letters*, p. 251.

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AN EXHORTATION

Believe with all your hearts in the triumph of the Good, the Beautiful and the True, and verily they shall prevail. Pursue ardently your ideals and they shall become realities. Put away all that makes for separativeness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will—so shall you know the peace that passeth understanding and learn to use the power that makes for righteousness. Thus shall you conquer the Kingdom

of Heaven which gladly suffereth violence, and Our Theosophical Society shall be the nearer to the accomplishment of that mission of brotherhood to which We dedicated it half a century ago. Step forward bravely to the goal, brothers. Fear not the obstacles, despair not in face of temporary defeat. Have confidence in yourselves, as We have in every one of you, for there is not one single member of The Society without a link with Us, or whose help we do not need. Have we not chosen each one of you because we need you? You need each other, and we need you all. Be brave for Truth and Brotherhood, and We shall be with you throughout the ages.

—*A Message from an Elder Brother* (1925)

BUILDING THE TEMPLE OF BROTHERHOOD

Cannot Theosophy solve our problems immediately, those problems in which we find

ourselves so incompetent to discover the way out? The answer to that is that such a science as Theosophy has not merely to be known, to be believed, to be understood ; it *has to be lived*. Mere intellectual knowledge is not enough to solve any problem. It is not enough to bring to any problem the solution of the mind, the power of the will or the power of the heart. All three are necessary. We must will, we must know, we must become one with life around us if we would solve life's problems.

It is the law of the Spirit that it grows by giving, and increases by using. Truth never diminishes in the sharing. The torch of knowledge when once lit in quarters enveloped in darkness might light a thousand other torches without any diminution in the original flame. We are pure only in order to carry that purity to the less pure, for real purity can never be stained or soiled, though it may purify others and lift them to a higher standard.

So the law of Brotherhood of Humanity lays on us a duty—to teach the ignorant, to succour the miserable, to feed the starving, to nurse the diseased. Parts of one Brotherhood, we live in and for others, influencing all and being influenced by them. We cannot slip a single step backward without weakening the whole humanity, nor rise one step higher without lifting the whole to purity. Therefore do our great forerunners in Theosophy sound their clarion calls to strive to work for the good of the whole human family with perfect peace and harmony.

Says Master K. H. in one of His letters :

o1The First Object of The Theosophical Society is philanthropy. The True Theosophist is a philanthropist—"not for himself but for the world he lives."

Proclaims "The Voice of the Silence" :

To live to benefit mankind is the first step
[to Buddhahood].

Sweet are the fruits of rest and liberation
for the sake of self ; but sweeter still . . .
renunciation for the sake of others, of
suffering fellow men.

* * *

Let thy soul lend its ear to every cry of
pain like as the lotus bares its heart to drink
the morning sun.

* * *

Let not the fierce sun dry one tear of pain
before thyself hast wiped it from the suf-
ferer's eye.

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Thus exhorts H. S. Olcott :

Come, then, brother dreamers, and let us
combine our efforts and our goodwill. Let
us see if we cannot win happiness for our-
selves in striving to benefit others.

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To what highest good do we aspire ? What is the highest good but to know something of man and his forms, to discover the best means to benefit Humanity—physically, morally, spiritually ?



H. P. Blavatsky calls :

“ WORK FOR THEOSOPHY ! ”

Every wish and thought I can utter are summed up in this one sentence (the never-dormant wish of my heart) : Be Theosophists, work for Theosophy. Theosophy first and Theosophy last ; for its practical realization alone can save the western world from the selfish and unbrotherly feeling which now divides race from race ; one Nation from the other ; and from that hatred of class and social consideration that are the curse of so-called Christian peoples. Theosophy alone can keep it from sinking into that mere luxurious materialism in which it will

decay and putrefy as other civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century ; and great as is the trust, so great is also the responsibility.

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Brothers, you work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each work in his own way and not endeavour to force his ideas of work upon his neighbours. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner Life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.

The Theosophical idea of charity means *personal* exertion for others . . . *personal* sympathy, fore-thought and assistance in their troubles or needs.

It is not until a man begins to try to teach others, that he discovers his own ignorance and tries to remove it.



Nature gives her innermost secrets . . . only to him. . . who craves for knowledge in order to confer benefits on others.



He who deprives any of his fellows of the light, the good, the help, the assistance he can wisely give them . . . is the real robber.



A pledged member has to become a thorough altruist, never to think of himself, and to forget his own vanity and pride in the thought of the good of his fellow-creatures.



Duty is that which is *due* to humanity . . . especially . . . those who are poorer and more helpless than we are . . . Theosophy is the quintessence of duty.



The identity of the soul and spirit, of real, immortal man . . . once . . . become deep-rooted in our hearts, would lead us far on the road of real charity and brotherly goodwill.

H. P. BLAVATSKY

C. W. Leadbeater calls :

A CHAIN OF SERVICE

Every one who bears suffering and sorrow nobly in his struggle towards the light is lifting a little of the heavy load of sorrow and suffering of his brothers as well.

Try the unselfishness and the watchful helpfulness, and see whether here is not an opening into a new field of happiness.

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Remember that as we help, we can be helped ; remember that from the lowest to the highest we are bound together by one long chain of mutual service.

All who can think can send out kindly helpful thoughts, and no such thought has ever failed or can ever fail while the laws of the universe hold.



When in our presence unkind or sneering remarks are made about other nations, we can make a point of always putting forward considerations on the other side.



Above all, our members must carry with them everywhere the strong magnetism of a completely harmonious centre, the potent radiation of Brotherly Love.



When in the causal body, we already recognize the Divine consciousness in all . . . we are that consciousness and it is our consciousness.

—C. W. LEADBEATER

Annie Besant calls :

THE SACRIFICIAL LIFE

The ultimate good of each is identical with the ultimate good of all . . . Morality must aim at . . . Universal Good.

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If you realize Brotherhood . . . you change the brute law of struggle for existence into the social law of sacrifice.

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Duties belong to the strong. Rights belong to the weak.

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The object of human life is to bring the will of the individual into accord with the will of the Highest ; and having brought that will into accord, then to work to carry it out among men, for knowledge that bears no fruit in action is useless to humanity ; knowledge

worked out for human helping, forwards the salvation of the world.

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Keep your own ideals lofty, while you keep your judgment of others charitable ; and your ideals shall lift you, and your charity shall raise your fallen brother.

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The world is poor and ignorant. . . . let us give it all we have, our knowledge, our refinement, our purity, our love.

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All that comes into his [the disciple's] hands comes only to pass through them into the wider world of men.

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In those who are growing into the spiritual life ; in those who cannot be happy while others are miserable ; in those whose meals are rendered bitter by the starvation of the poor ; in those whose luxury is a burden because of the want of the miserable—in those will you find the builders of the new civilization,

those who shall sacrifice that others may be happy.

There is every reason for hope and no reason for despair; for man has rebuilt many shattered civilizations on a better basis, and can re-build the civilization that lies shattered behind us by the War into a nobler, a more lasting, civilization *if*—and that *if* is the condition—if he will recognize the laws of Nature as they have not been recognized in the past, the Law of Brotherhood as the basis of civilization, the Law of Sacrifice as the life and the sustainer of civilization.

—ANNIE BESANT

C. W. Leadbeater :

TRUE BROTHERHOOD

It is certain that in the future brotherhood shall rule the world, that co-operation shall come in somehow instead of competition; but it must come in along with common-sense.

We are brothers, but more than brothers. Brothers have only a common father ; we have a common Self. In all around us, then, let us see the Glory of the Self, and let us remember that to deny the Self in the lowest, is to deny it in ourselves and in God.

They only are the true Theosophists, they only reflect in small degree the spirit of the great Brotherhood of Teachers, they only are worthy messengers, however feeble, of their divine message who carry out the spirit of brotherhood amid all the warring creeds, and who not only carry the message of peace, but live the peace they teach, and show the ideal of brotherhood in life as thoroughly as they proclaim its reality in words.



That union of the separate will with the one Will for the helping of the world is a goal which seems to be more worthy of reaching after than aught the world can offer.

Not to be separate from men, but one with them ; not to win peace and bliss alone, but to say with the Chinese Blessed One : " Never will I enter into final peace alone, but always and everywhere will I suffer and strive until all enter with me." That is the crown of humanity.

—C. W. LEADBEATER

Our Elder Brethren :

SUBLIME COUNSEL

No Theosophist should blame a brother whether within or outside of the association, throw slur upon his actions or denounce him lest he should himself lose the right of being considered a Theosophist. Ever turn away your gaze from the imperfections of your neighbour and centre rather your attention upon your own shortcomings in order to correct them and become wiser. . . . Do not indulge in unbrotherly comparisons between the task

accomplished by yourself and the work left undone by your neighbour or brother in the field of Theosophy.

—*From a Letter by a Master of the Wisdom*

A Message to the Members of The Theosophical Society from an Elder Brother :

A second half-century of fine promise lies before you. We say to you : You have the power to do more in the immediate future than any other body of men and women has ever achieved before. We say to you : Within this next half-century you can make Brotherhood a living reality in the world. You can cause the warring classes, castes, and nations to cease their quarrellings, the warring faiths to live once more in Brotherhood, respect and understanding. Make Theosophy a living force in your lives, and through your example those class and caste distinctions, which for so long have bred hatred and misery, shall at no distant time come to be but distinctions

of function in the common service of the nation-family and of the World-Brotherhood. Great alchemists shall you be, if you will, transmuting ignorance into wisdom, hatred into active love, suspicion into trust, separative pride into comradeship. Great gardeners shall you be, if you will, making of the world a garden of fragrant flowers, freeing the soil from noxious weeds. Great elder brothers shall you be, if you will, protecting all younger than yourselves, blessing them with your tender, wise and strong compassion, giving ever more as those to whom your compassion is due are more and more behind you on the pathway of Life. Be very tender to little children, yet more tender to all who err—knowing little of the wisdom ; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish too the flowers and trees. You be all of one blood, one source, one goal. *Know this truth and live it.*

Brotherhood in the New Age

Annie Besant :

But what does it foretell for the future ? It foretells the dawning of a civilization where unity shall be the keynote instead of strife ; where co-operation shall be the means of life rather than competition ; where beyond the development of the individual in the combative intellect, the spiritual unity shall begin to dawn in the eyes and in the lives of men. For as surely as this truth is given in spiritual form, as surely as the existence of that spiritual brotherhood of man is a fundamental truth in nature, so also it is true that the life must find its fit form in which to incarnate, and that deeper understanding, closer bonds, more real love between nations now apart, shall tread in the wake of the Theosophical movement, and shall bring in due course of time to the earth we live in a peace which at present lives only in the higher regions of the universe. That is the promise which it lifts

before our eyes, despite the struggle of the warring world ; that the hope—full of peace and bliss—which it points to in the future beyond the battlefield and the massacre, beyond the poverty and the misery, beyond the heart-break of the present, into the heart-joy of the future. The work to which we are called is to form a nucleus of souls at one, to show by our lives the unity we proclaim, to live love in a world of hatred, to live peace in a world of strife. That, and nothing less than that, the high mission to which we are called ; that, and nothing less than that, the noble duty that is bound upon our shoulders ; and just in proportion as we live it, we shall make it possible for others ; just in proportion as our lives are its preachers, will the sermon take effect on the hearts of men.

—ANNIE BESANT

THE VISION OF H. P. BLAVATSKY

The Masters require only that each shall do his best, and, above all, that each shall strive

in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions or an impossible unanimity as to all details of work, that is needed, but a true, hearty, earnest devotion to our Cause which will lead each to help his brother to the utmost of his power to work for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who does nothing ; each can and should co-operate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country. Let us look forward—not backward.

The Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of religion, duty, and philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and

caste prejudices ; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his normal improvement, while his material surroundings will reflect the peace and fraternal goodwill which will reign in his mind, instead of the discord and strife which is everywhere apparent around us today. —H. P. BLAVATSKY

THE SECOND CLARION CALL :

UNDERSTANDING

The Second Object of The Theosophical Society : To encourage the study of Comparative Religion, Philosophy and Science.

THE Second Object does not exist to establish agreement, but rather to promote a wise and appreciative Understanding of other people's modes of living, without any implication of endorsement. Its aim is to promote friendly relationships between differences, be these of race, of nationality, of faith, of custom, of opinion and conviction, of kingdom of nature.

It encourages the discovery of the One amidst the many and the different, thus distilling from the roses of knowledge the attar of Friendship. Indeed, it might have as its slogan :

Friendship amidst Differences.

For the Second Object depends upon the axiom that *Life is One*, be its expressions ever so diverse—an inevitable corollary to the First Object which reveals *The Fatherhood of God and The Brotherhood of Man*.

The Second Object takes differences for granted, and by no means seeks to abolish them. But it is designed to exalt the gold in every difference, and to make clear that while dross must needs be everywhere—no less in the differences which we ourselves express than in the differences for which others stand, gold is no less everywhere, too.

In this age and time there is a tendency to be blind to the gold in those around us, but

to be fanatically alive to the gold in ourselves and in those who shine with the same colour as ourselves in the Rainbow of Life.

Dross is everywhere. Gold is everywhere. Understanding helps all to perceive Gold everywhere, to help all to become increasingly Gold-conscious, both as regards themselves and in respect of all others too, of whatever kingdom of nature.

In every individual there is Gold. In every creature there is Gold. In every race there is Gold, be its colour what it may. In every nation there is Gold. In every faith there is Gold.

All Life is Gold-to-be, and dross is but Gold in its becoming.

Understanding is to help this age of ours to become *A Golden Age*, for such it may be, as have other ages been before it, if we but make it so. And we can make it so if we will seek everywhere, and find everywhere, the Good, the Beautiful, the True. Perchance somewhere there may be One Good, One

Beauty, One Truth, as there is somewhere the One Light.

But our world is the Rainbow—the Good in many forms, the Beautiful in many forms, the True in many forms, the White Eternal Light in a myriad glorious colours. Our world is a world of differences—a world of stars, Sundrops, and in each Star we have to learn to perceive the SUN in which it and all its brethren live and move and have their being.

Yet is Understanding not merely that we may understand others. How shall we learn to understand others unless we are also learning to understand ourselves—our own star-natures and modes of Sun-reflection. The less we really know ourselves, the less can we know others : for Understanding, if it is to spread abroad, must begin at home. Those individuals who understand themselves least are most critical and condemnatory of those around them. Those nations which understand themselves least are the very

nations which are most aggressive and proud. Those races are most proud which understand their own natures least.

The truest follower of a faith is not the most narrow-minded member, but the individual who, while cherishing deeply the glories of his own religion, is thereby able to perceive the glories of the faiths of others.

The individual who has begun to understand himself is eager, not to convert others to himself and to all for which he stands, but to help others to self-conversion, so that they may learn to know themselves, to understand themselves. He says to others : Make your Rainbow-colour glorious ! He does not say : Change your Rainbow-colour to mine.

We must, therefore, begin with Self-Understanding, with the understanding of the assets and liabilities, the sunshine and the shadows, of our own particular differences which make us all that we are ; and from the understanding of our own nature we proceed

to the understanding of the natures around us, in whatever shape or form.

So shall our Understanding become *ipso facto* Wiser Service, for as Understanding grows the Spirit of Service becomes stimulated.

*The Fuel of Understanding
Feeds the Fire of Goodwill*

Understanding Applied

SELF-UNDERSTANDING

Our Elders call :

Learn then to look at men below the surface, and to neither condemn nor trust on appearances.

—*Letters from the Masters of the Wisdom*

* * *

Recognize generously all heartfelt effort, be the result what it may, whether or not it harmonizes with your personal opinions and theories of life. Appreciate deeply all honest

endeavour, be the apparent effect insignificant or outstanding. In our Lord's good time even the tiniest buds of brotherly striving shall blossom into marvellous flowers, shedding splendid fragrances.

—*A Message from an Elder Brother* (1925)



H. P. Blavatsky :

Men cannot all be occultists, but they can all be Theosophists—many who have never heard of The Society are Theosophists without knowing it themselves, for the essence of Theosophy is in the harmonizing of the divine with the human in man—the adjustment of his God-like qualities and aspirations and their sway over the terrestrial and animal passion in him. Kindness, absence of every ill-feeling or selfishness, charity, goodwill to all beings, and perfect justice to others as to oneself are its chief features.



There is a power behind The Society which will give us the strength we need, which will

enable us to move the world, if we will but unite and work as one mind, one heart. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers.

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The right motive for seeking self-knowledge is that which pertains to *knowledge* and not to *self*. Self-knowledge is worth seeking by virtue of its being knowledge, and not by virtue of its pertaining to self. The main requisite for acquiring self-knowledge is *pure love*. Seek knowledge for pure love, and self-knowledge eventually crowns the effort.

—H. P. BLAVATSKY

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Dr. Besant :

The next thing is to realize—in *feeling*, not only in theory—that the SELF is endeavouring to express itself through the casings that obstruct it, and that the inner nature is

altogether lovely, and is distorted to us by the envelopes that surround it. Then we should identify ourselves with that SELF, which is indeed ourself in its essence, and co-operate with it in its warfare against the lower elements that stifle its expression. And since we have to work through our own lower nature on our brother, the only way to effectually help is to see things as that brother sees them, with his limitations, his prejudices, his distorted vision ; and thus seeing them, and being affected by them in our lower nature, help him in his way and not in ours, for thus only can real help be given.



The greatest lesson of all that we have to learn, the lesson that it is the one privilege of life to learn, learn perfectly, is the lesson that those who would help the world must go below the world and lift it on their shoulders, that those who would bring the sunshine to others must accept the shadow and cloud for themselves. But in the cloud there is a fire,

and in the fire there is the voice of the stillness, and only those who have the courage to enter into the cloud find therein the light which is the glory of the Self ; they see the Flame, they know themselves as the bearers in the world of the Flame that illuminates.



What matters it if you and I look like failures ; what matters it if our petty plans crumble to pieces in our hands ; what matters it if our schemes of a moment are found to be useless and thrown aside ? The life we have thrown into them, the devotion with which we planned them, the strength with which we strove to carry them out, the sacrifice with which we offered them to the success of the mighty whole, that enrolled us as sacrificial workers with Deity, and no glory is greater than the glory of personal failure which ensures the universal success.



We all have to learn to be human together, not to blame our brother, but to make things

just and equitable between brother and brother : and that must be done by reasoning and not by force.

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We must try to understand our own nature, and, understanding that, we may see the path . . . which leads to the realization of the Self.

When you understand life, life becomes bearable ; and never till you understand it will it cease to be a burden grievous to be borne ; but when you understand it, everything changes.

Spirituality does not depend upon the environment ; it depends upon the attitude of the man towards life.

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Understand that Christ of the human heart to whom the Spirit raises himself in his moments of highest realization, far away from every wind of controversy, from every storm of discussion, in that pure unclouded air of the very heaven itself, where intuition sees

and reason bows down in silence, where the Spirit speaks and all lesser voices are dumb.

* * *

Feel the presence of the imprisoned Divinity that you have the mighty privilege, and you alone, of liberating; and take in hand your tools, cut away the worthless stone, liberate the splendid statue, and then you shall know yourself self-consciously as that which you really are, men in the image of God.

* * *

To see a thing to be noble is to begin to incarnate that nobility in your life, and the mere recognition of the splendour of an ideal is the first step towards becoming transformed into its image.

* * *

Struggle to be strong, not in order that you may be strong, but that the world may be stronger. Struggle to be wise, not that you may be wise, but that the world may be wiser. Struggle to be pure, not that you

may be pure, but that the whole world may be nearer to the purity that is divine. Care not for your own joy, for your own happiness, for your own satisfaction. Care only for the upward treading of the world and the little help you may bring to it.

—ANNIE BESANT



The Understanding of Diversity

THE TRUTHS OF RELIGION

The President-Founder says :

Do not forget that the earth is the refining furnace of the Ego, that the limitations of the physical, the inequalities of evolution and, in consequence, the impossibility of the majority of people realizing, even for a moment, their unity with the Universal Self, is the reason for so much sorrow and so many personal grievances. No matter if your brother revile

you, rise above the seeming : no matter if you are thrown down by seeming injustice ; it can be only for a day : there are Powers that adjust the Karma of the individual to himself, so do not question Their Wisdom in these things, but remember the Law is unerring, true, just. Study well your motives, if they are right you need not have a moment's anxiety about your work, or the troubles coming to you : for remember all this in-harmony is the result of ignorance, therefore do not allow yourself to be affected by it, otherwise you deliberately retard your advancement. The Scriptures of all Religions show us that it is only through suffering that we can attain perfection, so no matter if you do feel at times too weak to go on, be comforted ; no matter if the whole world seems to forsake you, be courageous ! Know that at such times your strength is being tested, and if you hold fast to your ideals, and are true to your own Higher Nature you are not alone, but sheltered by the Divine arms of Truth

that will bring you all in good time to the joy
and peace that passeth all understanding.

—H. S. OLCOTT

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Annie Besant says :

The unity of every faith that loves God and serves man, that is the message which comes to the world as the inner purpose of the Theosophical movement ; to draw all faiths together, to see them all as sisters, not as rivals, to join all religions in one golden chain of divine love and human service. That is the purpose of our movement all the world over—to reverence and serve religion wherever we find it, and to pierce through the varieties of the outer faith to the unity of the hidden life.

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I would counsel you to study the separate religions, because in that way you learn that they are not rivals, but sisters, and that our duty to those of any religion, to which we may not ourselves belong, is to try to learn

from the difference to enrich our own, and not to find in the difference a cause for unkind judgment or harsh criticism.



The Theosophist seeks to understand all, to convert none, and in offering to share the knowledge with which he has been entrusted, he hopes to deepen every man's faith by adding to his faith knowledge, and by unveiling the common foundation which supports all religions.



No man in becoming a Theosophist need cease to be a Christian, a Buddhist, a Hindu ; he will but acquire a deeper insight into his own faith, a firmer hold on its spiritual truths, a broader understanding of its sacred teachings. As Theosophy of old gave birth to religions, so in modern times does it justify and defend them. It is the rock whence all of them were hewn, the hole of the pit whence all were digged. It justifies at the bar of intellectual criticism the deepest longings

and emotions of the human heart ; it verifies our hopes for man ; it gives us back ennobled our faith in God.

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That is what tolerance means, holding your own, willing to share it, but ever refusing to impose or attack.

* * *

Tolerance is a noble virtue, and a corner stone in the temple not built with hands.

* * *

All the great truths of religion are common property, do not belong exclusively to any one Faith. You do not need to travel over the whole field of the religions of the world in order to find the water of truth. Dig in the field of your own religion, and go deeper and deeper till you find the spring of the water of life gushing up, pure and full.

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Right thought is necessary to right conduct, right understanding to right living, and the Divine Wisdom—whether called by its ancient

Sanskrit name of Brahma Vidya, or its modern Greek name of Theosophia, Theosophy—comes to the world as at once an adequate philosophy and an all-embracing religion and ethic.

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You know what religions are. They are like the broken rays of the white light of the sun; the truth broken in the prism of the intellect, which cannot reach the great truth of the Unity of the spirit.

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DYNAMIC IDEALS

The Immanence of God; the duty of the strong to serve and to protect; the linking together of power and responsibility; the realization that the higher and stronger should put forward no rights—that rights belong to the weaker and the more helpless; these Ideals, as they are recognized, will regenerate

Society, and will stimulate the noblest emotions of the human heart to love, to help and to serve. There will be no need of confiscatory legislation, for the heart full of love will be the law of life ; it will be a question of giving not of taking, of voluntary help not of compelled drudgery. Then will the dangers of warfare pass away, and peace, which is the fruit of love, will spread over the lands. In the unity realized by religion, the apparently conflicting interests of men on the material plane will disappear, and as the Spirit of Love dominates, the discords cause by hatred will pass away.

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The sense of Unity is the root-Love, the Uniter, and Love is the expression of the attraction of the separated towards union ; out of Love, controlled by reason and by the desire for the happiness of all, grow all Virtues, which are but permanent, universal, specialized *forms* of love. So also is the sense of Separateness the root-Hate, the

Divider, the expression of the repulsion of the separated from each other. Out of this grow all Vices, the permanent, universal, specialized *forms* of Hate. That which Love does for the Beloved, that Virtue does for all who need its aid, so far as its power extends. That which Hate wreaks on the Abhorred, that Vice does to all who obstruct its path, so far as its power extends.

It shall be realized that men live not for themselves but for all, that even Nations exist not for themselves but for all the other Nations together ; and from the ideals of family and of individuality we may find a yet higher Ideal, in which each shall take its place, and that form in turn a platform on which a still mightier Ideal shall lift itself—that great Ideal of Nations as one Family, the Ideal of Universal Peace.

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God cannot be expressed wholly in you or in me, in our miserable limitations, in our poverty of thought, in our wretchedness of

impudent assumption. He can only be even partially expressed by all the worlds together ; His whole universe is His mirror, and every fragment in the universe gives back to Him, in part His own perfections.

ANNIE BESANT

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THE MANY IN THE ONE

H. P. Blavatsky :

Hast thou attuned thy heart and mind to the great mind and heart of all mankind ?

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Thou shalt not separate thy being from Being, and the rest, but merge the ocean in the drop, the drop within the ocean.

Understanding of the Goal

H. P. Blavatsky :

The Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary

man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day ; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practise, promulgate that system of life and thought which alone can save the coming races. Do not work merely for The Theosophical Society, but *through* it for Humanity.

H. S. Olcott :

One thing that will help our good resolutions is to throw more of our strength into The Theosophical Society instead of giving it all to our personalities. . . . I mean The Society as a whole—a great Federation, a large entity, which embraces us all and represents the totality of our intelligence, our goodwill, our sacrifices, our unselfish work, our altruism ; a fasces composed of many small rods that might be separately broken, but which, bound together, is unbreakable.

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C. W. Leadbeater :

We stand for liberty, for right, for honour, and for the keeping of the pledged word of the nation, and that work which has come into our hands must be done, and it must be done thoroughly. But we must do it because we stand on the side of the Deity, because we are very truly the Sword of the Lord.



“ WE FALL TO RISE ”

Although we may fail a thousand times on the way towards our goal, our reason for trying to reach it remains just as strong after the thousandth fall as it was at the beginning, so that it would not only be useless but very unwise and very wrong to give way to despondency and hopelessness. The work has to be done, the goal has to be attained, and each man must always start from where he individually stands : it is futile for him to think that he will wait until he reaches some other

position. Therefore, however often he may fail, he must still get up and go on again, for the road of progress has to be trodden.

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THE COMING RACE

The great Object of The Theosophical Society is not so much to provide the mental development, as to raise those of its people who are ready into responsiveness on a higher turn of the spiral, and prepare them for the new race. It does not deprecate mental development—far from it—but it prepares for the next stage, when intuitional love will produce harmony and brotherhood, and will employ the developed intellect to build a new civilization, based on those ideals.

Our Society, being in close sympathy with the higher planes, is very sensitive to the forces liberated when another “ Son of Man ” comes to birth. It receives the first touch of the great outrush, and this gives it new impetus ; its work increases and spreads, and there is

an advance in numbers and in brotherly feelings.

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The Will of God is man's evolution ; whatever therefore helps on that evolution must be good, whatever stands in the way of it and delays it, that thing must be wrong, even though it may have on its side all the weight of public opinion and of immemorial tradition. It is true that all about us we see infringements of the Divine Law taking place, yet we know that the Law is far stronger than the petty wills of those who ignorantly disobey it ; we know that in working along with the law we are certainly working for the future, and that, though at the passing moment our efforts may not be appreciated, the future will assuredly do us justice. Therefore we care little for the judgment of those who do not yet understand, since our knowledge of the governing laws enables us to work in the right direction.

—C. W. LEADBEATER

THE ROYAL ROAD

Dr. Besant :

There is a road, steep and thorny, beset with perils of every kind—but yet a road ; and it leads to the Heart of the Universe. I can tell you how to find those who will show you the secret gateway that leads inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win onwards there is reward past all telling ; the power to bless and save humanity. For those who fail, there are other lives in which success may come.



It is not a Christ outside you who saves ; it is not a Christ outside you who redeems ; it is the Christ within, who transforms the man into His own image, and makes him realize

that as the Father in Heaven is perfect, so is perfection the inevitable goal of man.



SERVICE AND SACRIFICE

It is glorious to live in this critical time, and to offer ourselves joyfully as channels for "The Power that makes for Righteousness," by whatever name we may call that Power. Service is the true Greatness, living, as we do, in a world in which so many suffer blindly and resentfully, a world which sorely needs the help of all who love.



Along those lines our Social Redemption will come, along the lines of those who are willing to give and willing to sacrifice, for the gift that is compelled by law or force is always resented, and is resisted as much as possible. Outer compulsion is met by violent resistance, but the inner compulsion that is the compulsion of love, that meets with no

violence in resistance ; it pours itself out in joy. And there lies the future, there the basis of the coming civilization.



WORLD UNION

If you look abroad you will see signs of a desire for more union, signs of aspiration for a more human life, signs of a longing that within a Nation classes shall unite and form a real family, instead of being warring fragments as they are unhappy at the present time. And whether by success or failure in the struggles between classes, one thing is sure, that they will find that union and co-operation are better than division and combat, and that to work for a common end is more important than the pressing of the interests of a particular individual or a class of individuals. Whether by pain or by necessity, the world is being pushed in that direction. It may resist, and reap still much fruit of

misery ; but if wisdom is chosen, it will recognize its opportunity, marked by its place in evolution ; it will then work for Union, for an ever wider circle of Union, class united with class, and Nation with Nation, and later, Humanity in one great Unity in the far, far future that is before us, that our study may forecast with certainty. Everything that tends to Union now is on the line of evolution, and everything that tends to separation is on the line of the past which we ought to have outgrown ; and the great difference in the coming years . . . is that we have a possibility—if we can take it up and carry it out—of making a model for the future Federation of the World. The world is not yet ripe, because of the great differences between the Races, to join them all together in the perfect Federation. But it is possible where there are links, which have been bonds of Empire and shall become links of Commonwealth, if you can bring about Union, Union between India and Britain, between East and West,

between Asia and Europe. For that reason were India and Britain brought together, that they might unite the elder and the younger races in a Commonwealth of Free Nations, where all shall stand together, linked by amity, friendship, mutual respect, mutual support, mutual service equally free, equal in status, the first great conglomeration of peoples brought together, not in an Empire made by force, but in a Commonwealth made by mutual goodwill and friendliness. That is the great opportunity of Britain and India today, and that will be the model for the World's Federation in the future.

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The world's opportunity lies in this, that we are now at the transition stage of human evolution, of racial evolution, in which the next step forward, according to the ladder that was descended and that we are ascending, is Union, and not persistence in division.

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By understanding the mistakes of the past we may avoid them ; and so if indeed it be true, as I believe it is, nay, I would dare to say, as I know it is, that there is a Power that makes for Righteousness, that there is an Inner Government of our World—if that be true, the future, despite the clouds of the present, shines with a glory that promises a dawning day.



What it is desirable now to recognize is that you must go onward into a life in which the motive is a common motive, and in which work is for the common good ; in which we want to help each other, and not to trample each other down. That is the Union into which we must inevitably pass. It is the next stage in evolution, and if it is not accepted willingly, then it will come by destruction, for that which is against Nature cannot endure.



I believe there are no limits to the power of perfecting our Humanity, and that the task

before us is so to change the forms of our polity as to enable a great change to take place, which is imminent, on our threshold.

RELIGION IN THE NEW CIVILIZATION

The new religion will be a religion of sacrifice prompted by love and guided by knowledge. The new religion will have as one of its mottoes the phrase voiced by my friend William Stead and myself for a smaller effort, "The union of all who love in the service of all who suffer." That is one of the ideals that we shall strive to realize. For that we seek the powers by which we may help our race. And those who seek honestly shall find ; those who give the four-fold knock, the knock of the Cross of Sacrifice on the closed door, to them that door will be opened ; and by them the foundations of the New Civilization will be laid.

EDUCATION IN THE NEW CIVILIZATION

I look for a civilization in the days to come, even before the next great human type has thoroughly developed, in which we shall have a civilization of comradeship, a civilization in which we can easily meet together socially, in which all will be educated, will be trained in good manners and courtesy and the graces of human life. That is the civilization that you can make if you will. There is time enough for you to do it while the other human stage is developing. If you have the will to do it, the heart to do it, the courage to do it, then you may make an Education which will change the face of your Civilization and all will have a life really worth the living, noble in its aims, beautiful in its surroundings, great in its achievements, the life of which man is capable, for which man is intended.

The child who comes to us is not a blank slate on which we can write whatever we

choose. He has himself written upon it by many a life in the past. He has traced the outlines of his own character, his own weaknesses, and his own strengths. He comes to us, a human being with a character : and that character should be the signpost of the education that we give, adapted to the child. For the child is not a piece of putty to be moulded into something by a system. He is a living human being of divine origin, and he has a right to everything that can evoke the Hidden God within him, and help him to overcome the more animal propensities which have come from his earlier evolution. The child represents our greatest National asset and demands from us the discharge of our highest duty. And the mother of the child must also have her place in our vigilant care. For on the Motherhood of the country depends the future . . . And so I would ask you, after thinking of the children, and providing well for them, to remember that no child can be healthy who is not born of one whose

motherhood has been held sacred, because it gives life to the Nation, and creates the future generations. If every man among you would see in every woman a potential mother ; if as you honour your own mothers you would honour every woman who walks our streets ; then one of the greatest curses of this civilization, which has bred dreadful diseases as well as unutterable degradation to womanhood, would be remedied for ever and you would make the country purer and healthier than it is. That must be part of our New Civilization.

—ANNIE BESANT



UNDERSTANDING GODLIKE

Borne upon Time's wings of gladness,
From the Sunshine of the Future,
There shall come to us hereafter,
As we win our way to Freedom
On the road of eager Service
Understanding far more mighty,

Far more glorious and splendid,
Than its present weakly shadows :
Deep as ocean's darkest reaches,
Lofty as the heaven's summit. . .



Such an Understanding Godlike,
Mirror of Divine Compassion,
Shall reveal great Truths eternal—
Of the One amidst the many,
Of the Light in all things dwelling
Of the Good in all things stirring,
Of the Victory awaiting
Even him who strives no longer,
Seeing no way out of darkness.



For the Laws of Love and Justice
In their mystery of action,
Passing man's poor Understanding,
Sometimes need for due fulfilment,
Wrong enthroned and Right imprisoned.
So Their Understanding Godlike

Suffers Wrong to rise in power,
Suffers Right to be defeated,
Stands beside Wrong as it triumphs.

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Even now to ears that listen
Intimations faint are sounding
Of the spreading not far distant
Of such Understanding Godlike
As the virtue of the many,
Strength of multitudes and rulers,
Friendship's link between the nations,
Friendship's link between the races,
Friendship's link between religions,
Friendship's link between all creatures,
Grace above all other graces,
Bringer forth of Peace and Plenty,
Which, enfolding all in Friendship,
Shall a Golden Age establish.

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Understanding Godlike, perfect,
Shines in ev'ry Teacher mighty,
Shines in all the splendid Rulers
Of our world—its Elder Brothers,

Lords of Life and Light and Glory :
 Bearing certain, gracious witness
To the Truth that we shall some day,
 (As we use such Understanding
As is ours, for help and service)
 Lift such lesser Understanding
Into Understanding Godlike
 In the future which awaits us ;
Thus ourselves becoming Rulers,
 Teachers, Friends and Elder Brothers,
Lords of Life and Light and Glory.

THE THIRD CLARION CALL: TRUTH

The Third Object of The Theosophical Society: To investigate unexplained laws of Nature and the powers latent in man.

THERE is in Theosophy a stupendous richness of astounding and potent truth, the truth upon which the very worlds are built. There is an unveiling of Eternal Law in all Law's irresistible majesty. There is a revealing of Order universal and supreme. There is a depicting of Growth no less universal than Order, and resistless on its upward way. There is shown to us Love and Justice on their thrones, reigning without challenge. And we perceive comradeship exalted as in fact,

even though not in appearance, omnipresent ; wisdom as omnisciently at work ; truth as the dweller omnipotent in every form of life.

Be the contrast of the world, our world, what it may, as we perceive it through the clouded glass of ignorance: be it ever so evident to mortal eyes that Law does not reign, nor Order, nor Justice, nor Love, nor Growth, nor even Truth: be we forced through the dim vision of but partial knowledge to see chaos, indecision, and disruption stalking abroad and chance directing our steps: Be all this as it may, Theosophy arises to declare to us that we see with eyes that know but shadows, that those things that are greatest in life do reign, that impenetrable though the darkness may appear, yet is the dawn of happiness certain, the dawn of peace, the dawn of realization that God's on His earth no less than in His Heaven, and that even now all's well with this strange, seemingly twisted world of ours.

Such is the value of Theosophy to the world just as the world is today, with all its weaknesses and woes.

H P. Blavatsky calls :

THE GOLDEN STAIRS

Behold the truth before you : a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

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Men and parties, sects and schools, are but the mere ephemera of the world's day.

Truth, high seated upon its rock of adamant,
is alone eternal and supreme.

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Our voice is raised for spiritual freedom,
and our plea made for enfranchisement from
all tyranny, whether of SCIENCE or THEOL-
OGY.

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A high development of the intellectual
faculties does not imply spiritual and true life.
The presence in one of a highly developed
human intellectual soul . . . is quite com-
patible with the absence of Buddhi, or the
spiritual soul. Unless the former evolves from
and develops under the beneficent and vivify-
ing rays of the latter, it will remain for ever
but a direct progeny of the terrestrial, lower
principles, sterile in spiritual perceptions ; a
magnificent, luxurious sepulchre, full of the
dry bones of decaying matter within.

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Nature gives up her innermost secrets and
imparts *true wisdom* only to him who seeks

truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality.

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The springing up of *evil* thoughts is less injurious than that of idle and indifferent ones. Because as to evil thoughts you are always on your guard, and, having determined to fight and conquer them, this determination helps to develop the will power. Indifferent thoughts, however, serve merely to distract the attention and waste energy.

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For mind is like a mirror ; it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

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H. S. Olcott, President-Founder :

Let us be always desiring to know the truth, and hold ourselves ready to speak for it, act

for it, die for it, if necessary, when we may discover it.



A MIGHTY POWER

This movement has an independent vitality which will carry it along the ages . . . We are weaving rapidly a girdle of golden ties round the world, uniting the hearts of well-meaning and broad-minded people into a feeling of brotherhood . . . we are simply a knot of humble workers who are transmitting to the present and future ages the wisdom of the wiser people, the sages who came before us, and who left as a bequest to posterity the result of their researches into the laws of Nature . . . I feel that behind us there gathers a MIGHTY POWER that nothing can withstand—the Power of TRUTH ! I feel that we are only the advance-guard, holding the pass until the main body shall come up. I feel that we are enlisted in a holy cause, and

that Truth, now as always, is mighty and will prevail.

H. S. OLCOTT

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Dr. Annie Besant :

GREAT IDEALS

. . . The ideals embraced on my entrance into public life in 1874 are with me still : TRUTH, as the Ideal to pursue ; LIBERTY as the Ideal for which to struggle ; SERVICE, as the Ideal to which action should be consecrate.

The best service to Truth is examination. Truth is a sun, shining by its own light ; once seen, it cannot be rejected. " Let Truth and Falsehood grapple ; who ever knew Truth put to the worse in a fair encounter ? "

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I would urge on all of you to use what influence you have to study, to spread right ideas about the relation between man and

outside Nature, and so to bring about a Science which shall climb 'towards human perfection and not tend to drag men down again into savagery and barbarism. That is part of our great work today, to put before Science its true duty of helping men and not injuring them, making civilization brotherly by right teaching, and not by destroying all social union by leaving causes to keep on working whose effects are destructive.

A truth is vindicated by inquiry ; those who hold a truth only become more certain of it when questioning forces them to re-examine the grounds on which it rests. But a lie perishes under investigation as a moth shrivels in the flame.

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The belief of the Mystic, the knowledge of the Mystic is not the acceptance of a truth imposed upon him by authority from without, but the recognition of a truth that arises within him, and compels his own obedience.

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There shall be no power without duty ;
there shall be no authority without wisdom to
justify its existence.



No truth is true which is not true to your-
self.



Truth and gentleness are not in opposition,
as too often we are inclined to think, and
speech loses nothing of its truth by being per-
fect in its gentleness and perfect also in its
courtesy and its compassion. The more true it
is the more gentle it needs must be, for at the
very heart of all things is truth and also com-
passion.



Spiritual truths are best seen in the clear
air of brotherhood and mutual respect. Each
man may bring his contribution to the com-
mon store, and all may study it, not to see
how little truth there is in it, but how much,
for the atmosphere of love and sympathy has
much to do with the growth of spiritual

insight, and it is the surface of the unruffled lake that mirrors best the stars and the depths of space.



YOUR BROTHER'S TRUTH

In true men and women, the sense of life, compassion and sympathy—of Service, in a word—stretches over earth, through death, and back to earth again, and just in proportion as we have evolved this quality in far-reaching benevolence are we truly Man.

This quality of truth in the Occultist is at once his guide and his shield: his guide, in that it gives him the insight which enables him to choose the true road from the false, . . . ; and his shield, in that only as he is covered with this shield of truth can all the delusions and the glammers of the planes through which he passes fall harmless.

For it is in the practice of truth in thought, in speech, and in act, that there gradually

wakes up that spiritual insight which pierces through every veil of illusion, and against which there can be in Nature no possibility of setting up a successful deception.

Hence it is wise ever to be on the lookout to catch a glimpse of your brother's truth. Even if at first it repels you, even if you think it is mistaken, even if you feel sure that he is blundering, never mind ; be patient, listen, be ready to learn, and you may find that from his standpoint he has caught a glimpse of a truth that your standpoint has not brought within your attention. Sometimes people tell me I am too tolerant. *You cannot be too tolerant.*



If our Master's truth be told, what matters it who shall tell It? If any eyes see His beauty, what matters whose hand it is that lets fall the veil?

—ANNIE BESANT



The Elder Brethren Call to Truth:

A NEW CONTINENT OF THOUGHT

If, for generations we have "shut out the world from the knowledge of our Knowledge," it is on account of its absolute unfitness; and if, notwithstanding proofs given, it still refuses yielding to evidence, then will we at the End of this cycle retire into solitude and our kingdom of silence once more. . . . We have offered to exhume the primeval strata of man's being, his basic nature, and lay bare the wonderful complications of his inner Self—something never to be achieved by physiology or even psychology in its ultimate expression—and demonstrate it scientifically. It matters not to them, if the excavations be so deep, the rocks so rough and sharp, that in diving into that, to them, fathomless ocean, most of us perish in the dangerous exploration; for it is we who were the divers and the pioneers, and the men of science have but to reap where we have sown. It is our

mission to plunge and bring the pearls of Truth to the surface ; theirs—to clean and set them into scientific jewels. And, if they refuse to touch the ill-shapen oyster-shell, insisting that there is [not], nor *cannot* be any precious pearl inside it, then shall we once more wash our hands of any responsibility before human-kind. For countless generations hath the adept builded a fane of imperishable rocks, a giant's Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to cooperate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours ; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail.

But until that day of final triumph someone has to be sacrificed—though we accept but voluntary victims.

—THE MASTER K. H., in *The Mahatma Letters*, pp. 50-51.

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Spirit is strong but flesh is weak ; so weak sometimes that it even overpowers the strong spirit “ which knows all truth.”

—THE MASTER K. H.

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To The Theosophical Society largely belongs the credit of being the bulwark against the forces of reaction, of narrowness, of separative pride. Relative to the population of the world you may be few in numbers, but spiritual strength and power depend not upon numbers. Rather do they depend upon burning sincerity. Eager faith in the truth can move mountains of ignorance and prejudice.

—*A Message from an Elder Brother* (1925)

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Degrade not truth by forcing it upon unwilling minds.

—THE MASTER K. H.

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Remember ever that gentleness alone draws men to truth, never violence or contempt.

—*A Message from an Elder Brother*

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Strive towards the Light, all of you brave warriors for the Truth, but do not let selfishness penetrate into your ranks ; for it is unselfishness alone that throws open all the doors and windows of the inner Tabernacle and leaves them unshut.

—THE MASTER K. H.

Truth Applied :

THE LAWS OF TRUTH

We conceive of certain Truths as expressive of the fundamental nature of Life.

We understand Life to be self-consciousness, whether to all intents and purposes

asleep in the earlier forms, or dreaming of themselves in later forms, or awake in still later forms, or self-directing in forms more self-conscious still, until the Mystery of Life has been experienced.

The first Truth therefore is the *Law of the Existence of Life. Life is.*

The second Truth is the *Law of the Unity of Life. Life is One.*

It is a Law with innumerable implications, some of a subtlety beyond our present grasp. It is a Law of the nature of which we can only have the faintest conception.

Among such implications is the Truth that that which anything is everything is—a Truth which, if properly understood, gives abundant cause for courage, for certainty, for understanding, and for power.

These Truths that unveil the mystery of the Oneness and Omnipresence of Life are embodied in our First Object under *The Call to Brotherhood.*

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The third Truth is the *Law of the Diversity of Life. Life is Many.*

Here again there are innumerable implications beyond our power to understand. But one of its deepest implications is the Truth that nothing is less because it is a part, and that nothing is less because it so appears.

The fourth Truth is the *Law of the Hierarchy of Life. Life is a Ladder of Evolution.*

These Truths that reveal to us the rainbow colours of Life's diversity within the One White Light of Unity, which show Life to us as a Family of children of many ages, yet all with One Divine Father, are made clear to us through our Second Object under *The Call to Understanding.*



The fifth Truth is the *Law of the Individuality of Life. Life is unique in all its innumerable parts.*

An implication of this Law is that the Unity is composed of unities, hence what we call diversities.

The sixth Truth is the *Law of the Continuity of Life. Life "remembers."*

This Law involves the implication that Life leaves nothing behind, and that the past is only past in the illusion of time.

The seventh Truth is the *Law of the Self-Containedness of Life. Life is Self-sufficient.* At any point at any time within each life is all that it needs to take its next growth-expansion.

And all these Truths might be summed up under the Truth of the Goal—that Life is ever adjusting itself first from Unity to Diversity and then, having established its individual uniqueness, to UNITY.

These Truths are embodied in our Third Object under *The Call to Truth itself.* They reveal to us certain great Laws by which the Pilgrim Self establishes his indivisible unity, through which he grows from Moreness unto Moreness, until at last the Goal Supreme be reached—the blending of his unity within THE UNITY.

THE TRUTH OF INDIVIDUAL UNIQUENESS

H. S. Olcott :

What is the highest good but to know something of man and his powers, to discover the best means to benefit humanity—physically, morally, spiritually ? To this we aspire.

H. P. Blavatsky :

It is an eternal law that man cannot be redeemed by a power external to himself.

* * *

Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, Karma is that unseen and unknown law which *adjusts wisely, intelligently and equitably*, each effect to its cause, tracing the latter back to its producer.

It is only by the attractive force of the contrasts that the two opposites—Spirit and Matter—can be cemented together on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity.

C. W. Leadbeater:

For him who knows, there is no question of the saving of the soul, the true man behind needs no salvation ; he needs only that the lower self should realize him and express him.

Dr. Annie Besant calls to Selfhood :

GODS IN THE MAKING

Learn to trust the Divine in you. There lies your real strength. *You are Divine.* You do not want to look up to the skies to find the Divine ; look into your own heart, and the Divine is alive in you. It is you who can send out, each of you round himself, the Life

that comes from above. Do not be distrustful ; that poisons your usefulness. Trust God in you more than you trust God up in the sky, or God down somewhere in the world, you do not know where. Trust God in your own heart ; and He is always with you, for your heart is always the Life in you, and that Life is Divine.

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Our power over the future environment is now in our hands, for its creator is the activities of the present.

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Nature does not yield herself, but withholds her secrets from those who are not industrious and laborious.

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We cannot help you save by your own willing. We cannot give to you while your hands are clenched against the gift. None can open the door of the human soul save the owner ; who alone has a right to the key. But we bear you witness that the gateway to

the higher is open and only yourself can prevent the treading. Come with us then brethren, to those Higher Lands, but remember that you must leave the lower self behind.

* * *

You are of royal birth, sons of a King ; will you not realize your nature and claim your birthright ? Sons of the immortal King, you are, too many of you, living like the scavengers of earth, raking over its rubbish-heaps. Your crown is shining above you ; will you not wear it ? Your throne is vacant ; will you not ascend it, and rule the kingdom which belongs to you ? Will you not take your birthright as the Sons of God, and, lifting up your eyes, claim the heritage which is yours ?

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You are to be men, not children, in the future ; men—sons of the living Ishvara whose image you are, and not babies that He must for ever carry in His Arms. He asks from you the strength of men to help the Gods. He is evolving you as the agents for His future

universe. You may delay, if you will. Kalpa after Kalpa, you may remain at a low stage. If so you choose, He will not force your will ; but your wisdom lies in letting His Will work in you to your swift and perfect evolution, that you may have the joy of carrying out that Will in other worlds, of consciously being His agents under other conditions ; for men are Gods in the making, and we are preparing to discharge the functions of the Gods.

—ANNIE BESANT

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Master Speaks

It is always wiser to work and force the current of events than to wait for time.

—*Letters from the Masters of the Wisdom*

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THE TRUTH OF EVOLUTION

H. P. Blavatsky :

From strength to strength, from the beauty and perfection of one plane to the greater

beauty and perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle, such is the destiny of every Ego, which thus becomes its own saviour in each world and incarnation.

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H. S. Olcott :

The reformer is of necessity a discontented man—discontented with what pleases the common soul; striving after something better.

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Great results are achieved by achieving little ones in turn; great armies may be beaten in detail by an inferior force; constant dripping of little water-drops wears away the hardest rock. We must begin with small things and pass to great ones.

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C. W. Leadbeater :

THE SPIRAL WAY

The spirals of evolution are still more far-reaching, so that the successive divisions of human life give us an epitome of the kingdoms of nature . . . from birth to about the age of seven we have a time in which the wisest educationists consider that the child's physical nature should receive more attention than the emotional and mental ; next up to the age of about fourteen, there is an epoch in which the right development of the emotions should have chief consideration ; then follows another term to the age of about twenty-one when the teachers should appeal especially to the unfolding powers of the mind. These last three ages may be taken to correspond to a certain extent to the mineral, vegetable, and animal kingdoms . . . There is then a long period of middle life—the real human career. That is followed by the epoch of old age . . . being but an

adumbration of the superhuman heights of future attainment.

Dr. Besant :

GOD AT WORK

That Power which makes for Righteousness is the Power whence the human intelligence also proceeds, and in its researches into Nature it must remember that great truth in evolution, that it is mounting stage by stage into a higher and higher humanity, and that that which might have been helpful for the savage is injurious to the growing, to the unfolding divinity in man. For the relation of the lower to the higher in the course of evolution changes its character as the more human qualities develop. We find right through that there is a forcible sacrifice of the lower things to the higher.

Things seem unjust because we wrench our world out of its place in evolution, and set it apart in isolation, with no forerunners and no

successors. It is our ignorance that sees the injustice ; the ways of Nature are equal, and she brings to all her children infancy, childhood, and manhood. Not hers the fault if our folly demands that all souls shall occupy the same stage of evolution at the same time, and cries "Unjust !" if the demand be not fulfilled.

* * *

We see in war the physical result of the conflict of great principles and great ideas in worlds other than our own ; so that it comes to mean to many of us not a mere struggle of kings and of armies, not even a struggle of nations, but fundamentally the means of transition from one phase of principle, of idea, to another succeeding phase. Two ideas in conflict on the higher are translated in the physical world into physical war.

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The wheels of the world are turned by God, and men are only His hands which touch

the rim of the wheel. All work done in the world is God's work, or none is His at all.

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The whole world is changed by knowing more of the invisible worlds and objects, and we limit ourselves, deprive ourselves of our own birthright, when we refuse to open our eyes and see, and thus quicken our evolution.

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All powers lie hidden within us as the oak tree lies hidden in the acorn. But it is in the process of evolution that the sapling slowly grows out of the seed.

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HELPING GOD'S PLAN

One great lesson that we learn from the scientific view of evolution is that all progress is made by the efforts of the inner life, the struggle of that life to express itself, the continual urge of that life to make its vehicles of resistant matter bow to it and serve its

purpose in the outer world. For the purified will and work of man is the hand of the Divine, as it were, in our world. And through man God works out His beneficent purpose, and makes the children of men the redeemers of the world. That is the work of Education, to liberate, to release, the Divine within what we call man's higher nature, and also to train its reproduction in the lower by those outer methods of teaching which will conduce best to the evolution of the Divine Man, the unfolding of the Hidden God within.



If any of us can realize that there is a possibility of the kind of Plan that I have been suggesting ; that we may find out what that Plan is, and guide our lives thereby ; that we may by study, by thought, by meditation, by self-sacrifice, clear our eyes enough to have the vision of a Plan for human life and human evolution ; if any of us have caught one glimpse of that at any time . . . then we shall realize there is nothing else worth

living for in life save to co-operate with that Plan and hasten the happiness of man. . . . We shall realize that the object of human life is to bring the will of the individual into accord with the will of the Highest ; and having brought that will into accord, then to work to carry it out among men ; for knowledge that bears no fruit in action is useless to humanity ; but knowledge worked out for human helping, forwards the salvation of the world.

—ANNIE BESANT

THE SUPREME TRUTH OF THE GOAL

H. S. Olcott :

Our work requires the services of men who can be satisfied to labour for the next generation, and the succeeding ones ; men who burn with desire to re-kindle the fires of spirituality and morality.



H. P. Blavatsky :

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of those who exercise practical charity, fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government. The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity. Many are those who joined our Society for no other purpose than curiosity, psychological phenomena were what they sought, and they quickly went away empty-handed. The Theosophical Society has never been and never will be a school of promiscuous Theurgic rites. There are dozens of small occult Societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts, etc. These are some of our most insidious foes.



GOLDEN WORDS

My words will pass and be forgotten, but certain sentences written by the Masters will never pass, because they are the embodiment the highest practical Theosophy. I must translate them for you :

“ Let not the fruit of good Karma be your motive ; for your Karma, good or bad, being one, and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. . . . There is no happiness for one who is ever thinking of Self and forgetting all other Selves. The Universe groans under the weight of Karma, and none other than self-sacrificial Karma relieves it. Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly.”

These are golden words ; may you assimilate them !



THE WAYS OF KARMA

The only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of Matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we who reward or punish ourselves, according as we work with, through and along with Nature, abiding by the laws on which that harmony depends, or—breaking them.

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of these ways—which one portion of mankind calls the ways of Providence, dark and intricate, while another sees in them the action of blind Fatalism, and a third, simple chance, with neither Gods nor Devils to guide them—would surely disappear, if we would but attribute all of them to their correct cause. With right knowledge, or at any rate with a confident conviction that our

neighbours would no more work to hurt us than we would think of harming them, would the two-thirds of the World's evil vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence."

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That which is to be shunned is *pain not yet come*. The past cannot be changed or amended ; that which belongs to the experiences of the present cannot and *should* not be shunned ; but alike to be shunned are *disturbing anticipations or fears of the future*, and every act or impulse that may cause present or future pain to ourselves or others. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds

and kind words, as goodwill to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.



All the past shows us that difficulty is no excuse for despair, else the world would have been without the many wonders of civilization.

—H. P. BLAVATSKY

A CALL FOR BUILDERS

Dr. Annie Besant calls for those who will help to build the New Age :

You will think me a dreamer, perhaps, and yet I tell you a truth when I say that not by the uprising of the miserable, but by the self-sacrifice of the comfortable, will the future society be realized on earth. I know that that is not the idea of today. I know that, amongst those who suffer, such a sentiment would be met with ridicule and scoff ; but it is not those who suffer misery who can build a

wise and happy social system. It wants the best brains and the best hearts ; it wants leisure to think out and to plan, and love to carry into effect. You can make a riot ; you can make a revolution by starving, desperate people, but there is no stability in that which follows revolution. You cannot take, but you can give ; and the spirit lives by giving, and knows the joy of sacrifice. . . . Along those lines our Social Redemption will come. And there lies the future, there the basis of the coming civilization.

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What that life holds for us we cannot tell ; how should we imagine that far-off land, those distant reaches ? But this we know : that no will of the Eternal is ever frustrate, no purpose of the Eternal lacks its fruit or misses its goal ; and if our eyes fail us in the dazzle of the light wherein we see our unity with the Eternal Father—that unity transcends our dreaming, when we shall know ourselves to be one with Him—it is enough that at last

the evolution of all lives leads into that unimaginable splendour, known only to Ishvara Himself, who pours out His life that we may know it also. And Mahadeva shall return to It with all the centres that His life has brought into existence, with all the new lives and joys that His imprisonment in His universe has made. That is enough for us to give us the hope—hope, do I say? it is too feeble a word—the joy inexpressible and the certainty which are founded on the very Life of God; for is He not the Truth, the Foundation of the Universe?



If we would take part in the building of the New Age, and strengthen the hands of the Hierarchy in Their mighty work, we must labour in co-operation with Them, however small may be our share in the execution of the Divine Plan, as labourers who fill their appointed places under the direction of Master Builders.



For those who are strong, for them the place of hardest fight and keenest struggle, and those who would be the pioneers of the future must be willing to bear and strong to endure.

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CHANGE HUMAN NATURE !

If we only have purity, let us learn that purity purifies and is not soiled ; purity helps and does not repel. The Spirit lives, as I have often told you, by giving and not by taking. The lower a person is, the more is our duty to uplift him. It is said of the Lord Buddha that, as He walked along one of our paths on earth, and saw a drunken man lying in the roadside, that man was dear to the Heart that was all love and tenderness for men. If you would come into "our world," cease your cruel and ignorant judgments of your fellowmen, cleanse your lips from unkind speech, and your heart from

unkind judgment ; realize that those who would serve the One must spread unity among the separated, that they must be centres of peace in the storm, centres of love amid hatred, centres of purity in the foul ; and if you begin to realize the truth, and then to live it, if knowing the truth, you do the truth, then you shall understand more and more of the teaching ; for it is life, the life we live, which weighs in the balance of the Divine. "Come," if you will, "from your world into ours." But remember, you must leave behind you that which you may most prize on earth.



What we need to do, then, to change human nature, is to hold up great ideals before the young of our time, and those ideals shall fire their hearts to passionate enthusiasm, until self-sacrifice shall be a joy and no sacrifice at all, in order that the ideal they worship may become realized on earth. Along those lines human nature will change ; for, never forget that human nature is divine,

not devilish ; that a God is at the heart of every man, unfolding the powers of divinity ; hence the power of the ideal to fire and the power of thought to mould the lines of character. '

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The time is hard and the work is heavy, but we must remember that we are an advance guard, sent forward by the great Commander to bear the brunt of the attacks from superstition and bigotry, so that the next generation may live in a purer atmosphere and develop noble characters. The coming civilization, the civilization of the New Era cannot be built up till the worst elements of the present are purged away from our midst. Glorious is the task of facing terrible odds in the service of the ancient Rishis of the Motherland ; we are part of the army of the Light, and victory is inevitable. We know our Chiefs ; we trust our Commander ; the Flag that we bear is blazoned with the Star in the East, the Star which by a beautiful

coincidence is the Star of India. For us, there is no fear, no doubt, for we know our goal and the road to it. Keep then in your hearts the Peace of the Eternal abiding in the Self.

YOUTH SHALL BUILD

Civilizations pass. You have to build anew, and the civilization that is in ruins today will not be rebuilt out of those ruins. They will build—the mighty builders of the coming days, after they have cleared away these ruins, and make a place fit on which to raise a happier society—the New Age which is coming on the world, as the Old Age is dying. The miseries you see today are but the convulsions of a dying Age. But a New Age is a-building for the future, and it is that New Age which the younger generations will build. . . .

And this New Age, how shall we think of that ? We should look in the world around us

at the tendencies that you find among different types of people. Things do not really come with a sudden jump, only people are rather blind to the signs that are not manifest on the surface. We live so much on the surface that it is no wonder we do not see very far below it ; but if you study the society around you, in spite of the old civilization crumbling into ruins, are there not many hopeful signs you can see, which seem to presage the beginning of a New Age ? . . . Talk to any collection of young people whom you like today, and put before them these great ideals, and see if they will not grow enthusiastic under your words, and realize the greatness that is possible, and that they may have a share in the building of it. You will not move your young people by appeals to selfishness, such as the love of power and the love of fame, but you will move them always by examples of sacrifice and the ideals of service to their fellow-men. Their hearts respond to it even if their elders have grown

too cold to contact that rarer world, to see the glory that shall be revealed ; but the young ones who may have brought with them something of the memory of their past, they realize something of the beauty of the ideal before contact with the rough outside world has too much dulled their appreciation of the beautiful. And they are to be the builders.

For this only is worth living for—that the world may be better because we have been living in it ; this only is the one crown of humanity—that the man crowns himself with thorns in order that others may be crowned with life immortal.

—ANNIE BESANT

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**An Elder Brother sums up the Duty
of a Theosophist :**

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 un-real to the Real. Blessed indeed are such peace-bringers, and they shall see God.

—*A Message from an Elder Brother*



PRAYER

Who pants and struggles to be free,
Who strives for others' liberty,
Who, failing, still works patiently,
 He truly prays.

Who, loving all, dare none despise,
But with the worst can sympathize,
Who for a truth a martyr dies,
 He truly prays.

Who, when a truth to him is known,
Embraces it through smile or frown,
Who dares to hold it, though alone,
 He truly prays.

In musing strength must come to dare.
Petitions are but empty air,
Brave action is the only prayer,
 Thus learn to pray.

—ANNIE BESANT

ENVOI

C. W. Leadbeater :

We know perfectly well that every one of you will attain the final goal of humanity, whether you now believe what we tell you or whether you do not. The progress of every man is absolutely certain ; but he may make his road easy or he may make it difficult.

If he goes on in ignorance, and seeks selfish ends in that ignorance, he is likely to find it hard and painful. If he learns the truth about life and death, about God and man, and the relation between them, he will understand how to travel so as to make the path easy for himself, and also (which is much more important) so as to be able to lend a helping hand to his fellow-travellers who know less than he. That is what you may do, and what

we hope you will do. We have found this philosophy useful to us ; we have found that it helps us in difficulties, that it makes life easier to bear, and death easier to face, and so we wish to share our gospel with you. We ask no blind faith from you ; we simply put this philosophy before you and ask you to study it, and we believe that if you do so you will find what we have found—rest and peace and help, and the power to be of use in the world.

Dr. Annie Besant :

Knowledge is sterile where it is not applied to the direction of conduct, and the use of Theosophical teachings—studied so long by so many all over the world—is to illuminate the problems of the present critical time.

For thirty years and a half I have been a student of those teachings, and during that long time I have never found them fail to irradiate the darkest obscurity, and to keep the heart at peace, whether in the storms

of public life or in the trials of private life.

FORWARD INTO A NEW WORLD

The Theosophical Society must shine unequivocally in the midst of the present darkness. . . . In such times as these neither nation nor faith nor individual dare sit upon a fence of indecision or self-interest. These times call for decision and for action, and above all for that selfless universal conception of life which is to take the place of the idea of mankind as living in the compartments of nationality or faith or race. It is to the acid test of a developed sense of universality to which nation and faith and individual are being subjected today. Those who fail in it will be dying in the old world however much they may appear to be living in the new.

The Theosophical Society belongs to the new world, and every true Theosophist must help to ensure that it goes forward into the

new world splendidly endowed with the new
world's uncompromising youth.

—ANNIE BESANT

