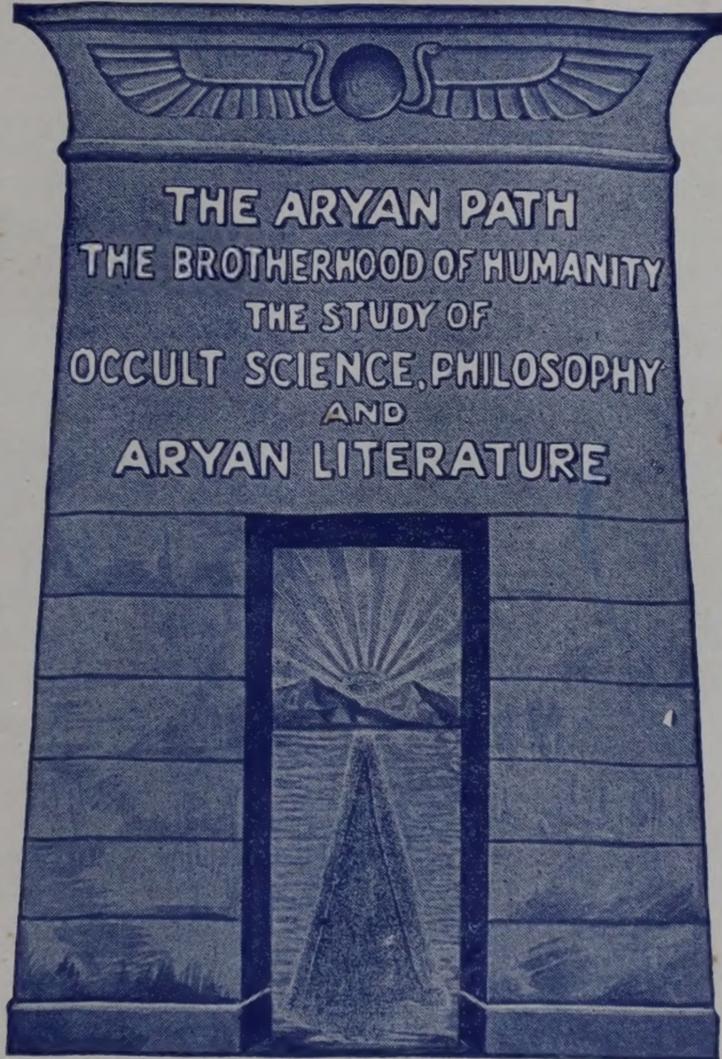




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XVI No. 10

August 17, 1946

Men cannot all be Occultists, but they can all be Theosophists...the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also,—he who preaches the gospel of good-will, teaches Theosophy.

—H. P. BLAVATSKY

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th August 1946.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1946.

VOL. XVI. No. 10

THE BIRTH-DAY ELEVENTH OF AUGUST

Those who have been graced by the Power of Wisdom-Compassion which streamed forth in the Teachings of H. P. Blavatsky will remember the 11th of August—for them the Natal Day. On this day in 1831 was born the body in which the Light Eternal was to be focussed for the benefit of humankind, without any distinctions whatever.

Few in history have been so grossly misunderstood, scoffed at, abused, insulted, as was H. P. Blavatsky. Strength radiated from every pore of her body as it radiates from every page she wrote. The strength of courage slapped the face of sacrilege, the force of knowledge bombarded false learning, the power of truth exposed the errors of darkness. This courage which attacked and demolished made her many enemies. They were not humble enough, not persevering enough, to seek the meaning underlying her iconoclasm. The slap which could have awakened them to abjure the debauchery of sacrilege, to shake off the glamour of false learning, to overcome the darkness of human frailty and human foibles, was not utilised.

Only a few saw behind her strength the Devotion and the Sacrifice which were the ruling powers of her heart. But even among these there were those who were too glamoured by the babel of the world to withstand the onslaught on H. P. B. and the ridicule showered on her. The faith and the intuition of the very few survived these and they have thanked the Sublime Powers that be for the gain which has accrued to them.

This phenomenon did not occur only during 1871-1891, the period of her active work which saw the fulfilment of her mission. Its manifestation

continues even today. H. P. B. is a Living Power. She is enshrined in her Message, Exoteric and Esoteric. Even today that Message slaps the sacrilegious, bombards the professors of false learning, exposes the darkness which works such havoc in the brain and the blood of man. She shines in and through her books and her articles. Their light reveals the darkness and the falsehood in every department of life, while she radiates the True.

The prophetic vision of H. P. Blavatsky recognized in advance that opposition and enmity would be encountered. In the Preface to the first volume of her very first book, *Isis Unveiled*, she wrote :—

Our work, then, is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology. To show that we do not at all conceal from ourselves the gravity of our undertaking, we may say in advance that it would not be strange if the following classes should array themselves against us :

The Christians, who will see that we question the evidences of the genuineness of their faith.

The Scientists, who will find their pretensions placed in the same bundle with those of the Roman Catholic Church for infallibility, and, in certain particulars, the sages and philosophers of the ancient world classed higher than they.

Pseudo-Scientists will, of course, denounce us furiously.

Broad Churchmen and Freethinkers will find that we do not accept what they do, but demand the recognition of the whole truth.

Men of letters and various *authorities*, who hide their real belief in deference to popular prejudices.

The mercenaries and parasites of the Press, who prostitute its more than royal power, and dishonour a

noble profession, will find it easy to mock at things too wonderful for them to understand; for to them the price of a paragraph is more than the value of sincerity. From many will come honest criticism; from many—cant. But we look to the future.

Four were the main fronts on which H. P. Blavatsky attacked the enemy of Truth. The religious front, whereon orthodoxy, superstition, perverted faith and soul-exploitation had entrenched themselves. The educational front, on which minds were being despoiled and materialized and the voice of the heart was being silenced. The social front, on which ethics and morality were shallow and hollow. Finally, on the field of corporate action, where political factions were dreaming insane dreams, enslaving human hands and exploiting human labour.

But H. P. B. was not merely iconoclastic. She did not come to destroy; nor did she attack to leave behind a wreck of desolation. Her offensives were, in reality, a secondary manifestation. She aspired to define and to describe the Verities the knowledge of which would bring peace to the mind and enlightenment to the heart. In the process of construction she found it necessary, as did Jesus, Gautama, Krishna before her, to clear away the debris of false beliefs and untrue ways of living and thus found ranged against herself the enemies she named in the above quotation.

She did not fight four separated enemies, though, between the officers and the ranks of the four, differences of opinion existed. These four even today look to us like four distinct foes. Because of the principle that falsehood does not agree with falsehood while truth agrees with truth, the ranks of theologians and educationists, social reformers and politicians, philosophers and scientists, were in disarray. But all these groups joined forces to defy and try to demolish H. P. B. who warred on what might be described as Modern Knowledge. The day she struck the note that the religionists of the day were as much in the wrong as the scientists were in the dark, and that both along with philosophers and reformers were blind ones trying to lead the blind, everyone shouted down H. P. B.'s endeavour to show that Truth, ancient and immemorial, was living and

vital in the 19th century as it had been for millennia.

On the religious front, H. P. B. spoke of the Common Source of Wisdom, asserting that every religion had truth at its source but was enveloped in falsehood, superstition and absurd illogical claims to uniqueness in one shape or another. She upheld the old teachings that religions ought to unite man to man, and that whatever, in any creed, tended towards separating people was to be reckoned as irreligion. Further, she taught that Religion must be a Way of Life, Soul-life, and that every man should become a priest unto himself, among whose duties to himself was to find the hidden within the apparent, the mystic within the material, the soul within the form which that soul built. Priests and purohits, theologians and pundits, materialistic scientists and speculative philosophers, and so-called free-thinkers and rationalists quickly arrayed themselves against her.

To answer them all she exposed the irrational explanations of the science of the day, acknowledging that the scientist's agnosticism and disbelief in the Occult were not so bad as the blind belief of the followers of sects and creeds. Against the agnosticism of science she upheld the Gnosis of Occultism. Denying the possibility of miracle and advancing the view that the age of miracles had never existed, she taught that modern science knew very little, theorized about many things, and that, compared to what it had discovered, there were many more surprises in store.

To educational, social and political reformers she spoke of their wrong basis in philosophy. First, last and all the time, she pointed to the unity in and of Nature; to the Law which incessantly worked to restore broken harmony; and, thanking modern science for preaching that Law of cause and effect in the material world, asserted that It worked as rigidly and methodically in the moral world. From the underlying Unity sustained by Law, she derived the doctrine of Universal Brotherhood, not only an ideal to be talked about but a fact to be practised in daily life. The rich in coin, those who occupied the seats of power, and the exploiters of the bodies, the minds, the

souls of men, and their kind, were up in arms against H. P. B. And when to the fundamental tenet of Unity and Universal Brotherhood she added the teaching of Reincarnation which convincingly explained the existing differences in the human kingdom, she drew further ridicule on her devoted head. While, on the one hand, the capitalistic class opposed her for championing the cause of the poor, the oppressed and the exploited, the awakening masses of Labour, on the other hand, thought her ignorant, misunderstanding her reference to "the insane dreams of Socialism and Communism" and her declaration that Jesus Christ and Gautama Buddha were real Socialists.

The charge of illogical idealism, of gross inconsistency, of blowing hot and cold at the same time, etc., were levelled against her. For the student of Theosophical history it is necessary to learn that while H. P. B. unjustly was personally attacked, scoffed at and ridiculed, her Teachings, the fundamentals of her philosophy, the propositions of her psychology, her socio-political ideas, her educational principles and ideals, have not been falsified. The second thing which the Theosophical student of the present generation has to note is that even today H. P. B.'s teachings have not gained acknowledgment. Her Theosophy has influenced the race-mind; her prophecy that the materialism of science would receive a death-blow ere the 19th century was over was fulfilled; her prediction that France, England and Europe generally would shortly face "a cataclysm which her [their] own cycle of racial *Karma* has led her [them] to" is coming true before our own eyes; and so on. All the same, her Message remains to be more widely popularised. Men and women have to redeem themselves, not only from material exploitation from without, but from their own mental arrogance, sophistry and perversion. And this cannot be done until they recognize the existence of spiritual slavery and attempt

to remove the fetters of soul-bondage. The exploited masses and the exploiting classes are alike slaves—to their own egotism, conceit, greed and jealousy. Only those who have freed themselves from the tyranny of the Constant Enemy of Man, the Passion Army on the March, in the brain and blood, can breathe the air of real liberty. Militarization and industrialization have enhanced the might of nations and empires. But was not Oscar Wilde right when he said that "Democracy means simply the bludgeoning of the people by the people for the people," who have been made "cannon fodder" during this century? No, the old order has destroyed itself. That which will give place to the new awaits the work of human Reason, purified of lust and wrath and greed, of human Imagination which reflects the Heavenly Pattern, of human Labour which builds after that pattern. Men and women fettered by their own flesh and blood often try to fight tyranny; our own autocracy envisages autocracy all around us. Thus H. P. B. came to be misunderstood and maligned. She but claimed the freedom to follow Truth as she saw It, to preach Its grandeur and Its beauty which she perceived, leaving others, including her own pupils and followers, free to act freely.

A New Birth in Freedom will come to the race only when a sufficient number of men and women have passed through the travails and the pangs of the Second Birth. While the large bulk of Theosophical students study, preach and promulgate the Teachings of H. P. B., a few at least among them must practise her Occult Instructions and, through self-discipline, prepare themselves to be born again.

On this day of her body's birth let the devotee renew his vow to be single-eyed in aim and purpose and to continue his labour to fight his egotism and to spread the beneficence of Personal Altruism all around.

...if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World.

—H. P. BLAVATSKY

H. P. BLAVATSKY ON PRECIPITATION AND OTHER MATTERS

[This article is reprinted from *The Path* for March 1893, Vol. VII, pp. 381-385.—Eds.]

The following is the greater part of a letter written by H. P. Blavatsky some years ago at a time when, subsequent to the Psychological Research Society's Report on Theosophical phenomena, not only the public but fellow members of the Society were doubting her, doubting themselves, doubting the Adepts. Its publication now will throw upon her character a light not otherwise obtainable. Written to an intimate and old friend for his information and benefit, it bears all the indicia of being out of the heart from one old friend to another. Those who have faith in her and in the Masters behind her will gain benefit and knowledge from its perusal.

Now what you advise me to do, I have for the last three or four years attempted most seriously. Dozens of times I have declared that *I shall not* put the Masters any worldly questions or submit before Them family and other private matters, personal for the most part. I must have sent back to the writers dozens and dozens of letters addressed to the Masters, and many a time have I declared I will not ask Them so and so. Well, what was the consequence? People still worried me. "Please, do please, ask the Masters, only ask and tell Them and draw Their attention to" so-and-so. When I refused doing it — would come up and bother, or —, or someone else. Now it so happens that you do not seem to be aware of the occult law—to which even the Masters are subject Themselves—whenever an *intense desire* is concentrated on Their personalities: whenever the appeal comes from a man of even an average good morality, and all the desire is intense and sincere even in matters of trifles (and to Them what is *not* a trifle?): They are disturbed by it, and the desire takes a material form and would haunt Them (the word is ridiculous, but I know of no other) if They did not create an impassable barrier, an Akasic wall between that desire (or thought, or prayer) and so isolate

Themselves. The result of this extreme measure is that They find Themselves isolated at the same time from all those who willingly or unwillingly, consciously or otherwise, are made to come within the circle of that thought or desire. I do not know whether you will understand me; I hope you will. And finding Themselves cut off from *me*, for instance, many were the mistakes made and damages *realized* that could have been averted had They not often found Themselves *outside* the circle of theosophical events. Such is the case ever since...throwing Their names right and left, *poured in torrents* on the public, so to say, Their personalities, powers, and so on, until the world (the outsiders, not only Theosophists) *desecrated* Their names indeed from the North to the South Pole. Has not the Maha Chohan put His foot on that from the first? Has He not forbidden Mahatma K. H. to write to anyone? (Mr. — knows well all this.) And have not since then *waves* of supplications, torrents of desires and prayers poured unto Them? This is one of the *chief* reasons *why* Their names and personalities ought to have been kept *secret* and inviolable. They were desecrated in every possible way by believer and unbeliever, by the former when he would *critically* and from *his* worldly standpoint examine Them (the Beings beyond and outside every worldly if not human law!), and when the latter positively slandered, dirted, dragged Their names in the mud! O powers of heaven! what I have suffered—there are no words to express it. This is my chief, my greatest crime, for having brought Their personalities to public notice unwillingly, reluctantly, and forced into it by — and —.

Well, now to other things. You and the Theosophists have come to the conclusion that in every case where a message was found couched in words or sentiments *unworthy* of Mahatmas it was produced either by *elementals* or *my own falsification*. Believing the latter, no honest man or woman ought for one moment to permit *me*, such a FRAUD, to remain any longer in the Society. It is not a

piece of repentance and a promise that I shall do so no longer that you need, but to *kick me out*—if you really think so. You believe, you say, in the Masters, and at the same time you can credit the idea that *They* should permit or even know of it and still *use me!* Why, if *They* are the exalted Beings you rightly suppose *Them* to be, how could *They* permit or tolerate for one moment such a deception and fraud? Ah, poor Theosophists—little *you do* know the occult laws I see. And here ——— and others *are* right. Before you volunteer to serve the Masters you should *learn Their philosophy*, for otherwise you shall always sin grievously, though unconsciously and involuntarily, against *Them* and those who serve *Them*, *soul and body and spirit*. Do you suppose for one moment that what you write to me now I did not know for years? Do you think that any person even endowed with simple sagacity, let alone occult powers, could ever fail to perceive each time *suspicion* when there was one, especially when it generated in the minds of honest, sincere people, unaccustomed to and incapable of hypocrisy? It is just that which killed me, which tortured and broke my heart inch by inch for years, for I had to bear it *in silence* and had no right to explain things unless permitted by Masters, and *They commanded me to remain silent*. To find myself day after day facing those I loved and respected best between the two horns of the dilemma—either to appear cruel, selfish, unfeeling by refusing to satisfy their hearts' desire, or, by consenting to it, to run the chance (9 out of 10) that they shall immediately feel suspicions lurking in their minds, for the Master's answers and notes ("the red and blue spook-like messages," as ——— truly calls them) were *sure* in their eyes—again 9 times out of 10—to be of that spook character. Why? Was it *fraud*? *Certainly not*. Was it written by and produced by elementals? NEVER. It was delivered and the *physical* phenomena are produced by elementals used for the purpose, but what have they, those *senseless* beings, to do with the intelligent portions of the smallest and most foolish message? Simply this, as *this morning before the receipt of your letter*, at 6 o'clock, I was permitted and told by Master to make you understand at last—you—and all the

sincere, truly devoted Theosophists: *as you sow, so you will reap*. . . .

It is ALL YOU, Theosophists, who have dragged down in your minds the ideals of our MASTERS, you who have unconsciously and with the best of intentions and full sincerity of good purpose DESECRATED *Them* by thinking for one moment and believing that *THEY* would trouble *Themselves* with your business matters, sons to be born, daughters to be married, houses to be built, etc., etc. And yet, all those who have received such communications being nearly *all* sincere (those who were *not* have been dealt with according to other special laws), you had a *right*, knowing of the existence of Beings who you thought could easily help you, to seek help from *Them*, to address *Them*, once that a monotheist addresses his *personal* God, desecrating the GREAT UNKNOWN a million of times *above* the Masters—by asking Him (or IT) to help him with a good crop, to slay his enemy, and send him a son or daughter; and having such a right in the absolute sense, *They* could not spurn you off and refuse answering you, if not *Themselves*, then by ordering a Chela to satisfy the addressers to the best of his or hers [the chela's] ability. How many a time was I—no Mahatma—shocked and startled, burning with shame when shown notes from Chelas exhibiting mistakes in science, grammar, and thoughts expressed in such language that it perverted entirely the meaning originally intended, and having sometimes expressions that in Thibetan, Sanscrit, or any other Asiatic language had quite a different sense. As in one instance I will give.

In answer to Mr. ———'s letter referring to some apparent contradiction in *His*. The Chela who was made to precipitate Mahatma K. H.'s reply put, "I had to exercise all my *ingenuity* to reconcile the two things." Now the term "*ingenuity*" used for and meaning candor, fairness, an obsolete word in this sense and never used now, but one meaning this perfectly, as even I find in Webster, was misconstrued by Massey, Hume, and I believe even ——— to mean "*cunning*," "*cleverness*," "*acuteness*" to form a new combination so as to prove there was no contradiction. Hence: the Mahatma was made apparently to

confess most unblushingly to ingenuity, to using *craft* to reconcile things like an acute "tricky lawyer," etc., etc. Now had I been commissioned to write or precipitate the letter I would have translated the Master's thought by using the word "ingenuousness," "openness of heart, frankness, fairness, freedom from reserve and dissimulation," as Webster gives it, and opprobrium thrown on Mahatma K. H.'s character would have been avoided. It is not I who would have used "*carbolic acid*" instead of *carbonic acid*," etc. It is very rarely that Mahatma K. H. *dictated verbatim*, and when he did there remained the few sublime passages found in Mr. Sinnett's letters from Him. The rest—he would say—write so-and-so, and the Chela wrote often without knowing a word of English, as I am now made to write Hebrew and Greek and Latin, etc. Therefore the only thing I can be reproached with—a reproach I am ever ready to bear tho' I have not *deserved* it, having been simply the obedient and blind tool of our occult laws and regulations—is of having concealed that which the laws and regulations of my pledges did not permit me so far to reveal. I owned myself several times mistaken in policy, and now am punished for it with daily and hourly crucifixion.

Pick up stones, Theosophists; pick them up, brothers and kind sisters, and stone me to death with them for such mistakes.

Two or three times, perhaps more, letters were precipitated *in my presence* by a Chela who could not speak English and who took ideas and expressions out of my head. The phenomena in *truth* and *solemn reality* were greater at those times than ever. Yet they often appeared the most suspicious, and *I had to hold my tongue*, to see suspicion creeping into the minds of those I loved best and respected, unable to justify myself or say one word! What I suffered *Master alone knew*. Think only (a case with Solovioff's at —) I sick in my bed: a letter of his, *an old letter* received in London and torn up by me, *rematerialized* in my own sight, I looking at the thing. Five or six lines in the *Russian language* in Mahatma K. H.'s handwriting in blue, the words *taken from my head*, the letter old and crumpled travelling slowly *alone* (even I could not see the astral hand

of the Chela performing the operation) across the bed-room, then slipping into and among Solovioff's papers who was writing in the little drawing-room correcting my manuscript, Olcott standing closely by him and having just handled the papers, looking over them with Solovioff, the latter finding it, and like a flash I see in his head *in Russian* the thought "The old impostor (meaning Olcott) must have put it there!"—and such things by hundreds.

Well—this will do. I have told you the truth, the whole truth, and *nothing but the truth*, so far as I am allowed to give it. Many are the things I have *no* right to explain if *I had to be hung for it*. Now think for one moment. Suppose — receives an order from his Master to precipitate a letter to the — family, only a general idea being given to him about what he has to write. Paper and envelope are *materialized* before him, and he has only to form and shape the ideas into *his* English and precipitate them. What shall the result be? Why *his* English, his ethics and philosophy—his style all round. "A *fraud, a transparent FRAUD!*" people would cry out, and if any one happened to *see such a paper before him* or in his possession *after it was formed*, what should be the consequences?

Another instance—I cannot help it, it is so suggestive. A man, *now dead*, implored me for three days to ask Master's advice on some business matter, for he was going to become a bankrupt and dishonour his family. A *serious* thing. He gave me a letter for Master "to send on." I went into the back parlour and he went downstairs to wait for the answer.

Now to *send on* a letter two or three processes are used: (1) To put the envelope sealed on my forehead, and then, warning the Master to be ready for a communication, have the contents reflected by my brain carried off to His perception by the *current formed* by Him. This, if the letter is in a language I know; otherwise, if in an unknown tongue, (2) to unseal it, read it *physically* with my eyes, without understanding even the words, and *that which my eyes see* is carried off to Master's perception and reflected in it in His *own* language, after which, to be sure, no mistake is made. I have to burn the letter with

a stone I have (matches and common fire would never do), and the ashes caught by the current become more minute than atoms would be, and are *rematerialized* at any distance where Master was.

Well, I put the letter on the forehead *opened*, for it was in a language of which I know not one word, and when Master had seized its contents I was ordered to burn and send it on. It so happened that I had to go in my bed-room and get the stone there from a drawer it was locked in. That minute I was away, the addresser, impatient and anxious, had silently approached the door, entered the drawing-room, not seeing me there, and seen his own letter opened on the table. He was *horror-struck*, he told me later, *disgusted*, ready to commit suicide, for he was a bankrupt not only in fortune, but all his *hopes*, his *faith*, his heart's creed were crushed and gone. I returned, burnt the letter, and an hour after gave him the answer, also in his language. He read it with dull staring eyes, but thinking, as he told me, that if there were no Masters *I was* a Mahatma, did what he was told, and his fortune and honour were saved. Three days later he came to me and frankly told me all—did not conceal his doubts for the sake of *gratitude*, as others did—and was rewarded. By order of the Master I showed him *how* it was done and he understood it. Now had he not told me, and had his business gone wrong, *advice* notwithstanding, would not he have died believing me the *greatest impostor* on earth ?

So it goes.

It is my *heart's desire to be rid forever* of any phenomena but my own mental and personal communication with Masters. I shall no more have anything to do whatever with letters or phenomenal occurrences. This I swear on Masters' Holy Names, and may write a circular letter to that effect.

Please read the present to all, even to ———. FINIS all, and now Theosophists who will come and ask me to tell them so and so *from Masters*, may the Karma fall on their heads. I AM FREE. Master has just promised me this blessing !!

H. P. B.

THE SOCRATIC METHOD AND THEOSOBY

The Churches in England are all planning more propaganda and expenditure for religious education, and to the extent that they recognize that a purely materialistic education is not enough, and provided the definition of "religious education" is left open, what they say is good. Two articles reprinted in *Staples Digest*, Spring 1946, are typical. "Can We Leave It to the Children? Training in Christianity" by the Headmaster of Harrow School points out that the now popular idea, based on the Platonic method, of letting children find and work out their beliefs for themselves is not sufficient in itself. In ordinary education a certain substratum of knowledge has to be shown to the pupil as a working basis, otherwise the wastage of time for the knowledge and understanding acquired is excessive. It is inefficient to try to work out "from scratch" the principles of addition, subtraction, etc., without outside help. Fresh problems can be brought up by the teacher, and carefully chosen questions help to set the pupil's mind working on its own. So with the faith and morality that one acquires. There must be the fine balance between following the teaching and authority of those who know more, and thinking and choosing for oneself. The other point he makes is that the child's mind is so plastic that if the parents cannot be bothered to fix upon it right religious ideas and morality, they are liable later on to find it filled with all kinds of "scribblings" from chance influences, often undesirable.

The second article "Meaninglessness Versus Belief" by the Canon of Westminster speaks of the spiritual vacuum in the soul that leads to degradation through the loss of restraint on baser instincts, and instances the rise of Nazism out of the prevailing mood of futility in Germany. He quotes Archbishop Temple "Our need is a new integration of life. Religion, art, science, education, industry, commerce, finance, all these need to be brought into a unity as agents of a single purpose." He points out that the picture of Jesus accepted by nineteenth century Liberal

Protestantism, as simply an inspired Teacher of Ethics with nothing of the Divine, does not arouse reverence or give a purpose to life, and is not today accepted as satisfying. But alas! after these clear diagnoses of the soul-need, all that is offered, all indeed that can be offered by orthodox creedal Churches, are still the old Church doctrines viewed only in their dead letter sense and misinterpretations, that have never satisfied mankind truly: the illogicality of the Anthropomorphic God, the claim for a Unique Divine Incarnation that is contradicted by so many other records, the injustice of the Fall and the Atonement. The Church followers who search for Truth only in their own creeds and dogmas are like children trying to work out the answers entirely on their own. We may have to leave them to it, but students of Theosophy, who agree with them in recognizing the danger of this general feeling of the emptiness of life, should make sure their own beliefs are not also shibboleths. They should use the authoritative knowledge on which every and not one religion is based, as their Socrates to question and clarify the fundamental conceptions they hold. That is, they must go back again to the Wisdom Religion to check up their interpretations of it. Otherwise, however sincere, they will be in as poor a position to give genuine help as the Churchmen.

INSTINCT: A WITNESS TO THE SPIRIT

Dr. Alexander F. Skutch approached "The Naturalist's Dilemma" in *The Scientific Monthly* a few months ago with the reverence of the true scientist. The studies he reports have been with birds but he maintains that "the quest for spirit" is "attended by the same difficulties, whether it be sought in the universe as a whole or in some humble creature of our fields or woodland."

The spiritual element in each of us, in every living creature, appears to be derived from the same great source of spirituality; and the demonstration of the smallest part of spirit is attended by the same difficulties as surround the proof of the existence of the Supreme Spirit from which it flows. And being subject to the same difficulties, it has the same importance; for the parts bear witness to the existence of the whole.

This echoes Madame H. P. Blavatsky's statement in introducing her first monumental work—that as the drop bears witness to its source and makes the ocean comprehensible to one who has

not seen it, so Man-spirit proves God-Spirit. And in *The Secret Doctrine* she declares:—

There is but one indivisible Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds.

Mr. Skutch finds a mystery and a challenge in the marvellous nest-building facility of birds of different species. He does not find the explanation adequate that birds, and animals in general, are guided in their actions largely by instinct.

We have hastily pasted a label over the entire class of phenomena we strive to understand, and then find we cannot read the inscription on the label.

Science has moved appreciably nearer, since H. P. B.'s day, the unchanging explanations of Theosophy on many points, as she predicted. Dr. Skutch's theory has the merit of complete freedom from materialistic bias and is both interesting and suggestive.

Instincts, as we commonly conceive them, savour strongly of the Innate Ideas of Plato. May it not be that a bird, before escaping from the shell, was equipped with an idea of a nest, and a migration route, and what is and is not good to eat, and did not lose its knowledge upon hatching, as men forget when they are born? Had Plato been a bird-watcher, he would undoubtedly have found in the instincts of birds additional support for his theory of Innate Ideas.

To account for the occasional blunders that birds make, Dr. Skutch suggests that "perhaps birds, like men, forget what they knew in an earlier existence, only not so completely."

This must not be taken to mean that memory functions are the same in animals as in men. Man is a self-conscious intelligence which the animal is not.

How then account for instinct? Partly, doubtless, as the *memory* of the invisible lives of which every form is composed and which are used in form after form. Partly as the expression of the mentality latent in the animal. And the part played by nature spirits in the manipulation of natural forces and the evolution of forms and genera has also to be borne in mind. Most illuminating, however, is what H. P. B. writes of instinct as "the universal endowment of nature by the Spirit of the Deity itself," the divine spark manifesting in and evolving from the "automatic" reflex action in the lowest species to "instinctive" action in the higher.

This instinct of the animals, which act from the moment of their birth each in the confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of themselves unerringly—this instinct may, for the sake of exact definition, be termed automatic; but it must have, either within the animal which possesses it or *without*, something's or some one's *intelligence* to guide it.

THE MOCKING DEMON OF ILLUSION

MAYA AND MARA

We must divest ourselves of the illusions of the material life.—W. Q. Judge

The power that Nature has of deluding us is endless.—W. Q. Judge

Ignorance-Agnyana and Illusion-Maya are man's real foes. They may be compared to the generals of a large army commanding lust and wrath and greed, craving and temptation, sensuousness and sensuality, enmity and malice and jealousy, and many more.

The beginner who is learning to blend his mind and soul is told to shun ignorance and illusion. Both these have a dual aspect—there is abject ignorance and there is that knowledge which is worse than ignorance. There is abject Maya which sees the forms of matter as concrete realities. But there is also the knowledge that concrete things are in a continuous flux and that "we are such stuff as dreams are made on and our little life is rounded with a sleep" and yet we live as if this truth were never perceived, as if we were not going to die. This is the deeper kind of Maya.

The Man of flesh, or the Personal Man, is made up of Ignorance and Illusion: not to know our nature is ignorance but to view ourselves falsely is greater ignorance; to value the world as the Personal Man values it is to be illusioned but to value it as false knowledge, which is worse than ignorance, views it is the darker Maya.

The Man of Spirit, the Real Man, is made up of Wisdom and Reality. To be ignorant of this truth is bad; to deny the existence of spirit because of false knowledge is worse; to accept its existence as real and act against it is the worst. To acquire true knowledge of our own Self and self is good, to realise the abiding power of the former and to handle the ever shifting ephemerality which is the latter is better, to turn the transitory to advantage in service wherein the Light of Wisdom streams forth for all is the best.

The student enters the path of the higher life and becomes a neophyte by the fact of his having seen that within him abides some power which is eager to pour itself out in the service of all. The nature of that power and of the yearning for its

expressions is vague to his brain-intelligence. What control of the Personal Man means, and how the Light within should be made to shine forth in and as sacrifice—these are matters of conjecture and confusion. Ignorance and Illusion assume different meanings for him, more complex and subtle—but they do exist.

He is very often enveloped by undigested or misunderstood knowledge and he is unaware of this. The savage is blissful in his ignorance, the man aware of his ignorance seeks to acquire knowledge. The man satisfied with the world corresponds to the savage; the inquirer and seeker after Theosophy to the man who has awakened to his ignorance. Correspondentially there are two stages in the student's Theosophical career. First, he is blissfully ignorant of his real ignorance of the fact that his understanding of Karma, Reincarnation, Causation; Spirit, Soul, Body; Patience, Dispassion, the Higher Carelessness; Love, Charity, Compassion; Harmony, Rhythm, Adjustment; Shells, Elementaries, Elementals; etc., etc., is partial and limited. Therefore he goes wrong when he acts as if that understanding were complete and true. This is his Ignorance or Agnyana. But worse than this Ignorance is the faulty understanding of the science of the Soul, leading to dangerous applications which make him stray away from the Path of Adeptship to that of mediumship.

The neophyte's partial knowledge has to unfold correctly and should not be allowed to be deflected. As he passes on from the study-practice of the exoteric to that of the Esoteric, he faces the Maya peculiar to his stage of Evolution—the Warrior-Soul on trial face to face with the psychic world. All life is probationary but that of the neophyte is peculiar to his stage. He is a Probationer in a more specific and special sense.

Born of this stage is the powerful Illusion or Maya, not of the Hall of Sorrow but of the Hall of Probationary Learning. Between the swapna

of the ordinary man and that of the neophyte in the Hall of *Probationary Learning* there is a fundamental difference. For the neophyte Maya assumes a new embodiment; it has become Mara—"personified temptation." Maya is no more the darkness of ignorance; it is Mara from whose jewel a light shines, bewitching the senses and blinding the mind. In the Hall of Probationary Learning the neophyte beholds its perfidious beauty, is caught in its deceptive light and unless he flees from it he is well-nigh doomed. Linger- ing in that Hall he weaves for himself his Dark Garments of Illusion.

To the neophyte everything must appear different. To the ignorant the sun rises in the East and sets in the West, to the astronomer the sun does not move from the East to the West; similarly to the ordinary man other people's words and acts, strifes and longings, are concrete realities; to the neophyte they are different, because of his Theosophical knowledge, which includes the doctrine of illusion. But the neophyte's understanding of those words and acts, those strifes and longings, is still not correctly evaluated because the glamour of the personal has deepened. To what extent the glamour leads him astray he can know only when he has freed himself from the subtle life of the subtle senses.

How many Probationers have taught themselves to look upon the *objective* world as the Hall of Probationary Learning, corresponding to *swapna*? How many of them do not continue to live in and with the senses instead of as Egos made up of Wisdom and Light? Have they fled from the Hall of Probationary Learning? Not so, when they are constantly stepping the senses in the subtle essences of the sensuous world.

The neophyte's evaluation of objects and events is different from that of the worldly man, but not necessarily wholly true. He has shunned worldly ignorance and materialistic illusion but has he averted his face from world deceptions? Has he learnt to mistrust his mental senses and his emotional urges? Has he sought out the Impersonal in the body of sensations? Herein we find an explanation of how so many failures in chelaship occur.

The neophyte lives in the Hall of Probationary

Learning but acts as if he were living in the Hall of Ignorance. He judges acts, events and phenomena of Nature looking at their superficialities. He so often overlooks that behind words are ideas, behind acts are motives, behind ideas and motives are desires and will. Outer acts result from the actor's imagination and ideation. We judge the act (even when we do not judge the actor) without adequate knowledge of the thought and feeling, motive and will, behind the act.

The waking world of material objects is the world of acts. It is the inner invisible world where thoughts, emotions, motives are. To evaluate objects while taking no cognisance of the inner world is to disregard a fundamental teaching about deeds and works. On this the *Gita* has to offer us certain principles. In judging acts, our own as other people's, these principles can and should be used as yard-sticks to measure with:

The Path of Action is obscure. (IV. 17)

Truth is obscured by that which is not true and therefore all creatures are led astray. (V. 15)

All human acts are involved in faults as the fire is wrapped in smoke. (XVIII. 48)

Every man is involuntarily urged to act by the qualities which spring from Nature. (III. 5)

All actions are effected by the qualities of Nature. (III. 27)

The qualities act only in the qualities. (III. 28)

Though the Gunas moving among themselves cause actions—moral, mental, verbal or otherwise, good or bad, the embodied Soul gets entangled in their currents and loses itself therein. The task of the neophyte is to attend to these three Gunas. Writes H. P. B. :—

The three *gunas* of "Prakriti"—the *Sattwa*, *Rajas* and *Tamas* (purity, passionate activity, and ignorance or darkness)—spun into a triple-stranded cord or "rope" pass through the seven, or rather six, human principles. It depends on the 5th—*Manas* or *Ahankara* the "I"—to thin the guna, "rope," into one thread—the *sattwa*; and thus by becoming one with the "unevolved evolver," win immortality or eternal conscious existence. Otherwise it will be again resolved into its *Mahabhutic* essence.

This is to be achieved by a patient, careful application of the teaching in the following verses of the *Gita* :—

All actions are effected by the qualities of nature. The man deluded by ignorance thinks, 'I am the actor.' But he, O strong-armed one ! who is acquainted with the nature of the two distinctions of cause and effect, knowing that the qualities act only in the qualities, and that the Self is distinct from them, is not attached in action. (III. 27-28)

To know the nature of causes as distinct from the nature of effects and to learn to generate right causes is the task to be essayed.

When we apply the truths implicit in these teachings to our own private acts or public works we gain courage and humility. When we perceive the deeds and events, personal or collective, with the aid of these teachings, we develop discrimination and mercy. Then only do we come upon the Eternal Man waiting behind the Impersonal forces of the Personal Man. Then only do we touch in experience the Uncreate in us, feel the Presence of the Uncreate in the Hall of Wisdom and become ready for the Second Birth.

THE KALI YUGA

[The following Editorial is reprinted from *The Path* for November 1894, Vol. IX, pp. 234-236.—EDS.]

A correspondent is confused on this subject from the statement in *What is Theosophy* by Mr. Old, that we are in the midst of the Iron or Black Age. Doubtless his sentence, which is on page 28 of the book, is misleading, because "kali" means "black," and hence it would seem that he meant we are now in the middle of Kali Yuga, but reading further it is seen that he refers only to the first part of the Age. Kali Yuga is in length 432,000 years according to the old Indian calculation, and we are now coming to the end of its first five thousand years, that preliminary period being reckoned from the death of Krishna. In passing, it may be justly thought that this five thousand year period is the origin of the idea of the Hebrews that the world is about that age, just as the Greeks in the time of Solon imagined that all things had to count from their former great cataclysm, but which the Egyptian priests showed to Solon was incorrect, for, as they said, "There had been many great cataclysms before that."

In the *Secret Doctrine* is to be found this: "The fourth sub-race was in Kali Yuga when destroyed." This is not amenable to objection on the ground that we who are not that race are in Kali, for each race goes through the various Ages for itself; hence the former races, both primary and sub-, go through all the four periods from the Golden to the Black.

It must follow from this, and such is the oldest teaching on the subject, that at one and the same time races may be on the earth running each for itself through one or other of the periods. Some might be in the Golden Age and others in the Black. At present it is admitted that the Aryans are in the Kali Age, but certain childlike races are not so. Within the present five thousand year period we know that races have absolutely finished their Kali Yuga and gone out of existence. This happened to that which ruled a part of the American continent, and hence for them in particular their Kali Yuga must have begun earlier than ours did. The Hottentots also disappeared during our memory. This method of considering the subject will clear it up, leaving only to be settled for each race the period which they are in, or the beginning and ending of it. And, as said, for the Aryans the great Kali Yuga began five thousand (odd) years ago.

To find out when the great Kali Yuga for the major race including all its sub-races began would be impossible, as there are no means, and H. P. B., the only one for the present who had access to those who held the records, said precise figures on those heads would not be given out. But she and also those behind her who gave her so much information laid it down, as in accord with the philosophy of nature given out, that a division into four was the order for evolution in respect to the life of races, and hence that each great race, whatever its number in the whole seven, would be compelled to go through the four periods from the Satya to Kali, while at the same time the minor races had the same division, only that each part would be shorter than those pertaining to the great race as a whole. For that reason it seems plain that the figures for the various Ages (or Yugas) are only such as relate to and govern the sub- or minor races.

The overlapping of races as to their particular Yuga (or Age) can be easily seen in history. When the whites came to America the Indians were in their stone age in some places, using stone hammers, spears, knives, and arrows. Even in cultured South America the priests used stone knives for use at the sacrifices. We, however, had gone far beyond that. The red Indian of North America would have remained wholly in the stone age had we not altered it to some extent while we proceeded as instruments for his annihilation. Therefore in our own period we have examples of two races being in different Ages while living at the same time on the globe.

The foregoing is the general scheme outlined in the *Secret Doctrine*, where there are numerous pages showing that when a new race, whether a sub or a major one, comes in it does so while many of the old race still exist, the one gradually rising in development while the other falls. They shade into one another as night does into day, until at last either night or day predominates. This period of shading is allowed for in regard to the Ages, and in the Brahmanical calculation we find that they add twilights and dawns, since preceding a new Age there must be the dawn, as following it will come the twilight. The twilight of the one will be the dawn of the other.

Using the Zodiac for the purpose of considering the question of the Ages, we find that, roughly speaking, the time taken by the sun to go round the whole circle is 25,800 years, as shown by the retrograde movement of the equinoctial points. This is the type for the yearly circle, which makes the four seasons and the four seasons in their turn symbolize the four Ages. Their length will be in proportion to the greater swing of the sun. Among the seasons the winter corresponds to the Kali Age, for then all is turned hard and cold, just as in the Black Age, the light of the Spiritual Sun being dimmed, the hardness and coldness of materiality appear in the moral life. Now if the sidereal period be divided by four, we have the figures 6450 years, or the five-thousand-year period with the requisite twilight or dawn added. And it was

taught by the Egyptians that with every quarter of the circle of the Sun's great path there were changes caused physically by the alteration of the poles, and spiritually there must be changes due to the inner development of the human race as an entirety. While the materialistic philosopher thinks the changes would be due to the movement of the poles, the teaching from the Lodge is that the spiritual inner changes cause the physical ones through the appropriate means; in this case those means are in the movements of the great heavenly bodies. This is because the whole Cosmos is on the same grand plan, with all its parts working together, each in its own way.

For the present, students will have to be satisfied with the general statement that we are in Kali Yuga. The characteristics of the present time show it clearly enough, for while physical civilization is high the spiritual side of it is low and dark, and selfishness is the prevailing order. None of us can really pretend to know more than this, for while we have the Brahmanical calculation and the words of the *Secret Doctrine*, yet that is taking the word of another, plausible, of course, and also concordant with all other parts of the system, but still not of our own knowledge. The beginning of this Age and time of its ending are dark to us; but the general theory, sufficient for our present needs, is perfectly clear, and as good an assumption as any of those indulged in by science,—certainly better than the incredible ideas of the theologian. Of one thing we are getting more and more proof each day, and that is of the immense period during which man has been on the earth, and with that admitted all the great cyclic lengths given by the ancient and modern Theosophists of weight are entitled to credence.

We can also get great comfort from the theory given out at various times, that in Kali Yuga a small effort goes farther for results than the same when made in a better Age. In the other Ages the rates of all things are slower than in this; hence, evil now seems quick; but in the same way good is also much quicker in effect and reach than in a slower time.

THE THREEFOLD TASK

The policy adopted by the United Lodge of Theosophists, being derived from the Original Impulse given by the Founders of the Theosophical Movement, is based on the three objects of that Movement.

In actuality, there is only one fundamental object, the formation of a nucleus of Universal Brotherhood, without any distinction. The two other objects afford the means of building that nucleus on knowledge, not merely on sentiment.

All knowledge has to be acquired in two ways, by actual experience and—since man is a mental being—by recorded experience. Both are necessary.

Therefore the second object of the Theosophical Movement is the study of the fundamental truths recorded in all the ancient religions, philosophies and sciences—especially such of them as are more comprehensive and less distorted—and the recognition of the unanimous testimony which they give to the existence of a philosophical and scientific basis for Universal Brotherhood.

The investigation of the outer appearances of life, as in materialistic science, leads inevitably to the false conclusion that men and things are separate. So does the partial, and therefore imperfect, experimentation with the lower psychic planes. Only friction and the clash of interests can result from any separative outlook. How can Universal Brotherhood be practised except on the basis that there is One Self at the root of all life? In order to realise by actual experience that there is the One Self in all beings and things, One Law underlying all laws, One Force at the root of all forces, search has to be made into the invisible side of nature, the world of causes. For this the latent inner vision and understanding have to be developed. Therefore the third object is the investigation of the unexplained laws, the hidden forces of nature, and the occult powers, psychic and spiritual, now latent in man.

In pursuance of these three objects, the work of any United Lodge of Theosophists is threefold, the deepening of this inner realization of the Self, the study and dissemination of the recorded philosophy, without distorting it, and the strengthening of the conviction of Universal Brotherhood, by making it a power in the theosophist's life.

In comparison with that work, everything else is a side issue, personalities, personal opinions and predilections, human brotherhoods, political reforms, social service, psychic research, mere intellectual study, and anything else, however worthy or attractive.

Following this ideal of Universal Brotherhood, the U. L. T. defines a Theosophist as one who is bound to no sect, religion, or specialised viewpoint, but who seeks for the basic truths in them all. He does not measure the value of his fellow beings by their race, creed, caste, condition, age, sex, or any other worldly distinction, but looks for the service to the Self to be rendered through each and all of them.

It is among Theosophical students with the knowledge of the philosophy as their background, that the nucleus of Universal Brotherhood can be most effectively fostered. Therefore the U. L. T. points out where the true unity among Theosophists lies. It does not rest on any formal organization, or on any feelings of emotional good-will, but on the common aim of building the nucleus of Brotherhood, the common purpose of unfolding the soul powers of understanding and compassion, and the study in common of the same recorded wisdom.

There are no restrictions and regulations in the furtherance of those objects, except those each one makes for himself. Each becomes of value as a student-server to the extent determined by himself. The Lodge offers a centre where all in sympathy with the Movement can begin to make themselves better able to teach and help, better able to work together as a unit that can be used by the great Founders of the Movement in Their work for humanity.

NATURAL SELECTION AS A POWER

Dr. Julian Huxley assails in the April *Fortnightly* the biologists, notably Professor Cuénot in France, who have, it seems, had the temerity to challenge the adequacy of Natural Selection to explain all the facts of adaptation and progressive evolution. Professor Cuénot admits he has no suggestion as to how his principle of "anti-chance" operates, yet he maintains that

everything in the Cosmos seems to have been arranged to permit the creation, the diversification and the perpetuation of life: it is incredible that mere chance should be capable of performing this triple function.

Theosophy agrees with the finalists when they say

that the blind and automatic sifting action of Natural Selection, exerted as between random (chance) mutations, cannot possibly produce organs or structures with an obvious function, such as a bird's wing for flying, or a moth's pattern for concealment...or the evolution of land vertebrates from fish.

Dr. Huxley points triumphantly to the marvels achieved in recent years by artificial selection as exerted by man upon domestic animals and plants, but he goes too far, on his own showing of the opposition, when he declares it possible today to "assert without fear of contradiction, that the argument from improbability has lost whatever validity it once possessed." Scientists of Dr. Huxley's steel do not enter the lists against shadows. The intuition of Professor Cuénot and his fellow-scientists needs only to be buttressed by the facts the scientific philosophy of Theosophy supplies.

We do not minimise the "machinery of evolution which life actually has at its command, in the shape of Natural Selection." But we contend that Dr. Huxley is playing into his opponents' hands when, after assuming that "the improbability of a favourable mutation extending, *without selection*, to all the individuals in a species is a million to one,"—a very low estimate, he thinks—and that "with ten separate mutations, the improbability becomes astronomical" he adds:—

...yet we know that by artificial selection, man has been able to combine many times ten favourable muta-

tions to produce the fowls or horses or wheats he wants.

The "thousand million years" which Dr. Huxley allows the evolutionary process to have had at its disposal means nothing in the light of his own figures if Nature was left only to the process of slow weeding out of the unfit. That process is conceded by Madame Blavatsky to perpetuate useful variations and to effect a progressive improvement, by sorting out the *élite* of any stock, those who survive in the constant battle for life and the struggle with environmental conditions, to propagate the species and transmit their organic characteristics to their descendants. But such Natural Selection has no power to originate new species. She calls it "*as a Power... a pure myth.*"

It is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced. Of itself, "it" *can produce nothing*, and only operates on the rough material presented to "it." (*The Secret Doctrine*, II. 648)

The real question, she declares, is "what CAUSE—

combined with other secondary causes—produces the "variations" in the organisms themselves... Mere variability of type, apart from the supervisory presence of a quasi-intelligent impulse, is powerless to account for the stupendous complexities and marvels of the human body, for instance... Darwinism only meets Evolution at its midway point... when astral evolution has given place to the play of the ordinary physical forces." (*Ibid.*, pp. 648-9)

But even in this domain, she writes, "the subconscious workings of the *Dhyān-Chohanīc wisdom* are at the root of all the "ceaseless striving for perfection," though its influence is vastly modified by environmental factors.

The very fact that artificial selection has succeeded in bringing about spectacular results points surely to intelligent control of Natural Selection in producing such significant mutations as those cited by Professor Cuénot. Such controlled selection may well be involved in the process of "the creation of new species, departing sometimes very widely from the Parent stock," of which H. P. B. writes

...it is the "designers" [terrestrial spirits of Nature] who direct the new evolution by adding to, or depriving the species of certain appendages, either needed or becoming useless in the new environments. (*Ibid.*, II. 732)

IN THE LIGHT OF THEOSOPHY

THE NEW DAY IN INDIA

Our last month's notes in this column were penned on the 7th of June. Since then a step forward has been taken and the Constitution-making body will begin its work soon. We must look forward with confident hope to the emergence of a plan for a free and independent India, labouring not only for the betterment of its own teeming millions but also for contributing its share to the stabilization of the tottering civilization of Europe and lending a helping hand to the progress of the race as a whole.

* * *

Ideas rule the world. While elected Indians will be forging a new Constitution for their Motherland and while the popular elected Governments in the Provinces are engaged in constructive work and in combating famine and black marketeers, the important task of the near future, the tilling of the mental soil for right sowing, should not be neglected. The tendency of "educated" Indians to copy indiscriminately Occidental institutions, industrial and commercial, social and political, needs to be examined. Some detachment, *vairagya*, is necessary for this.

As an example—industrialization. It is obvious that this era will not permit India to revert to the idyllic life of ancient days, such as was, say, the colourful Gokula of Krishna. But in planning industries a further impoverishment of the already impoverished 700,000 villages may result, if that planning is to follow the pattern of large-scale industrialization of Western countries. Indian conditions will not respond to such planning without bringing about moral degradation. Apart from this, the truth should not be overlooked that the present pitiable state of Europe is due to industrialization and over-production, leading to competition and war. What kind of industrialization will transform 700,000 groups of hovels into smiling hamlets? The answer to this question must be found, and it will be, if the problem is kept in the forefront.

* * *

India's great leader, Gandhiji, is an ardent

lover of the poor; he has been planning for the uplift of the villages for some years past and has been attempting to develop a village mentality in the urban social servants. What is not realized as fully as it should be by most educated Indians, including many Congress Party reformers intent on serving their country, is the fundamental fact that the flourishing large-scale industries of the great countries of Europe and of the U. S. A. have not brought economic stability and peace, moral advancement or even bodily health to their populations.

* * *

No less a thinker and researcher than the late Alexis Carrel in his famous volume, *Man, the Unknown* (every Theosophical student should read this book with attention), has put forth this:—

We are unhappy. We degenerate morally and mentally. The groups and the nations in which industrial civilization has attained its highest development are precisely those which are becoming weaker, and whose return to barbarism is the most rapid. But they do not realize it. They are without protection against the hostile surroundings that science has built about them.

* * *

But what makes modern industrialization so obnoxious to the bodily, moral and mental health of humanity? The real reason is not locked up in the machine; and the root reason is not that man has become the slave of the machine. Why has the machine become a foe of man's soul, mind and body?

Man has been a thief of Nature these many centuries. He has been robbing Nature, most of the time unconsciously to himself. Men of modern knowledge have become men of gross living. The so-called high standard of living (which it seems to be the purpose of many to introduce in India) is poor in idealism, devoid of high thinking and of that simplicity which is necessary for the perception and the expression of Beauty. The invisible worlds of the Psyche and the Nous are not taken into account by the

moderns. Even the suffering of the last War has not awakened large numbers to the truth that their States have been the thieves of Nature. And now the recompense—poverty, disease and famine.

* * *

India is knit to the world. Intercourse and interdependence between the continents are peculiar features of our Kali-Yuga, the hard Iron Age: the soul and mind and body in man; the different castes and classes in a nation; the many countries of a continent; the lands and waters in the four quarters of the globe;—the many, which are but aspects of the One, are brought into intimacy so that the progress of man, the small Cosmos, and of the System, the great Cosmos, may proceed apace.

The Golden Age of Leisure has yielded place to the Iron Age of precipitancy. India lived in peace and prosperity, looking askance at the black world of sense-living—near and afar. But it has been different now for many long centuries. The give-and-take process of this cycle has its ills, but also it is rich in affording the race the means of quick progress. The danger which is upon the race springs from the curse of separateness. Integration achieved in the collective life of the people of the Earth would lead to rapid, harmonious and all-round growth. That integration has many aspects.

One of them is that which should subsist between man and machine. These two are not friends and brothers at present. The machine is looked upon as so much dead matter brought to intelligent function by human intelligence. As iron and bronze and steel and copper are not forms of dead matter but Forms of Life, each with its own specific intelligence, these, maltreated by men, retaliate after their own fashion, and one of the results is enslavement of human brawn and blood and brain by the mineral kingdom. The root of the evils of the modern system of industrialization is false knowledge about Nature and about Mind in and of Nature. India's Vedic Bards, Upanishadic Philosophers, Puranic story-writers, have emphasized the truth of the Living Nature most profoundly, so profoundly that the modern mind, made gross by modern knowledge,

looks askance at the truth and calls it a mythological fiction of old.

* * *

The hour is auspicious to apply the ancient truth to the modern problem of industrialization. During this month of August the Hindu world will celebrate the Birth of the Master Krishna. If there is any one particular teaching which the *Bhagavad-Gita* holds forth as supreme, it is about the Living Nature of the Cosmos. There is no dead matter. Krishna, as the One Life, is omnipresent and manifests intelligence as the Many. In a very telling manner the Master instructs us that unless the mortal recognizes the Power of the Wheel of Universal Nature and co-operates with Its Eternal Motion he will suffer death. But Immortality is his when the human mind co-operates with the mind in Nature—gives his best to It and receives for himself Its unimaginable Bounty.

Nourish the Gods, that the Gods may nourish you; thus mutually nourishing ye shall obtain the highest felicity.

He who enjoyeth what hath been given unto him by the Gods, and offereth not a portion unto them, is even as a thief.

Those who dress their food but for themselves eat the bread of sin.

The present world of machinery is one gigantic sphere of robbery. One class of men have had the upper hand in thieving for many decades; it is known as—the Capitalist Class. Now the other, so far the under-dog, is trying to be on the top; it is known as—the Labour Class. In Communist Russia this is supposed to have been accomplished, and many believe that there the Capitalist is no more and that all men are equal and enjoy liberty of life in free pursuit of happiness. But Russia has now shown herself ruthlessly imperialistic and capitalistic, and its red record should be an eye-opener to all Indians, especially to the youths who shout slogans without study.

India must establish a new way of Industrialization in which human hands, heads and hearts co-operate to serve Nature, the Living Mother. The mystical aspect of the Religion of Industrialization needs to be understood if slavery of men to the machine is to be abolished. Through acts of sacrifice—*Yagna*—using machines as utensils of the rites, India will receive from Her the Grace of Prosperity.

10th July 1946.

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

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