

# BUILDING THE NEW WORLD

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WELCOME TO ALL DELEGATES!

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## ONE FAMILY

*"The members of this our family shall not be separated as so often happens; again and again shall they be born together, so that it becomes a permanent family whose members shall meet in fraternal affection through the ages that are yet to come."*

—A Prophecy by the Lord Surya, 25, 528 B.C.

## LISTEN, O FORERUNNERS!

Listen, O forerunners of the Newer Life, to the Voices of Mighty Destiny which are calling you to hear with purity the vibrant music of the future and to perceive with clear vision the splendid structure of the New World.

Listen to the Voices, O forerunners, lest in the insistent clamour of the present you become deaf to the Call of Those who bid you hear Them as They sing of the world to be and of its happiness.

In this world of today shine, O forerunners, with the radiant life of the world of tomorrow, to lead the way out of the prisons of today into the gardens of the future.

In every child of today, O forerunners, in every kingdom of nature, see with ardent thankfulness the unfolding flower of tomorrow, and worship the flower to its glorification.

—G. S. A.



# The Foundation of a New World Brotherhood

BROTHERHOOD is a fact.

Only through the recognition of that fact can a New World ever be builded.

BROTHERHOOD cries in times of righteous war :

"Let us fight, remembering that Brotherhood is a fact, and after having fought, let us as quickly as may be advance into that comradeship which is of the essence of Brotherhood, but the bonds of which we had for the time to seem to loosen."

BROTHERHOOD recognizes a living Company of Elders, the true Government of the World, whom we can reach today, whom people like you and me have reached, to become apprentices in the schools They maintain to train the few to become as They Themselves are—the Servants of the World.

These Spiritual Elder Brethren are of our own blood, the Advance Guard on the road to union with God, living Witnesses to the future that awaits us.

BROTHERHOOD has three great aspects :

*Reverence* for all that life has so magnificently unfolded in the Elder Brethren of God's great family.

*Compassion* or passion with, a passionate sympathy with those behind us on the pathway of evolution, especially with members of the animal kingdom.

*Goodwill* or a wonderful sense of comradeship—comradeship with the saint, comradeship with the sinner, comradeship with the poor, the sick, the miserable, comradeship with the animals, the plants, the minerals.

BROTHERHOOD means Justice, the same Goal, the same certain future for all.

BROTHERHOOD means At-one-ment.

BROTHERHOOD sees the root-value in another rather than the face-value.

BROTHERHOOD transmutes

Hatred into Love

Illwill into Goodwill

Greed into Generosity

Indifference into Enthusiasm

Weakness into Power

Littlemindedness into Magnanimity

Tyranny and oppression into Benevolence

Suspicion and distrust into Understanding and Respect

Cunning into Simple-mindedness

Doubt and ignorance into Wisdom.

BROTHERHOOD implies

Service

Courage

BROTHERHOOD unfolds into its perfect flower through the inner power of Mutual Service.

*The acid test* as to the fundamental rightness of any opinion, scheme, or cause—*Is it brotherly?*

*The value of Theosophy* is to intensify the note of Brotherhood in this our world of strife, to exhort mankind to make such note dominant in their daily lives, in their daily relations :

Theosophy draws together the warring nations on the principle of mutual justice.

Theosophy draws together the warring faiths on the principle of mutual respect.

Theosophy burns suspicion, distrust, hatred in the pure fire of mutual understanding.

Thus amidst diversity we live in unity, and as time proceeds our lives grow even more joyful and serene, adversities are met ever more and more bravely ; for the more we live Brotherhood and study Brotherhood the more are we assured that a glorious



future awaits the whole world and that the very suffering and agony, in its very magnitude, is a sign of the stupendous joy that shall surely follow. The greater the storm the more wonderful the ensuing peace. Let us then take courage, be joyous

ourselves even in our sorrows, and spread courage and happiness around us!

So shall we show that Brotherhood which is the glorious heritage of Him whose Love and Power encompass the universe. —GEORGE S. ARUNDALE

## The Reconstruction of Character

CHARACTER is the root-base of living, and character must, therefore, be the root-base of reconstruction and a righteous peace.

To disregard character is to be indifferent to the foundations of life and to the foundations of reconstruction and peace.

Those who desire to be busy even now about the reconstruction of the world must turn their attention first to the ennoblement of character.

This means that education, instead of being directed as it is at present, must be directed to the establishment in every youth of such a character as shall help him or her to live in a spirit of brotherhood with all and in peace with himself.

This, indeed, is the high purpose of education—less that there shall be knowledge, more that there shall be service.

The three great pillars in the Temple of Character are Reverence, Comradeship and Compassion. There can be no temple built in the heart of any individual which has not these three pillars.

These pillars will support that Dignity, that Idealism, that practical creative Capacity, that Artistry, that Graciousness, that Poise, which are among the bright hues of Character.

These pillars support the great canopy of the temple which is Service through Culture.

Character must be lifted into Culture.

Culture means the absence of the dross of ugliness in the gold of living. There are many kinds of ugliness—ugliness of speech, of movement, of desire, of thought.

For the constant refining of character there must be

1. Honourable Living
2. Honourable Employment
3. Honourable Leisure
4. Honourable Citizenship

There must be nothing to degrade character in life, but everything to exalt character.

The honour required in all the above is the minimization of hatred, of conceit, of cruelty, of fear, of distrust, of lethargy, of indifference.

Someday these must disappear.

All who are interested in planning for a New World must begin with the planning of the renewal of character, and only on the basis of such planning proceed with planning for political, economic, industrial, social, religious, or any other reconstruction.

Those who would rebuild must plan the rebuilding of the Temple of Character in every human being, for the Temple of Character is the Sanctum Sanctorum, the Holy of Holies, the Inner Shrine of the Temple of the New Living in which the whole world shall someday dwell.

*George S. Arundale*



# "Faith-Formed—This Man"

## THE IDEALISM OF RECONSTRUCTION

By Dr. Annie Besant

**A**N ideal is a fixed idea; it is created by the mind; it is nourished by desire; it presses ever outwardly into the world of manifestation, seeking to express itself in action.

"Faith-formed—this man;  
Whatever faith, that even he"<sup>1</sup>

Inasmuch as the religious ideal is that which comes closest to the heart and most dominates the brain, the bearing of the religious ideals of citizens on the society in which they live cannot safely be disregarded by those who guide such societies.

### The Ideal of India

In ancient India the central thought was the Family—the man, the woman, the child, Dharma . . . mutual obligation. . . On Duties were built up social systems in which each had his place, his work, his map of life.

### The Ideals of Christianity

- (1) The Value of the Individual
- (2) Self-sacrifice

The apotheosis of the Individual is seen in the assertion of the Rights of Man, and the necessary corollary of a competitive Society. . . Is it, then, ill with the world? Is this cockpit civilization the result of the teaching of the Gentlest, the most Compassionate, of the Lover of men? Nay . . . for the second ideal . . . is that of Self-sacrifice . . . "He that is greater among you, let him become as the younger, and he that is chief as he that doth serve," the Ideal of yoking strength to Service, of recognizing the measure of power as the

measure of responsibility, of the joy and the glory of voluntary renunciation. That is the Ideal to which the younger generation of the wealthy and the highly placed is stretching out hands aching to serve, is offering up hearts aflame with passionate devotion to man.

### The Basis for Society

For social reconstruction . . . we cannot rely . . . only on the generous impulses of the noblest and most spiritual men and women. It is necessary that all people should feel that a law exists, accord with which means happiness, and disregard of which brings ruin—slowly or swiftly, but inevitably. . . .

What religious Ideals then are there which may serve as a basis for Society, and may be seen as rooted in natural law, unchangeable and inviolable?

### (I) THE ONE LIFE

We must realize that we all share a common Life, are rooted in that Life, so that nothing that injures another can be permanently good for any one of us.

### Seven Grades of Individuals

- 1st: Cellular lives
- 2nd: Cells joined together into Tissues
- 3rd: Tissues joined together into Organs
- 4th: Organs joined together into Bodies
- 5th: Bodies joined together into Communities
- 6th: Communities joined together into Nations
- 7th: Nations joined together into Humanity

<sup>1</sup>A literal translation of Bhagavad-Gita, XVII, 3.



The health of the whole must depend on the health of the parts. . . . Hence any scheme of social reconstruction that is to endure must be based on the practical recognition of a common Life in which all are sharers. . . . Until we regard all the elders as our parents, the contemporaries as our brothers and sisters, the youngers as our children, we have not really risen to the *human* point of view at all. . . .

As this truth becomes generally recognized, all who suffer will have an indefeasible claim on all who are able to help, by the mere *fact* of their suffering. We shall live out the exquisite words of that gem of literature, *The Voice of the Silence*, given to us by H. P. Blavatsky:

*"Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed."*

All must have their share of happy life. Without this, Society perishes.

The law of the common Life, the expression of which is Brotherhood is woven into the very substance of the human race. . . . *Where Brotherhood is ignored, it breaks that which ignores it. . . .*

## (II) SACRIFICE

Another religious Ideal, needed especially for the actual work of Social Reconstruction, is the joy and glory of Sacrifice. This again is beautifully seen in the family. No compulsion is there needed. Where food goes short, the youngest children are the first to be fed. . . . Sacrifice is seen not to be sorrow, but a healthy instinct of the true human heart, and wherever it meets weakness there comes the impulse to serve . . .

Until the people are happy, we have no right to talk of "Society"; there is only

a weltering chaos of social units, with no social organization. . . .

*"From each according to his capacity;  
To each according to his needs."*

That is the Law of the Family, and one day it will be the true social law. As the truth of reincarnation becomes accepted once more, the duty of the elders to the youngers, the claim of the youngers on the elders, will be recognized; help, protection and training will be gladly rendered by the elders; and the evolution of the youngers will be quickened.

## The Spiritual Sight

This can only come about by religious effort and the religious spirit. Not out of the Ideal of material prosperity but out of the religious Ideal must spring the Sacrifice that is joy, because it is the conscious expression of the common life; only out of the religious Ideal can come the Brotherhood which exists in all its splendour in the spiritual world, and, in time, shall surely spread to us in this mortal sphere. It is the spiritual sight which is the true vision. . . . That spiritual consciousness always speaks for Unity, for Brotherhood, for Service and for Sacrifice; as it unfolds, it will bring the materials for a nobler social State.

## The New Law of Life

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 danger 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 domi-

nates, the discords caused by hatred will pass away."

—*The Bearing of Religious Ideals  
on Social Reconstruction*

## THE GIFT OF THE EAST TO THE BUILDING OF A NEW WORLD

### As Dr. Besant Visioned It<sup>1</sup>

#### *Three Great Ideals*

I. The world is under a *divine governance*; invisible worlds mingle in the affairs of men, with the inevitable corollary of "the ideal of the *responsibility of the rulers for the ruled*."

II. The Ideal of *Duty or Dharma* rather than Rights or Privileges dominating each man in his respective sphere of activity, with the corollary of the *relativity of morality*.

III. *Simplicity and Renunciation—hence Comradeship*: "That simplicity of material life which lays stress on knowledge, character, service, instead of on wealth," and hence brings about "a recognition of a common human life" and through likeness of daily life and refinement, a comradeship between rich and poor, class and class.

Dr. Besant sees a true aristocracy as "the custodian of stately manners, dignified bearing, artistic culture, simple or splendid living, according to the seemliness of the occasion, the ever-present example of 'good taste.'"

#### **The Destinies of Nations**

A Nation that would fill a mighty part in the near future must:

*Build up her sons and daughters on heroic models*

By placing righteousness above luxury, thought above enjoyment

By choosing the strenuous, the heroic, the self-sacrificing in daily life, and not petty enjoyments, small luxuries, and miserable sensual gratifications.

If our nation is to achieve its destiny as *the servant of humanity at large*

We must cultivate the soil of character and plant the sound roots of

noble, righteous, simple living.

#### FOR HIM

"We are standing on the threshold of a New Age. We are beginning the building of the foundation of the New World—or rather, we are the workers who are gathering together the materials for the building, to help the great Master-BUILDER in His building that part of the Temple of which the Great Architect has drawn the Plan. The Lord Vaivasvata Manu has His part of the Plan, and the coming world is the sixth department in that Plan of the Fifth Age. We can gather stones, we can bring the lime and the sand, and make the mortar, and prepare the tools for Him who lives in the far-off Himalaya. . ."

—DR. ANNIE BESANT  
(*Presidential Address of 1921*)

<sup>1</sup> In *East and West*.



# A Master-Builder's Vision

## THEOSOPHICAL PRINCIPLES OF WORLD RECONSTRUCTION

As Stated by Dr. Annie Besant

### The Foundation of a Stable Society

must be BROTHERHOOD ;

### The Need of Every Human Being

is for HAPPINESS and for conditions favourable to his evolution.

### The Duty of Society

is to supply an environment which yields these.

The birth of a human being into an organized Society gives to him a claim, and to Society a duty—the claim of a child on its parents, the duty of the parents to the child. It is this natural and proper claim of the younger on the elder that has been perverted into the aggressive doctrine of "rights"; animals, children, the sick, the ignorant, the helpless, all these have rights—the right to be kindly used, protected, nursed, taught, shielded; the strong, the grown-up, have only duties.

### The Purpose of Organized Society

The happiness and the welfare of its members, and where it fails to secure these it stands ipso-facto condemned. "*Government exists only for the good of the governed.*" So said Pythagoras . . . and the phrase has echoed down the centuries, and has become the watch-word of those who are seeking the betterment of social conditions.

### The Theosophical Ideal of the State

Spoken out by Pythagoras :

The Father-Mother of its citizen,

The Protector of all.

<sup>1</sup> *The duty of the State, of organized Society, is to secure to every one of its members at least the minimum of welfare—of food, clothing, shelter, education, leisure—which will enable each to develop to the full the faculties which he brought with him into the world.*

There is no necessity of overwork and absence of leisure, of lack of comfort and the means of enjoyment. Human brains are quite clever enough to plan out a social system in which every citizen should have enough for happy life ;

**The Only Obstacles** are selfishness and want of will.

**It Was Done Long Ago** under the King-Initiates who ruled in the City of the Golden Gate and in Peru. It was done in the time of King Rāmachandra, as may be read in the Rāmāyana. It was done when the Manu ruled in the City of the Bridge.

**The Builders :** But it must be planned out by wisdom, not by ignorance, and brought about by the love and sacrifice of the higher, and not by the uprising of the lower. Mobs can make revolutions ; but they cannot build a State.

## PRINCIPLES OF THE NEW ORDER<sup>2</sup>

Basing itself on the study of the past, Theosophy can lay down certain principles, to be worked out into details by the highly educated and experienced. The principles are :

<sup>1</sup> Italics Dr. Besant's.

<sup>2</sup> Dr. Besant's own heading.



1. That Government should be in the hands of the Elders, *i.e.*, the wisest, the most experienced, and the morally best ;
  2. That the possession of ability and of power imposes the duty of service ;
  3. That freedom brings happiness only to the educated and self-controlled and that no one, so long as he is ignorant and un-self-controlled, should have any share in the governing of others, and should only have such freedom as is consistent with the welfare of the community ;
  4. That the life of such a one should be rendered as happy and useful as possible, under discipline until he is fit to "run alone," so that his evolution may be quickened ;
  5. That co-operation, mutual aid, should be substituted for competition, mutual struggle ;
  6. That the fewer resources a man has within himself, the more means of outer enjoyment should be placed within his reach by Society.
- (1) The Ruler, his Councillors, Officials of every grade, the administration of Justice, the maintenance of internal Order and of National Defence ;
  - (2) Religion, Education, Amusement, Pensions, and the care of the Sick ;
  - (3) All who are not included under (1) and (2), and who gain their livelihood by manual labour in production and distribution.

### The Years of Man's Life

Education, free and universal, should be the only work of the period between seven and twenty-one years of age, so that the youths of both sexes should, on reaching manhood and womanhood, be ready to become dutiful and useful citizens, with their faculties well developed, so that they would be capable of leading an honourable, self-supporting and self-respecting life.

The working life—and all should work in one of the three above-named divisions—should last from twenty-one to fifty years of age, unless a shorter term should be found sufficient for the support of the nation. During the remainder of the life, the citizen should be in receipt of a pension, the result of the accumulated surplus of his working years, and therefore a repayment, not a gift ; he should be free to devote himself to any pursuit he pleased.

**Production and Distribution** should be organized by such men as make the huge fortunes, now becoming so numerous, and after full provision for all concerned in the producing and distributing, the surplus profits should go to (1) and (2), chiefly to the latter.

**The Organization of Industry** should be governed by the idea that labour should be rendered as little burdensome as possible by healthy conditions and by the substitution of machinery for human beings in all unpleasant and dangerous work—mining,

### DR. BESANT'S SUGGESTIONS

The suggestions which follow are the results of my own study of what has been done in the past, and of my own thought on present conditions. They are *only* suggestions, and many Theosophists might disagree with them. My own wish is to indicate a line of change consonant with Theosophical ideas. Brotherhood imperatively demands fundamental social changes, and the rapid growth of unrest, justified by the conditions of the classes that live by manual labour, will force a change ere long. The only question is whether the change shall be brought about by open-eyed wisdom or by blind suffering. At present, Society is engaged in trying the latter plan.

**The Land of a Country** should be used to support :



drainage, and the like; where unpleasant forms of human labour are necessary for the welfare of the community, the hours of labour should be shortened in proportion to the disagreeableness of the task, without any diminution of pay.

*The Life of a Scavenger*: If the scavenger, for instance, is to lead a human life, as much of his work as can be done by machinery should be thus performed; for the rest, his hours should be very short, his pay good—since the health of the community depends on him—and recreation, some refining and educative, some purely amusing, should be readily available within his reach. He is an active hand of Nature, helping her in her constant task of transforming the foul and the dangerous into the nourishment of new life and new beauty. He should be regarded . . . not as a drudge but as a co-worker with God. Is it said that he is coarse, repellent? So much the more shame for us, the refined and attractive, who profit by his work, and have made him what he is by our selfishness, our indifference, and our neglect.

**Education**: The value of Reincarnation as an explanation of life is untold. It cheers with the proclamation of final success, and ensures the permanence of every fragment, every seed, of good in us, and time enough for the least evolved to flower into perfection.

*As Applied to the Child*: We see in the child an ego who has come into our care during the time of the growth of his body, to be helped in training it for the purpose for which he has returned to the earth. . . . We seek to draw out of the ego that which he knows, that he may stimulate the germinal mental faculties and so impress the plastic brain. We do not regard the child-body as belonging to us, parents or teachers, but as belonging to the ego, and we see it to be our duty to help him in gaining full possession of it, to work from outside while he works from within, and to

follow out any indication given by him as to the best line of study, the easiest road of progress. We give to the child the greatest liberty compatible with his physical, moral, and mental safety, and in everything try to understand and to help, not to coerce.

We must first give a good general education so that all may be able to associate pleasantly in society by virtue of a common knowledge and a common training; then that specialized education that will fit each for the work he can best do for the State. The Nation must be organized with vocations suited to the people. Until the time again comes when the Devas will co-operate with men by guiding, as they do not do now, the incoming souls to appropriate bodies, we can only know a man's true dharma by the study of the child.

*As Applied to the Undeveloped Soul.*

The congenital criminal is a savage, come to us as to a school, and it is our business to treat him as the intellectual and moral baby which he is, and to restrain the wild beast in him from doing harm.

*The Immediate Treatment of the Criminal*, as he is. We hope, later, to eliminate the type:

*Recognition, Segregation, Reclamation*: These people and the almost criminal class above them, are recognizable from birth, and they should be segregated in small special schools, given such elementary education as they can assimilate, be treated kindly and firmly, have many games, and be taught a rough form of manual labour.

The teachers in these schools should be volunteers from the higher social classes, willing to teach and play with the boys, and capable of arousing in them a feeling of admiration, attachment, and loyalty, which would evoke obedience. They must be with those who are obviously their superiors if this is to be done.



*Happy Labour*: From these schools they should be drafted into small colonies, bright, pleasant villages, with shops, playground, music-hall and restaurant, ruled by men of the same type as before; they should have everything to make life pleasant, except freedom to make it mischievous and miserable; these colonies would supply gangs of labourers for all the rougher kinds of work . . . To do right would be made pleasant, while to be rowdy and idle would be made unpleasant; "he that will not work neither shall he eat" is a sound maxim, for food is made by work, and he who, being able, refuses to make it has no claim to it. Checks might be given for each hour's work, exchangeable at the shops and restaurant for the necessities of life, and the man could do as much or as little as he liked; the equivalent in necessities and luxuries would be at his own choice.

### Beauty Everywhere

*From Slums to Gardens*: In the light of Theosophy, it is the duty of the elders to plan out, and gradually to construct, towns of decent dwellings with sufficient interspaces, to which should be transplanted the dwellers in the slums; these poison-spots must be pulled down, and the soil, sodden with the filth of generations should be turned into gardens; the filth will then be changed into trees and flowers, whereas to build new houses on such soil is to invite disease.

*The Crying Need*: More Beauty must be sought, for it is a necessity of life for all, not a luxury for the few. Beauty refines and cultivates, and reproduces itself in the forms and manners of those who live under its influences. Beauty in dress, in the home, in the town, is a crying need as an evolutionary force. . . . When people were more surrounded by natural beauty than they are now, the clothes of the people of every class were beautiful,

as they still are in the East; it is natural to man to seek to express himself in Beauty; it is only as he becomes far removed from Nature, that he accepts with indifference ugliness in clothes and surroundings.

—From *Theosophy* by DR. ANNIE BESANT

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### THE KEY IS IN INDIA

"In the Root-Stock exist the germs of all the various qualities of Fifth Race mankind which become embodied and balanced in our Root-Race. These had to be developed one after another; and so the sub-races were dominated by one of these chiefly, and had to develop along those lines and assimilate them together. That is one part of India's great mission towards humanity in the world. The germs of all these sub-races are in her, as the child is in the womb of the mother, and the sub-race comes forth, develops a special quality or capacity through the new sub-race and then reacts upon the Mother. And so her children, spread over the whole western world, are developing their qualities, especially the quality that dominates each. The fourth sub-race is there with its mission of beauty, and the fifth is there with its science of mind, and both can find their key in India from whom they spring, and to whom many of them come back in order to help in the building up of the type of the whole Fifth Race. I cannot go far into that. The whole subject is of profound interest, but if we realize that evolution in the sub-races is for the enriching of the typical Fifth Race Man, then we shall understand a little more of the way in which migrations go out and some of each come back to the Motherland, and how India is the common Motherland, of the whole Aryan, or Fifth, Race."

—ANNIE BESANT



# The Next Step Upward in Civilization

## ARISTOCRATIC SOCIALISM:

### Dr. Besant's Practical Scheme for the Reorganization of the State

**T**ELLING a "Fairy Tale" of an Ancient State which was built on the idea that he who had most should sacrifice for those who had least, Dr. Besant puts forth "certain lines of reorganization" which, she modestly states, "are well worthy of consideration and discussion":

**The Village Unit:** A small area should be the unit of administration—a village, a township, any small area that may be named, so long as it is small.

**The Elders:** The people in that area should have the right to elect those who are to guide; but only people over a certain age, or with a certain definite experience of life—the "elders" in the old sense of the term. It should be their right to choose those who immediately should guide their little polity, so that the administration of the small area may be always under the control of the people who have to live in it.

**The Head of the Council** of the area should be chosen out of those elected by the people living therein, but chosen by the authority immediately above it. That has not been tried for many thousands of years, but it is a sound system. . .

#### Ever-Widening Authority

The whole life of the people as regards agriculture, crafts, amusements, libraries and sanatoriums, should be in the hands of these local councils; so that the life of the unit in each state should be self-contained to a very great extent. The next area would be the area in which many of these were gathered together into a single organization, say a Province.

All the primary councils would advise the Province council, and only those would

have the right to rule in that larger organization, who had proved themselves good rulers in the smaller organization below—not fresh from ignorance, but partly trained, would be the rulers of this next greater area, and their chief, again selected by the authority next above.

A Parliament of the Nation, which should guide national affairs, would be chosen again only by and from those who had shown themselves efficient in provincial politics. And international affairs I would not give to the ordinary parliament at all, but to the ruler of the State, the Monarch, and to the men old in knowledge and experience, the best of the nation, who should be round him as his council; to the hands of that body only should international politics be trusted.

#### The Keynote of Statecraft

The general idea is that each man should have power according to his knowledge and capacity. None should be without some share, but the power that he has should be limited to his knowledge, experience and capacity; and only those should rule the nation who have won their spurs in good administration of national affairs. In this way, we should restore to the State something of the knowledge that it wants, and we should take away from the State the danger of allowing a mass of ignorant electors—who are really fighting to elect a man who will look after their mines, their drains, their local interests, matters they understand—to upset international arrangements, and possibly plunge us into war—or worse, into dishonour. Those are the general principles which might be worked



out, and might be applied to modern days.

And the keynote is that of my fairy tale : "From every man according to his capacity ; to every man according to his needs."

A democratic Socialism, controlled by majority votes, guided by numbers can never succeed ; a truly aristocratic Socialism, controlled by duty, guided by wisdom, is the next step upwards in civilization.

## Fundamental Civic Rights and Duties

(The essence of ideas voiced by Dr. Annie Besant, with the addition of Article D contributed by Dr. George S. Arundale)

(A) Every citizen, human and sub-human, shall be represented, directly or indirectly, in governmental councils and assemblages, and his interests protected.

[The Right of Democracy. By "Proportional Representation," this Article could be accomplished, a method which with common electorates still ensures that every minority shall have a full percentage representation in all governmental councils, the Council Chamber thus becoming a true mirror of the Nation's every interest.]

(B) Every citizen shall have his say in Government to, and only to, the limits of his understanding and capacity to govern.

[The Aristocracy of the Wise fulfilled by Graded Franchise]

(C) Each citizen shall have the duty and the right to contribute to the welfare of the nation.

(D) Every citizen shall be recognized as an integral part of the State with due, simple, and dignified civic ceremonies at appropriate times.

(E) All persons in the Commonwealth shall have the right to free elementary practical education, to medical attention and care, and to self-supporting work, or, if unable to work for a living, to a minimum subsistence allowance, and such rights shall be enforceable *so soon as finances are available*, and due arrangements shall have been made by the competent authority.

(F) The liberty of a person, his dwelling and property are inviolable, and no person shall be deprived of liberty, nor dwelling, nor shall his property be entered, sequestered, or confiscated, save in accordance with law and by duly constituted Courts of Law.

(G) Freedom of conscience and the free profession and practice of religion are, subject to public order or morality, hereby guaranteed to every person.

(H) The right of free expression of opinion, as well as the right to assemble peaceably and without arms, and to form associations or unions, is hereby guaranteed for purposes not opposed to public order or morality, or the law relating to defamation.

(I) All persons shall have an equal right to the use of roads, Courts of Justice, and all other places of business or resort dedicated to the public, provided they do not disturb public order or disobey any lawful notice issued by a competent authority.

(J) All persons residing within the Commonwealth whether permanently or temporarily are equal before the Law, and no distinction of Court or Judge shall be made between one class of person and another with respect to similar legal matters or offences. Every man shall have the right to a trial by a Jury of his peers.

(K) There shall be no disqualification or disability on the ground only of sex, caste, race, or creed.



(L) Within this Constitution, each unit of government from Village Council or Panchayat upwards shall be self-contained and democratic in all that concerns only itself, the residuary powers to be transferred to the next higher unit, finally resting in the Commonwealth itself. A unit ceases to be so self-contained when its citizens make protest to a higher unit that their constitutional rights are being ignored.

[Dr. Besant's principle of de-centralization with the ultimate unit as the village Panchayat.

The word "democratic" implies that the executive of each unit shall be responsible to and elected as representatives of the people.

The word "self-contained" implies a return to the public ownership of land, each village controlling the land immediately around it.]

# A System of National Education

## AS ENVISAGED BY DR. BESANT

OUR method . . . is to classify each part of Education in . . . four departments, Physical, Emotional, Mental, and Spiritual. . .

We would divide up the life of a student into certain distinct parts :

### Up to 14 Years—

#### GENERAL EDUCATION

*Up to 5 years of age :* Training at Home during which the physical body is to be developed, and his emotions to be turned to the unselfish side instead of the selfish one.

We hold that the training, the nurture, the nourishing of the body is the chief thing for a young child.

*From 5 years to 7 :* A training in Primary school based on the child's desires, the child's curiosity, the child's questions, for thus you find what the child likes, what he wants to know, and along what lines his faculties lead him. To such schools children come very gladly . . . because they are going to a place where they are happy, and where, in that happiness, true education is possible.

*From 7 to 10 years :* The child should be in the Lower Secondary School.

*From 10 to 14* in the Higher Secondary. These seven years see the growth of the

emotional nature, the mind also developing but being dominated by emotion. From 10 years of age should come the training of the feelings, which is so vital for the future, so that the surging emotions which accompany and follow puberty may be directed and brought under control instead of poisoning the life. The moral teaching is directed to the developing of the virtues which make the good man and the good citizen. The physical education includes, for the individual in relation to his body, instruction in the physiology of sex—plant, animal, human—the individual and National need of Brahmacharya in student life, the danger of errors in the great transition from boyhood to manhood. The body to be trained in muscular strength, hardness, and athletics, before the danger-zone is entered. Indian exercises to be practised daily. Carpentry, basket-work and the use of tools to be practised. First Aid to be taught. In the relation to the outer world, the individual must learn his duty to the Motherland of making and keeping vigorous health. The self-control of true manliness. The training of the playground in co-operation, discipline, obedience, and the leadership of merit—all are important. From very childhood the eye, the ear, and the mind, is trained. Make the boy



a complete and useful citizen of the country, so that he begins to love the work he does, and one sees how in a few months the faculties develop surprisingly.

#### AFTER 14 YEARS—SPECIALIZATION

Through two years in

- (1) An Ordinary High School, with its Art, Science and Teachers' Training Division ;
- (2) Commercial High School
- (3) Technical High School
- (4) Agricultural High School

A year of University Preparatory Work.

Three years in the University, if the students are to go still further.

A requisite for advancement into collegiate grade—that the student should be shown how to do things which afterwards he will continue to study.

**Underprivileged Children** must go into special schools where they will be taught the elements of civilization, of decent living, and only when they have reached a suitable stage will they then go along with the others.

**Dr. Besant's Appeal** for support in this National Education work comes to us with peculiar poignancy in these days when her Schools in Adyar wherein her principles are being carried out are in such danger financially :

"I ask for your sympathy, for your co-operation to help on this work to bring up true and valued citizens, for the day when India shall be free, strong citizens of the future free India which will be one of the free Nations in the great Democracy that is in the future which lies before the girls and boys. Help us to make them able to bear the burdens and responsibilities of that freedom. Not only the boys but the girls need strength to bear the burdens and responsibilities and the courage to face those of the future, and they need wisdom to be guided to the right. For though to be

free is the grandest thing for any man or any Nation, yet with freedom comes responsibility, with power duty. These children will be the heirs to that power, and on us falls both the responsibility of winning that freedom for them, and of equipping them to appreciate and cherish it.

"You are asked to help for the sake of these millions, for the sake of that country, great in its past, to be greater still in its future. For the sake of these, give us your help in the education of India's children, and give Her worthy sons and daughters to raise Her up in the face of the world."

From *Problems of Reconstruction*

by Annie Besant

#### "REAL EDUCATION"

The President's newest book  
gives A Charter for Youth

#### THE REFINING FURNACE

"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 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."

—THE PRESIDENT-FOUNDER  
*Presidential Address, 1906*



# The Fortune-Hunter

## THE SPIRIT OF YOUTH AND HOW THEOSOPHY SATISFIES IT

[From the President's Note-Book]

What is ever the Spirit of Youth ?

The spirit of the Fortune-Hunter.

He seeks a Fortune for his body, for his emotions, for his mind, and for his dreams.

He comes whence Fortunes have lain about him, in a dream-land which is a real land.

He knows Fortunes may be had for the making.

He knows that the material for them is round about him here.

But how often does Youth make Fortunes ?

How often does not Youth desolately accept a pittance and live a life of drab reconciliation to dull futility ?

What, in general, are the Fortunes worth having ?

### *Physical Fortune :*

Health, or Happiness in Ill-Health, Poise.

A sense of Relative Health Values.

### *Emotional Fortune—Beauty :*

Poise, Reverence, Goodwill, Compassion.

The Dreaming of Dreams and the Seeing of Visions.

A Sense of Relative Emotional Values.

The Power of Ascending to great Heights.

### *Mental Fortune—Breadth :*

Poise, Understanding, Critical acuteness of perception. A Sense of Relative Thought Values. The Power of Unfettered Exploration. Accurate weighing, choosing, interpreting.

### *Intuitional Fortune—Depth :*

The Realization of larger Realities.

Intimations of the larger Consciousness.

The deeper Knowledge beyond Proof.

Supremely, the Fortune of *Great Becoming*, which, even as we move along our small ways, may be in process of conscious achievement.

"New Lamps for Old." Genius, Power, Enthusiasm, Dauntless Courage, for mediocrity and futility.

Theosophy draws in emphatic manner the curtain from the Future and shows us on our certain ways to Greatness, to Heroism, Genius, Power, Kingship.

These are inherent, and those who have the eyes to see can see in the Present the intimations of the Future. Those who have the ears to hear can hear the "finished" Symphony amidst the discordances of its becoming.

We can hasten time, or retard it.

What is the nature of the hastening process ?

The Cherishing in the Present of all intimations of the Future. Cultivating appreciation of the Beautiful, of the Great, of Genius, of Heroism.

### *The Cult of the Future :*

We can perceive the inherency of Splendour, even though embryonic, in the practically universal.

1. Appreciation of music, no less among the young than among the old.

2. Appreciation of Great Deeds.

3. Artistic Appreciation, until blunted by man's forgetfulness.

Such are the intimations, the faint dawnings, of man's real nature.

"Behold in the Face of the Child  
the Message for you"

—C. JINARAJADASA



# Worship—Play—Work

By C. Jinarajadasa<sup>1</sup>

A NATION is a cup or chalice into which God can pour Himself, to give Himself through the nation to the world. . . . A nation is as sacred a place of worship, of study, as a temple or a scripture.

How many of us are there who can sympathize, that is, "feel with," a sunset, or, standing before a mountain range or a waterfall, see visions? We do not know how to create ourselves again by the aid of these things, and the finest message of life passes us by. But when there is a Right Nation—that means Right Education, Right Occupation, Right Recreation—then there will be the right kind of play, and the day will come then when, with right worship, right play and right work, man will release the Divinity within him.

The American socialist, Debs . . . has said one of the finest things I know as to Brotherhood. "So long as there is a poorer class, I belong to it. So long as there is a criminal class I am of it. So long as there is one soul in jail, I am not free." That is our ideal of Brotherhood, and it is only as that kind of thought spreads within a nation, and all men, whether at the top or at the bottom of the nation, feel a sense of unity, that the nation can reveal its Divinity. We must release the Divinity within the individual by giving him every opportunity to work, to worship, and to play; we must release the Divinity in the nation by building up the sense of unity.

## The One Worker

There is a hidden organization of a nation . . . and it is always a spiritual

work. For, there is, when all is said and done, only one Worker. . . . If I am a good worker, I am for the time being a channel of that one Supreme and Ideal Worker. He knows how to work; He knows how to worship and how to play. The universe is His work; the universe is His worship; the universe is His Līlā or play. He has sent each to be born in a nation, He has given each an occupation. He has organized humanity into many nations. All that has a meaning, if only we understand. And what is the meaning? Its meaning is so to get together, so to understand the methods of His work, that we can organize the life within our nation in such a way that to work is to worship, and to play is to work, till each man will live a fulness of himself as he reveals the Divinity within him, and co-operates with all to reveal the Divinity in the nation.

## The One Builder

The only gospel for the noble man and woman of today [is] not to stand apart from a nation's life because, for the moment, it is full of fractiousness, because it is full of unpleasantness, but rather to look for the building of the nation by the Divine Worker, God Himself. What else can we do if our eyes are not blind and our hearts not dead, but throw ourselves, following our judgment, along whatever ways we think will rouse in us the highest enthusiasm, so as to become one with the life of the nation, to consecrate ourselves to the working of the Great Plan? . . .

## The Message of India

Whoso will understand these mysteries, and live in a spirit of idealism and sacrifice, shall come to discover that great wonder,

<sup>1</sup> Extracted from *Theosophy as the Basic Unity of National Life*.



which is Humanity, for the love of individual man leads to the love of the nation, and the love of the nation inevitably leads to the love of Humanity. . . .

Step by step, by the tasks which are given to him today, man can climb the great stairway to God, till he knows that he is himself the Worker and the Work, that the universe is an embodiment not only of God but of himself also, that in all time, in all space, there is One and One only, without a Second. To know God as yourself—God as the worker, God as the

injurer, God as the sufferer, God as the ruler, God as the subject—it is to discover these things that men have toiled and suffered ; it is to give this message that India still lives unto this day. Learn it, my brothers ; Muslim, Hindu, Parsi, Briton, it does not matter what you call yourselves. Within the borders of this ancient Motherland, you can discover all the wonders which God has for you, if you will train yourself to give yourself to the Nation, and through the Nation to all Mankind.

## Art—Revealer and Creator of Beauty

*BEAUTY is the expression of the One Life in all forms*

“Theosophy . . . sees Beauty as the Law of Manifestation, to which all objects should conform. Ugliness is against Nature, unnatural, intolerable.”

—DR. ANNIE BESANT

*BEAUTY is the revelation of Divinity*

“The flower-spangled meadows, the reaches of snow, the fire of the sun, the cool shade of the grove, are modes of His beauty ; He speaks in the highest flights of the sweetest poesy, in the stateliness of noblest prose, in the linked melody of exquisite symphonies, and the mighty harmonies of crashing chords. . . ‘I established this universe with a fragment of Myself, and I remain.’ ”

—DR. ANNIE BESANT

*BEAUTY is a dominant need of all Life*

“In the older world the Beautiful was placed on a level with the Good and the True, and the cult of Beauty made fair the common lives of men. . . . The sense of the Beautiful is a priceless part of the emotional nature, and is to it what Truth is to the Intellect and Goodness to the

Intuition. . . . Nature . . . with her myriad voices . . . preaches that Beauty is the essential condition of divine, and therefore of all perfect, work.”

—DR. ANNIE BESANT

\* \* \*

The Artist of the Future will

- I. Perceive Life's Hidden Beauty ;
- II. Reveal it for all men to see and worship ;
- III. Create new forms which Divinity can ensoul,  
*for the Artist is the Hand of God.*

### I. The Perception of Beauty

“Every one is an artist, because we all have in us the power to perceive beauty, though often humble people have the keenest perception of beauty, because their degrees come from simplicity of mind, from the soul, and not so much from the lower mind.”

—RUKMINI DEVI

“Looking at an exquisite flower . . . the Artist . . . can see far more than we ; he sees the many-sided thought of which the flower-form is only a facet ; he sees the ideal, and it is *that* which we ask him to show us.”

—DR. ANNIE BESANT



In a New World every child will have as his birthright surroundings of beauty and association with artists who will help to stimulate and awaken his perception of Beauty in all life. Every child will be taught that essential refinement and purity of character through which alone true Art can be unveiled. For those who cannot themselves yet create Beauty, it will be a sacred duty to give them beautiful surroundings, "for the fewer resources a man has within himself, the more means of outer enjoyment should be placed within his reach by Society" writes Dr. Besant.

## II. Revelation of Beauty

Having seen, having heard, having sensed the Divine Revelation as Beauty, the true artist must share, that he may stir in others his own exquisite rapture. This burning desire to share his wonder with the world will drive him on night and day, utterly self-regardless, and during the periods of his creation, especially should the artist be protected as he was in days of old when with a simple maintenance secured, "he worked at his leisure and carried out his artistic ideas without difficulty and without struggle." The artist must become one of humanity's most precious treasures, for through him we come nearer to our own Divinity.

"Rafael painted a woman with a child in her arms; we have seen many women carrying their infant sons. But the painter of the San Sisto Madonna saw the ideal Mother and the ideal Child, infinite tenderness and protection in the Mother, exquisite sweetness and candid simplicity in the Child. He saw not only mother and child, but Motherhood and Childhood, the eternal perfection of the Idea, and he painted it for the wonder and the love of every succeeding generation. And we blind ones can now see the Madonna and the Babe in every mother and child, and the whole world is fairer because Rafael lived and saw."

—DR. ANNIE BESANT

## III. The Creation of Beauty

But Art is not alone the revelation of the familiar. Life is ever seeking new forms in which it can express its wonder. The artist is literally a Creator, an Architect, a Weaver of new beauties. The Artist of the Future will know himself as not only the Visioner, the Revealer, but the Creator, and will constantly think of himself as one of the many hands of God that build and fashion His world of form.

In a New World the budding of the creative impulse, especially in the young, will be tended and cherished as a priceless asset for all. In a New World the artist-to-be will be understood and revered.

"If we can so identify our conception of sex as to include within it all creative acts, whatever their nature, then shall we realize that in fact we are all artists. . . An Artist is indeed one who can create, but we are all creators. God, the Father of us all, created the universe of which we are constituent elements, and endowed each one of us with His own glorious nature. . . Every one is an artist, and the sooner he recognizes the fact, the sooner will he become God. . .

"Through music, through singing, through deep and ardent longing, through painting, through modelling, through dancing, through the great qualities of Life such as Reverence and Compassion and the sense of Brotherhood, through service, through accuracy, through remembrance of the Real amidst the unreal, through courage, action, sacrifice; through every quality which is the essence of the individual let the Creative Urge flow and be sacrificed—become holy thereby."

—GEORGE S. ARUNDALE

## A Prophecy

Decades back Dr. Besant prophesied the coming of a new Theosophic impulse in Art, saying:



"Unless Theosophy can give a new inspiration to Art, it will have failed in part of its purpose; for Beauty is one of the most potent instruments for quickening evolution, and harmony, without which life cannot be happy, finds its natural expression in Art. Perfection in form must accompany Perfection in thought. . . . Art is unthinkable without Religion . . . with the lack of its inspiration Art has become imitative instead of creative. *The new Theosophic impulse will bring about a new blossoming of Art, and already its*

*fragrance is borne on the breeze blowing from the future."*

\* \* \*

"Through Art and Beauty, earth will come near to heaven. When the Devas descend to earth, they come with music, with colour, with light, with flowers and with incense. We must bring to earth something of the spirit, the atmosphere of the Devas. Without the essential culture which is the spirit of this land [India] there can never be happiness anywhere."

—RUKMINI DEVI

## The Call of the Symbols

"Each symbol," writes the President in *The Lotus Fire*, "is not only part of this universal world-wide and world-permeating bulwark, but it is also in very truth an Oriflamme which the Yogi may carry before him as he seeks to place his Yoga at the service of a distracted world."

"It is to a new world that the Yogi must call in the spirit of each of these symbols separately, and all of them together as a mighty Unity. It must be very clearly understood that the service of the world demands that these great, though only relative, Ultimates must be brought into increasingly close proximity to the conditions obtaining at any particular time. The symbols are for use as well as for contemplation. They are to be foci for Power and Wisdom and Glory, no less than symbols of fundamental Realities."

"I can see the Yogis who belong to this particular form of Yoga using each symbol as a kind of burning-glass into which the mighty forces of the Real converge that they may issue forth as means wherewith to burn away all weeds of wrong so that the flowers of right may have Freedom in which to grow."

"I hear the Yogis of this form of Yoga sending forth their Call through symbol after symbol :

*"I call the New World in the Conceiving of the Point, and the New World hears the Call and awakens."*

*"I establish the Cradle of the New World in the spirit of the Web that is the Womb."*

*"I invoke the Line which measures the splendours of the New World."*

*"I endow the New World with its mighty Individuality in the magic of the Circle."*

*"I impress upon the New World the Sign-Manual of its Purpose, the Holy Cross."*

*"I send forth the New World on its Svastika Way."*

*"I lead the New World to its Flowerdom in Lotus Fire."*

*"And its flowering gives to Life a new perfume, a new melody, a new colour, a new form."*

*"Another Point is born into Divine Self-Consciousness. . . ."*



"I hear a Call which seems almost more incisive, more compelling, more direct, more, perhaps, directed to the awakening of the world's fundamental needs in such times as these :

*"I call the world to Remembrance of its Divinity.*

*"I call the world to Remembrance of its Divine Motherhood.*

*"I call the world to Remembrance of its Divine Stature.*

*"I call the world to Remembrance of its Divine Brotherhood.*

*"I call the world to Remembrance of its Divine Purpose.*

*"I call the world to Remembrance of its Divine Way.*

*"I call the world to Remembrance of its Divine Glory.*

"Each of these seems to be a vibrant mantra which, as it were, thrills the world into synchronization with its sound, colour, form, pattern. Indeed, I feel that anyone to whom this form of Yoga is utterly congenial could use these sentences as a daily

invocation to the world for Self-Remembrance. There may be either an utterance of them all together, or each may be used, sent forth, as occasion and place may seem to demand."

"AGAIN WE MEET under the terrible clouds of war, which shut out the world from the Sun which ever shines undimmed in the blue vault of heaven. Nor do those War-clouds show any signs of passing away, nor is there any loosening in the death-grip of the wrestling Nations. But in spite of the destruction wrought, and of the ever-increasing burdens entailed by the prolongation of the strife, we, who believe that the destinies of mankind are guided by the highest wisdom to the noblest end, cannot but remain secure in that strong faith, and we wait patiently through the long night for the breaking of the Day."

—ANNIE BESANT (Convention, 1916)

"Ah! If your eyes were opened, you might see such a vista of potential blessings to yourselves and mankind lying in the germ of the present hour's effort, as would fire with joy and zeal your souls!"

—THE MASTER K. H.

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