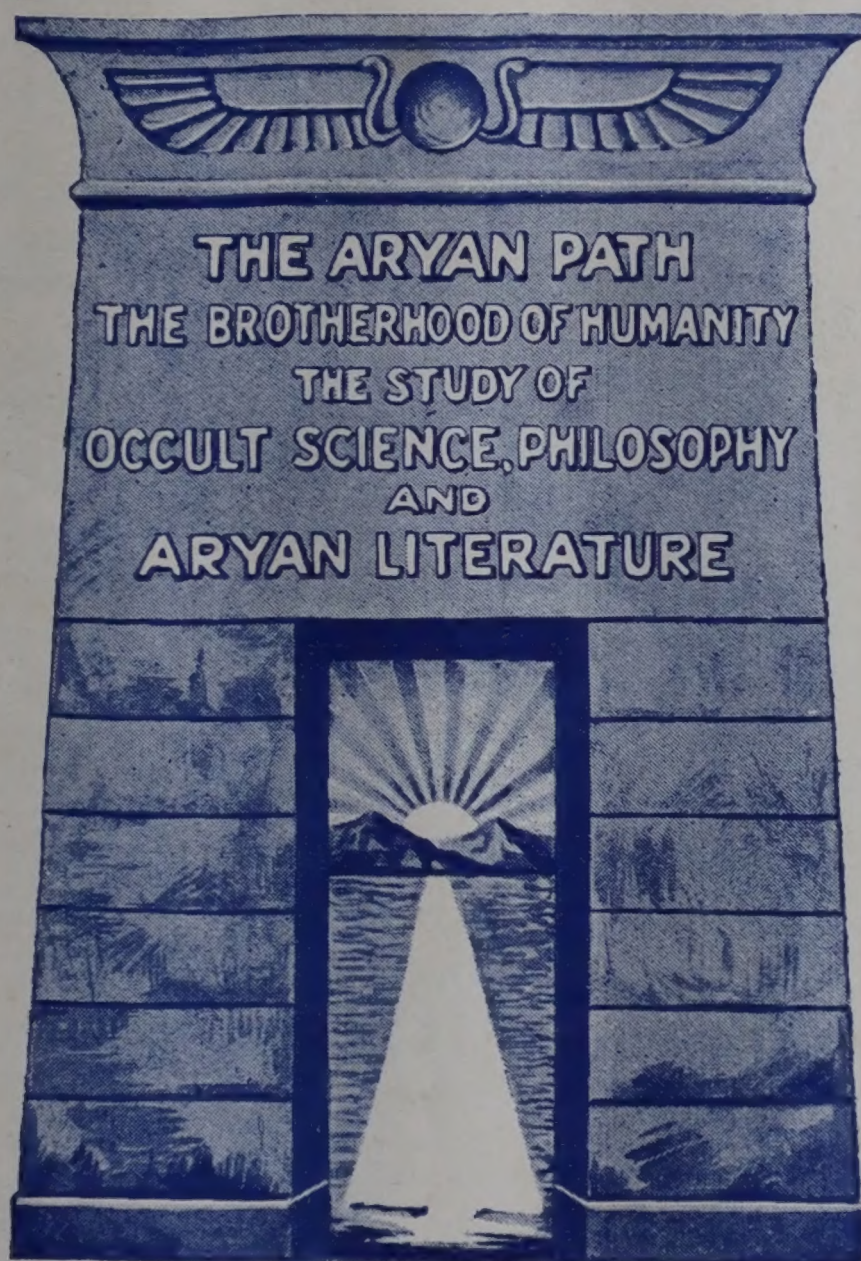




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XXV No. 7

May 17, 1955

As I do not always know just what ought to be done, I must stand on what Master says: "Do what you *can*, if you ever expect to see Them." This being true, and another Adept saying, "Follow the Path They and I show, but do not follow *my* path," why then, all we can do, whether great or small, is to do just what we can, each in his proper place. It is sure that if we have an immense devotion and do our best, the result will be right for Them and us, even though we would have done otherwise had we known more when we were standing on a course of action. A devoted Chela once said: "I do not mind all these efforts at explanation and all this trouble, for I always have found that that which was done in Master's name was right and came out right." What is done in those names is done without thought of self, and motive is the essential test.

—W. Q. JUDGE

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- (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 May 1955.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May 1955.

VOL. XXV. No. 7

SINCERITY AND PERSEVERANCE

ON THE PATH OF CHELASHIP

Sincerity is a needed virtue in the aspirant who aims at soul-progress. On the path of discipleship its potencies are many and powerful. Sincerity is resourceful. Without it an aspirant does not see his weaknesses, much less understand them with a view to overcoming them.

It is not an easy virtue-power to develop. In our civilization boastfulness is so common that everyone is able to boast of his sincerity. The diplomat and politician lie, sincerely! the popes and *purohits* humbug their votaries, sincerely! and so on. The result? Sincerity has become more and more rare in our civilization. The Theosophical student suffers from worldly "sincerity"—having come to Theosophy after being educated by worldly wisdom in worldly ways. When he resolves to live righteously, purely, unselfishly, he is often blind to his dishonesties, his falsehoods, his conceits. He would endeavour to overcome his defects were he to discern their existence. He is not insincere in his desire to progress, to seek the Gurus and to follow Them. He is ignorant that he is dishonest in mind, untruthful in speech, selfish in action. It is a strange mixture of sincerity and insincerity! Persistent in treading the path of discipleship as he understands it, sometimes in a bizarre manner, labouring and loving the ideal of the Path and the Life, at long last his perception opens and he sees what he never suspected, that he has been a mass of corruption. Repentance sets in.

What opens his perception? Study and application. Even service may be rendered to the Theosophical cause without inner soul sincerity. When self-examination is intelligently undertaken appli-

cation is eagerly sought. From the point of view of true discipleship, application is the apex of the triangle and study and service form the base. Application of knowledge to the mind, of virtue to the heart, of sacredness to deeds is impossible without sincerity.

Repentance for past blunders and perseverance in present effort go together. In fact they are the two wings which enable the aspirant to ascend to the world of the Spirit. The ascent is slow. Many a time the soul-bird is forced to descend by its own Karma and the powers of psychic gravity. Both its wings endeavour to check the descent and gain momentum to ascend once more.

Discipleship is a never-ending conflict, an eternal birth through eternal dying. Dryden translates Virgil, who has put this truth in words with a poet's intuition:—

The gates of hell are open night and day,
Smooth the descent, and easy is the way,
But to return and view the cheerful skies,
In this the mighty task and labour lies.

Sincerity and perseverance, then, form the real starting-point of the Inner Life. The Inner Soul exists for and in all men and women. But it does not live and work in all. It is born in the Heart of the mind and this is man's second birth. Knowledge of his past ignorance is fecundated by the sustaining graciousness of Theosophy and thus the death of dark ignorance takes place and the birth of the Soul as Perceiver, as Seeker, as Knower of the Light Supreme. On the path of discipleship this is a continuous process. Reincarnation is not only the return of the soul to the body again and

again. It is also the death of various body-powers and birth anew of an equal number of soul-powers.

For he who lives more lives than one
More deaths than one must die.

Repentance is likely to dwindle into emotionalism and sentimentality and then into despondency and despair. Such a process is born of self-pity, a subtle and debasing form of egotism. True repentance quickly points to the practice of sincerity. Let us not mourn that we were inadvertently insincere for months and years. Let us rejoice that at long last our eyes are opened. Real repentance is rooted in the strength of the higher nature—the Christos-Buddha nature. The Christ did not call the self-righteous and the cock-sure to repentance; he called sinners to repentance. The former are enveloped in ignorance of the foibles of the lower self, of the strength of the higher. Therefore enlightened repentance will not permit the aspirant to indulge in regrets for what he did in the past; his new-born sincerity will give to his perseverance a new outlook as well as a new insight. True repentance points out to the aspirant the mystery that is in every man, every woman, every child. This because of his deepening sincerity. Contemplation on the process which dispelled ignorance and brought to birth sincerity and also true repentance provokes humility and the spirit of forgiveness.

“Judge not, that ye be not judged” is a profound teaching of the science of Occultism. To judge justly is not to judge by appearances. We resented, and even now resent it, when others thought we were hypocritical, preaching what was not practised. We were ignorant of our insincerity. We did not see that we were dishonest. Therefore, one very tangible effect of our awakening to sincerity is a fresh evaluation of the teaching: “Judge not.” This implies that we should judge not by appearances. We do not know what another man is in reality; we see his surface appearance. The birth of sincerity which is accompanied by the spirit of forgiveness prepares us for the real Inner Life, living according to the Kingly Science, the Royal Knowledge, Raja-Yoga.

The first soul-faculty, which accompanies the birth of sincerity and strengthens the power of perseverance, is not to find fault. When we look at man-made beauty we are able to praise the power of man; it does not reveal the Beauty of Nature which is glorious. So also when we see with the eyes of our lower nature we very naturally find fault; when knowledge enables us to see with the eye of the Higher Nature we see compassion and truth hidden in every heart and every mind. This means Brotherhood—not abstract but the feeling “I am a brother to the sinner and the saint, the soldier and the sage, the thief and the murderer, the adulterer and the prostitute.” We now discern the mystery that is in everybody. We are learners in a new school of life and we learn by loving not only our brothers and sisters but really all creatures in the world, visible and invisible.

Sincerity and perseverance make for progress, through real repentance to enlightened peace.

“AGAINST VACCINATION AND VIVISECTION”

Theosophical Free Tract No. 27, “Against Vaccination and Vivisection,” dated March 21st, is available upon request from the United Lodge of Theosophists, Bombay. It combines the essential information given in *Tracts* Nos. 11 and 13, now out of print, against the practices of vaccination and vivisection, to which new and up-to-date material and news have been added.

H.P.B. wrote that “Theosophists are of necessity the friends of . . . all those who fight against . . . cruelty to animals,” and she herself wrote strongly against it. Readers of *THE THEOSOPHICAL MOVEMENT* can render a service to the cause of Theosophy as well as to our fellow men, not to speak of our younger brothers, the animal victims of man’s inhumanity, by helping in the dissemination of this *Free Tract*.

OUR HIGHEST DUTY

Of all the duties, the principal one is to acquire the knowledge of the supreme soul (the spirit); it is the first of all sciences, *for it alone confers on man immortality.*

—*Manu*, XII. 85

Are we then as spirit beings not immortal?

Two ideas have to be grasped in this connection. First, in essence, as rays of the Universal Soul, we are eternal, changeless, ever-existing, but as personalities we have to acquire immortality. Secondly, though as spiritual pilgrims we are immortal, we are not conscious of that immortality, and the goal of evolution, the aim of our long pilgrimage, is to live a *conscious* existence in Spirit.

H.P.B. explains in *The Key to Theosophy* that, for the terrestrial personality, immortality is conditional. She writes:—

Your spiritual "I" is immortal; but from your present self it can carry away into Eternity that only which has become worthy of immortality, namely, the aroma alone of the flower that has been mown by death.

From the above statement it becomes clear that our wish should be to live in such a way that all our acts will help to feed the spiritual "I" with that nectar of life, "Amrita's sweet waters"—the food which gives immortality. But the mere wish to live wisely, to think nobly, is not enough; we shall have to go about it scientifically. In the above quotation from the Code of Manu we are told that the acquirement of the knowledge of the Supreme Spirit is the first of all sciences. In the *Bhagavad-Gita* Krishna calls it the "Kingly Knowledge," the "Royal Mystery," the direct knowledge or spiritual perception of the Highest Self in us as being a ray of the Supreme Spirit, and thinking and acting from that basis. That true part of our nature is beyond the intellect; it cannot be known by a reasoning process, by the rationalization of the finite mind. To contact and have a glimpse of the "Eternal Man" we must first learn to put aside our emotions and intellectualism, use our intuition and "soar beyond illusions," endeavouring to raise our consciousness to the plane of the Real, the plane of the deathless Self.

Thus the first step is to turn within and practise

meditation, to seek communion with the inmost Self, trying to bring ourselves within the influence of its divine radiance. For we may recognize intellectually that we are immortal in essence, that "we are outwardly creatures of but a day, within we are eternal," but unless we get some kind of first-hand knowledge of the fact, a glimpse of the true Light within, we shall not gain the required confidence, certainty and faith to proceed in our quest of Self-Knowledge. Constant practice in meditation and devotion to the task we have undertaken become necessary. "The kingly science and the kingly mystery is devotion to and study of the light which comes from within." We have to provide the necessary conditions which will enable the inner Light to manifest. Through devotion we must strive to open ourselves to the eternal, identify ourselves more and more with the spiritual forces of life and then persevere in the practice to centre ourselves in the higher aspect of our being, not only at the time of meditation, but throughout the day. Mr. Judge has said:—

... every day and as often as you can, and on going to sleep and as you wake, think, think, think, on the truth that you are not body, brain, or astral man, but that you are THAT, and "THAT" is the Supreme Soul. (*Letters That Have Helped Me*, Indian ed., p. 125)

In this process of spiritual development, we need to exercise our will-power. And in proportion to our recognition and realization of the Higher Self, the spiritual Will is aroused and energized—that indomitable will of which Longfellow has written:—

The star of the unconquered will,
He rises in my breast,
Serene, and resolute, and still,
And calm, and self-possessed.

We need to affirm that we *are* the Immortal Man, to assume a firm position that our Higher Self is the only reality, and constantly direct our mind towards that truth. "Arouse, arouse in you the meaning of 'Thou art That.' Thou art the Self,"

wrote Mr. Judge (*Letters*, p. 136). And then cultivate dependence upon the Supreme Spirit, reliance upon the Higher Self.

Rely within yourself on your Higher Self always, and that gives strength, as the Self uses whom it will. (*Letters*, p. 139)

Give up in mind and heart all to the Self and you will find peace. (*Ibid.*, p. 138)

But we must not only turn towards the higher aspect of our being; simultaneously our attention must be directed to the purification and control of the lower self. Unless we deliberately work to overcome its animal passions and quiet the turbulent mind, we shall never succeed in separating ourselves from it.

...the man who has not first turned aside from his wickedness, who is not calm and subdued, or whose mind is not at rest, he can never obtain the Self, even by knowledge. (*Letters*, p. 36)

Our task thus becomes twofold: the cultivation of the higher nature or the development of intuition, and the purification, subjugation and control of the lower self. The obstructions that hide the vision of the Self within have to be removed: the shadows of the moving passions, the veil of egotism, the cobwebs of the lower mind. But once the link with the Higher Self has been established, the undertaking to subdue and conquer the animal man becomes less difficult, for the lower can be subdued only through the higher.

The goal of the "Kingly Mystery," says Mr. Crosbie, is "seeing and knowing and feeling and acting *universally*" (*The Friendly Philosopher*, p. 225). Turning within and dwelling even for a few minutes every day upon our Higher Self, lifting our consciousness even for a short moment to a higher plane of life, will give us not only inner peace and energization but will also enable us, through that experience, to look down upon the lower personal self, viewing its daily actions with impartiality, noticing its virtues and weaknesses, guiding it to think and act universally, for the Higher, urging it on to a life of "noble deeds, days

well-spent, years of holy striving." One of the great Masters once called such admonitions from above "whisperings of the Buddhi to the Manas." It is by such efflux and influx, aspiration and inspiration, that *Antaskarana*—the path or bridge between the immortal Higher Self and the lower personal self—is built, and man is drawn higher and nearer to the world of the Real, closer to the Heart of things. H.P.B. wrote in *The Theosophical Glossary*:—

It [*Antaskarana*] serves as a medium of communication between the two, and conveys from the Lower to the Higher Ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only elements of the evanescent *Personality* that survive death and time. It thus stands to reason that only that which is noble, spiritual and divine in man can testify in Eternity to his having lived.

One more thought on the subject: H.P.B. says in *Isis Unveiled* that "all who labour for the good of the race, forgetful of mean self," become immortal (I. 66); and *The Voice of the Silence* expresses the same idea: "To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child" (pp. 33-34). Devotion to the interests of others, the giving of ourselves in service of our fellow men, is the way to immortality, the way to the Great Immortals, whose consciousness or perception of Self, as the Self of all creatures, has no break in its continuity. They have attuned Their Hearts and Minds to the great mind and heart of all mankind. Out of "boundless pity and compassion for the world of deluded mortals" They have pledged Themselves to live and labour for suffering humanity throughout Eternity, to "remain unselfish till the endless end."

We have received in trust the gift of Theosophy—"the first of all sciences." We have been shown what our highest duty is, and we, too, can choose our way.

The questions before each human being are: Whom will ye serve? Will you serve the higher spiritual nature, or the body of flesh? WHOM CHOOSE YE THIS DAY? (*The Friendly Philosopher*, p. 225)

THE WALL OF JERICHO

The Book of Joshua in the Old Testament describes how, after the priests had walked around and around the beleaguered walled city of Jericho, blowing their trumpets and accompanied by the army, marching in silence, they gave a final blast upon them and the people simultaneously gave a mighty shout, whereupon "the wall fell down flat."

In recent years scientists in the parapsychological field have been playing a rôle similar to that of the trumpeting priests in laying determined siege to the walled city of Materialism. Several mighty blasts have recently been sounded which must have their cumulative effect. Dr. J. B. S. Haldane was quoted a few years ago as disbelieving that "telepathy need upset Materialism" (*The Literary Guide and Rationalist Review*, September 1947). Vain hope! As we commented in our November 1947 issue (Vol. XVIII, p. 14), "Materialism may ignore the implications of telepathy and precognition, as it has ignored the implications of hypnotism, but it cannot face them and survive."

The uncompromising stand of the 19th-century physicist, Baron von Helmholtz, was at least more realistic. He was quoted in the S.P.R. *Proceedings* of November 1940 as having stoutly declared:—

Neither the testimony of all the Fellows of the Royal Society nor even the evidence of my own senses could lead me to believe in the transmission of thoughts from one person to another independently of the recognized channels of sensation.

Dr. J. B. Rhine's *New World of the Mind* (1954), from which some remarkable cases of spontaneous telepathy were quoted in our pages in March 1955, has been followed by the publication of another significant volume, *Modern Experiments in Telepathy* by Dr. S. G. Soal, Senior Lecturer in Pure Mathematics in the University of London, and Mr. S. Bateman (Yale University Press, New Haven, Connecticut, U.S.A., and Faber and Faber, Ltd., London).

Dr. Soal early became interested in card-guessing tests as carried on at Duke University in Durham, North Carolina, U.S.A., and attempted to verify them in rigorously controlled laboratory tests in

England. His results were disappointing until "deflected hits" were taken into account. It was found that by more than one Percipient the card last turned down or the card ahead was being named in a statistically significant number of guesses. Guesses of the latter type, of course, introduced the factor of precognition, for which no materialistic theory could possibly account.

Manas (Los Angeles), which reviewed *Modern Experiments in Telepathy* in its January 26th issue, quoted at length from the authors' comments on the change in scholarly attitude since the early statistical experiments in telepathy were made. They write that "during the first three decades of the present century, the subject was considered hardly respectable in most academic circles." An academic man who persisted in telepathy experiments in the face of discouragement would be frowned upon.

His sanity might even be doubted. The general scientific opinion of the day insisted that telepathy was merely an exploded superstition, a thing decently buried, which it would be unwise to resurrect....

How were these circumspect and cautious professors to know that, before the half-century had turned, the mental climate would have so far changed that the Universities of Oxford, Cambridge, and London, would be conferring doctorates for theses on the paranormal? How could they guess that in a few years the Rockefeller Foundation, the Royal Institution, and the Fulbright Commission would be taking an active interest in promoting parapsychological studies or in acquainting the public with advances in this field?

They refer to "the important Waynflete Lectures at Oxford University (Eccles., 1953), and Dr. Thouless's Friday evening lecture at the Royal Institution" as having "only given expression at higher academic levels to the increasing attention which parapsychology has received from academic bodies." And they remark:—

It is no coincidence that those most sceptical of ESP research are almost invariably those who are least acquainted with the facts.

Manas concludes thus its review of this important work:—

So "those most sceptical of ESP research" are now having a more difficult time burying their heads deep enough in the sand of naïve materialism. With physicists, mathematicians, zoologists, and an increasing number of psychiatric researchers pondering the meaning of telepathy, the predictions of Drs. McDougall and Rhine seem likely of early fulfilment. Both these men have held that the psychological sciences would pass out of infancy only when the amassed evidence of centuries, in support of the view that the mind has powers and functions of its own, apart from physical causation, is recognized and adopted as a working assumption.

With this view of the two American parapsychologists Theosophy concurs. That the mind is not wholly dependent upon a brain has been repeatedly suggested in these pages as a working hypothesis of value for parapsychological research.

Dr. Soal revealed his own breadth of outlook by conceding in an article on "The Present Status of Telepathy" in *The Hibbert Journal* for April 1950 that spontaneous cases might "actually contain the clues to the psychic riddle if only we could learn how to think in the right way about them." Card-guessing experiments already had helped to confirm certain points suggested by such spontaneous cases as vivid impressions received at the time of the unexpected death of or serious accident to a distant friend or relative. One of these points was "that distance does not diminish the vividness of the telepathic impression," a fact to which Madame Blavatsky drew attention nearly 70 years ago.

Other Theosophical propositions which have appealed to one or another investigator in this field, many decades after their enunciation by Madame Blavatsky, are the Astral Light, rechristened by Dr. C. A. Mace "a 'substantial medium' capable of receiving and re-rendering 'patterns of events,'" and called by Prof. H. H. Price an Ether of persistent images, retaining "the *residua* of past experiences." But this "Ether of persistent images," however designated, needs to be recognized as not only Nature's "sensitive plate" but also as the medium of thought transference. As Mr. W. Q. Judge has put it:—

... the moment the thought takes shape in the brain it is pictured in this light, and from there is taken out

again by any other brain sensitive enough to receive it intact.

That idea, with the related one of the existence in man of inner senses capable of reading the records in the Astral Light, is recommended to the parapsychologists' consideration.

The Theosophical teaching that, although mind is not of a tangible nature, thoughts other than very fleeting, casual ones, which may be "still-born," do have a tangible existence and duration might also be a fruitful hypothesis for parapsychological research. *The Ocean of Theosophy* states that

... every thought combines instantly with one of the elemental forces of nature, becoming to that extent an entity which will endure in accordance with the strength of the thought as it leaves the brain, and all of these are inseparably connected with the being who evolved them. (2nd Indian ed., pp. 108-9)

Madame Blavatsky's note in *The Theosophist* of January 1882 (Vol. III, p. 100) on the influence of the *idée fixe* persisting long after the death of a monomaniac is suggestive. (See our August 1949 issue, Vol. XIX, p. 156.) For it clearly implies the responsibility of all for the type of thoughts with which they "people their current in space."

A factor very important in spontaneous thought transference and having a bearing even in the laboratory, on the greater success of certain Perceptants with some Agents than with others, is the relation, sympathetic or otherwise, between the sender and the receiver of the impression.

When two minds are sympathetically related, and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will; for since the mind is not of a tangible nature, that distance can divide it from the subject of its contemplation, it follows that the only difference that can exist between two minds is a difference of STATE. (*The Key to Theosophy*, 2nd Indian ed., p. 289)

M. Henri Bergson, when he became President of the S.P.R. in 1914, said that he was much impressed by the evidence for telepathy, but added that if it was a fact it probably occurred much

more commonly than was ordinarily supposed; presumably also it operated everywhere and always.

Theosophy would qualify the last phrase. The psychic faculties are latent in all men, beyond a doubt, but in this cycle they are not consciously manifest in all. *The Secret Doctrine* states that

there was a day when all that which in our modern times is regarded as phenomena...such as thought transference, clairvoyance, clairaudience, etc.; in short, all that which is called now "wonderful and abnormal"—all that and much more belonged to the senses and faculties common to all humanity. (I. 536-7)

Theosophy teaches, indeed, that communication between human beings, before the full awakening of their minds and the subsequent development of language, was through "thought-transference" at a low terrestrial level. (See *S.D.*, II. 198-9) But it also teaches that

spiritual and psychic *involution* proceeds on parallel lines with physical *evolution*; that the *inner* senses—innate in the first human races—atrophied during racial growth and the material development of the outer senses. (*S.D.*, II. 294)

To some extent telepathic communication or the communicating of ideas from mind to mind is going on all the time, however unconsciously or little noticed. How many times another speaks of what we have just had in mind, or we think of someone we have not seen or heard of for a long time, just before he appears or a letter from him is received!

It is doubtless well, considering the selfishness and irresponsibility of so large a number of individuals today, that the deliberate successful performance of telepathy "against obstacle and distance, is perfection of occult art," though Mr. Judge adds that "it will be known one day even to the common world." (*Vernal Blooms*, p. 169) A higher and more wide-spread morality is obviously a desideratum before that knowledge becomes common property.

Under cyclic law, however, the psychic faculties are reawakening, more rapidly in certain parts of the world than in others, and as belief in the possibility of their exercise spreads the process may well be accelerated. For it is proverbial that

"there are none so blind as those who will not see." It was suggested in *Theosophy* for February 1926:—

For many generations the educated people of the Western world have been steeped in materialistic thought, and have been taught from birth that telepathy and other supernormal powers are fictitious, mere superstition... Many a man has suffered from paralysis, deafness, or blindness, whose sole difficulty was a conviction that he could not walk, hear, or see, as the case might be. Granted that the human mind and will have powers apart from those functioning through the sense organs, what effect would such a negative suggestion have upon the possibility of their exercise?

The advance guard of present-day science could hardly demur to the statement in *The Secret Doctrine* that

to make of Science an integral *whole* necessitates, indeed, the study of spiritual and psychic, as well as physical Nature. Otherwise it will ever be like the anatomy of man, discussed of old by the profane from the point of view of his shell-side and in ignorance of the interior work. (I. 588)

Madame Blavatsky wrote specifically of telepathy in *The Key to Theosophy*:—

The time is not far distant when the World of Science will be forced to acknowledge that there exists as much interaction between one mind and another, no matter at what distance, as between one body and another in closest contact. (pp. 288-9)

The forward steps already taken by the parapsychologists justify the hope expressed by H.P.B. over 60 years ago

that materialistic science will amend its ways, and will gradually accept the esoteric teachings—if even at first divorced from their (to science) too metaphysical elements.

The prophecy made in *The Theosophist* of April 1881 (Vol. II, p. 154) seems to be in the process of fulfilment. There it was written:—

If we but wait with patience we shall see... occult phenomena... duly taken inside the domain of exact science, and men will be wiser.

It is hopeful that support is forthcoming for the parapsychologists' findings from the ranks of older scientific disciplines. Thus Dr. G. E. Hutchinson, Sterling Professor of Zoology at Yale University, has written an excellent introduction

to *Modern Experiments in Telepathy*, in which he calls for a fair hearing for its authors:—

The whole literature of parapsychology is disfigured by books and articles which are supposed to be critical evaluations, but which on examination turn out to be violent attacks by people who either have not read the works they are attacking or have wilfully misunderstood them....

The present writer...is convinced that Soal and Bateman withstand honest attack extremely well. Other more ingenious critics may, of course, discover loopholes; but until they do there would seem no alternative to acceptance save a blind agnosticism which would make the development of any empirical knowledge totally impossible.

In the *Hibbert Journal* article already mentioned, Dr. Soal expressed the belief that the mental climate was "probably more favourable to the admission of telepathy into the scheme of things than it has been at any time during the past hundred years." He ascribed this in part to modern physics having revealed the depth of our ignorance of the material universe. We would suggest also

the silent working on the race mind of the ideas set in motion by the modern restatement of Theosophy in the last quarter of the 19th century. But Dr. Soal's explanation is very interesting in the light of the prediction of Madame Blavatsky in *The Secret Doctrine* (1888) that between then and 1897 "there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow." (I. 612)

The large rent was indeed made by the discoveries of Roentgen, Becquerel, Marconi and Sir J. J. Thomson within the period named. And the rent made by them has since been made even greater. The blow was given but unfortunately, such is the strength of scientific preconceptions, Materialism lingers on. The "wall of Jericho" is taking an unconscionable time to fall. It is to be hoped that the trumpet blasts of the parapsychologists, supported by the shout of the people whom they are helping to save from soul-devouring Materialism, will bring it down in no long time.

FORGIVENESS

[Reprinted from *Theosophy*, Vol. XII, p. 266, for April 1924.—Eds.]

No being up to Brahma is quite free from illusion; therefore no being is *entirely* impersonal. No being is quite free from knowing itself as separate from others. If anyone were so free, if anyone felt his neighbour as himself, knew the ways of Karma perfectly, then under no possible circumstances could he ever be cognizant of that peculiarly bitter pang known as "a sense of injustice."

But what we have before us, is not to dream of what should be, but to take what we have in the way of a personality and force it as fast as may be in the *direction* of what should be.

But even to the strongest may come times when, through the knowing or unknowing acts of others, sheer precipitation of past Karma—some particularly atrocious "injustice" falls. Whether real or apparent, makes no difference; Karma is that which makes us feel as we have made others feel, and the idea of "injustice" is based only on states of forgetfulness; so that, if to others we

are well served, in our own minds the agony is as real as though resultant of an original injustice.

The question then is what to do: we have the Message before us; if our spiritual advance has been worth considering, we *know* that we can run away from no unpleasant circumstances; and that every inimical feeling toward any being must be uprooted and wiped out sometime; that the longer the delay the harder the uprooting.

The task seems insuperable; but we know that many, many others have come this way, and that *if* we can find somewhere the strength to kill bitterness, to return good for evil, to serve those who have let out our life-blood, we will make ourselves impersonal so far as this circumstance is concerned, and go that much farther on the long road. *If* is a fearful word; but many others have climbed over it; what one can do all others can do. Therefore, *let us try with all we have*. The Ineffable is just beyond.

THE THEOSOPHICAL MOVEMENT—1875-1950

VII.—THE TEACHINGS AND THE TEACHER

H.P.B. left India for Naples at the beginning of April 1885. In August she moved to Würzburg in Germany, where she was joined by Countess Wachtmeister and where work on *The Secret Doctrine* was begun. In May 1886, H.P.B. went to Ostend and in the spring of the following year to London, at the invitation of a group of members dissatisfied with the moribund state of the work there.

Although urged to do so, H.P.B. did not return to India for reasons which she explained in a letter of 1890 addressed by her "To my Brothers of Aryavarta." This letter, which appeared in part in *The Theosophist* for July 1929, was published in full in the January 1954 number of this magazine under the caption, "Why I Do Not Return to India." (Vol. XXIV, p. 55) We can understand that these reasons were, briefly:—

(1) The magnetic link between the Masters and the Society in India had been weakened and almost severed by the members' lack of faith in Them, and by their attitude and behaviour to Their messenger.

(2) Conditions in Europe as compared with those in India were such that H.P.B.'s energies could be more usefully employed there.

It is the second aspect of the first reason which we shall consider in this article.

First, let us bear in mind the gulf which separates that verbal knowledge which exercises the mental faculties, from that spiritual knowledge which is fruitful of spiritual and moral benefit to mankind. That a tree may flower and bear fruit, certain conditions of soil, moisture, light, etc., must be present. That the recorded knowledge of Theosophy may bear fruit, certain conditions must be fulfilled and one of these is the recognition and acceptance of the nature of the relationship between teacher and pupil.

This relationship on the spiritual plane has its parallel on the psychic and physical planes in the mother-child relationship. On the intuitive perception of this depends the understanding of the

deeper implications of the teachings and the fidelity with which they are transmitted. Decent people would regard as a violation of nature a man's wilful ingratitude and unkindness to the mother who, lovingly and unselfishly, had borne, tended and nourished him. Even stronger are the reasons why ingratitude and disloyalty to the teacher should be so regarded.

H.P.B. accepted a life of strain, physical and mental, of continual shocks to the inner nature which would be intolerable to all but the very few. Incessantly and intensely engrossed with one ever-working thought—the Cause—she entered the world under the conditions of our era that she might address herself to the task of lifting some of the weight of despair and doubt from mankind. Out of her travail there have come to birth the aspiration and growing spiritual perception of students, known and unknown. At first haltingly and with many deviations but with ever-increasing steadfastness and sureness of understanding, the faithful and devoted among these will tread, in this and in ensuing lives, the Secret Path of "Renunciation for the sake of others, of suffering fellow men."

All who have found hope and inspiration and understanding in the message of H.P.B. have received from her the means to live a conscious life in spirit, and that has established a bond which nothing but their own attitude and actions can alter or destroy. Others may stand baffled before an appearance that they cannot fathom, or may presume to question H.P.B.'s discretion in the outer conduct of affairs, etc. For the convinced student of her message such things as personal idiosyncrasies, etc., are utterly irrelevant. We see these in true perspective when we recognize the extent of our debt and realize the nature of our relationship to her. She wrote of herself as "the Mother and the Creator of the Society" and as being "ready to answer the call of any good Theosophist who works for Theosophy on the lines traced by the Masters, and as ready as the Rosicrucian pelican

to feed with my heart's blood the chosen 'Seven.' "

There is food for thought in the fact that, together with a baffling and, some thought, an incongruous exterior, H.P.B. possessed the power to move profoundly diverse people. Mr. Judge records:—

It was her eye that attracted me, the eye of one whom I must have known in lives long passed away. She looked at me in recognition at that first hour, and never since has that look changed.

Countess Wachtmeister has written that once, when H.P.B. seemed on the point of death, "My whole soul rose in rebellion at the thought of losing her."

William Kingsland has commented:—

But perhaps also, while Mme. Blavatsky, the outer personality, chafed and raged under the stigma placed upon her, the *real* H.P.B. regarded the whole matter with those calm, deep, far-seeing eyes which look out on us from her portraits as from a soul untouched by the passing shows and storms of this life.

The strange power in H.P.B., which many in personal contact with her felt, is also present in her writings and this distinguishes them from a merely scholarly presentation of the Wisdom-Religion. Although it is a power which derives from the One Self of all, its particular compelling force in the life and writings of H.P.B. springs from her devotion to the Masters and Their work and her comprehension of the reality and majestic sweep of the Teachings.

As mentioned already, to many in India in those early years and to others later, H.P.B. was an enigma. What appeared to them as impulsiveness, foolishness and lack of self-control, what was sometimes even suspected by them to be a deviation from the path of strict honesty, seemed to contrast strangely with her position as a trusted agent of the Masters. The true state of affairs was that here was a woman outside of the range of their previous experience whom they were trying to judge in terms of their own limited knowledge and powers of observation. They should have withheld judgment upon what they did not understand and have acted upon what they did. What they did, understand or could have understood was that

through H.P.B. they had gained a new hope and that through her agency had started the most serious movement of the age. Had they acted upon this and put "service before self" they would have gained intuitive understanding of the inner significance of incidents taking place around H.P.B. and of the statements of the Masters about her.

Perhaps insufficient attention has been paid to a statement of a Master that

one of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons.

These words were in a letter addressed to Colonel Olcott when he was in revolt against her "infallibility." Had H.P.B. conformed more closely to the orthodox conception of a saint the world would have been readier to accept her as such; but her followers would in that case have been more likely to devote their attention to modelling themselves upon her personality than to studying her message.

An intuitive perception of the bond between teacher and pupil is an indispensable condition for that deeper understanding of the message which is the fruit of spiritual knowledge. It follows that one of the most effective ways in which the forces of *Kali Yuga* can oppose the progress of the Movement is by destroying the confidence which unites teacher and pupil in effective work. Such trust and confidence influence dynamically the life of the pupil. They threaten the comfortable existence of the *rajasic* and *tanhaic* elements of the personality which therefore tend to take up a stand of opposition. In that opposition they are aided and abetted by the forces of our Dark Age. The result is to becloud the understanding and to breed doubt, jealousy, fear and resentment of the Teacher. Thus it was that hard feelings arose and the most absurd misrepresentations of H.P.B.'s position and motives were conceived and entertained by early members in India.

Today it is well to remember that, although our difficulties are fundamentally the same as theirs, ours take a different outer form, appropriate to our point in the cycle. The suggestive influences on their minds were quite other than the present influences on students of the U.L.T. It is unlikely that

any well-grounded associate will fancy that H.P.B. was foolish and impulsive, or was a medium, or had been deserted by Masters, and so on. His attitude to her will have been formed under the suggestive influence of the U.L.T. literature and platform utterances and of the conversation and thoughts of co-students. It might almost be said that he has had little opportunity to think otherwise than he does of H.P.B. Nevertheless, this does not mean necessarily that his attitude to H.P.B., the teacher, is the dynamic factor that it could be.

Two possible limiting factors come to mind. An associate may feel that he is getting a surfeit of "H.P.B." and begin to nurse the thought that too much use is made of her name. He may feel that too little regard is paid to original thought and that progressively H.P.B. is acquiring that kind of divine status with which all the churches have finally endowed the Teacher.

On the other hand, his opinions of H.P.B. may be second-hand and his faith in her a counterfeit one because alloyed with the subconscious thought that to think otherwise than he does would border on the "sinful." The influence of suggestion is inescapable. It has its good as well as its bad aspect, but the fact that the suggestive influence of the U.L.T. environment may be good does not relieve the associate of his responsibility to the Movement. And this demands that he make his faith in H.P.B. a living faith and not a dead belief. He must make his own independent discovery of the truth that, while the validity of the Teachings rests on their own inherent merit and not on the authority of the Teacher, the two cannot be separated. For example, our understanding and appreciation of the work of an ordinary teacher of our youth will have something of the unreal about it until as parent or teacher we experience what patience, understanding and sacrifice teaching demands. So our faith in, and love of, H.P.B. will have something of the counterfeit about it until we know by direct experience what it is to have an abiding faith in the

Masters and the Law; what it is to have one ever-working thought—the Masters' Cause; what it is to endure the misunderstanding and misrepresentation of one's motive by those who should recognize one as their truest friend; what it is to maintain a comprehension of past, present and future in the midst of immediate bodily or mental suffering.

Such direct experience would imply a spiritual rebirth, but that is not necessarily a remote possibility. We are not confined to the world of the senses. By the magical power of imagination we can enter the world of the Masters and Their companions, a world in which the Masters are living men, H.P.B. is Their living agent, Their companions are our companions and Their work is our work. The imagination can draw its materials for this from the writings of H.P.B. For example, the Introduction and other parts of *The Secret Doctrine* provide materials for visualizing the collection and preservation of the records of the Brotherhood of Masters. This work has actually been done and is still being carried on. *The Voice of the Silence* provides material for visualizing the Buddhas of Compassion as great *living* beings. As we imagine the Masters and H.P.B. as living beings our faith in them becomes a *living* faith, living because giving life and activity in the U.L.T. work.

What of the future? We must be prepared for the new messenger to come in quite a different guise from that used in 1875. Therefore we must depend upon a developed intuition and not upon outward signs for our recognition of that messenger. We must be alert to new opportunities now. We must learn now not to sit in judgment on the motives and methods of our fellow students, lest we be found a few years hence sitting in judgment on the motives and methods of the new messenger. We should use, now, the writings of H.P.B., Judge, Crosbie and the original material now appearing in our magazines as a means of communion with the Masters and Their Companions everywhere.

MODERN APOSTLES AND PSEUDO-MESSIAHS

[Reprinted from *Lucifer*, Vol. VI, pp. 379-383, for July 1890.—EDS.]

There has probably never been a period within our recollection more given to the production of "great missions" and missionaries than the present. The movement began, apparently, about a hundred years ago. Before that, it would have been unsafe to make such claims as are common in the present day. But the revelators of that earlier time were few and far between compared to those who are to be found now, for they are legion. The influence of one or two was powerful; of others, whose beliefs were dangerously akin to a common form of lunacy—next to nothing. All will recognize a wide difference between Anne Lee, whose followers flourish at the present time, and Joanna Southcote, whose hallucination long ago, and in her own day, excited smiles from rational people. The venerable Shaker lady, the "Woman" of Revelation XII, taught some truths amid confused ideas as to their practical working. At least, in a rather loose age, she held up an ideal of pure living which must always appeal to the spiritual nature and aspirations of man.

Then followed a period of moral decadence in the messianic perceptions and works. The polygamy taught and practised by Joseph Smith and Brigham Young has been one of the strangest features of any modern revelation or so-called religion. Zeal and martyrdom were both illustrated in these leaders of the blind—the one without knowledge, and the other worse than useless. It was a prophecy of more lawless prophets, and more disastrous followings.

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved in its whirlpools. Given a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the "Messiah" arose with a universal panacea for the ills of mankind. If he (very often she) did not make the claim, it was made for him. Carried

away by the magnetic force, the eloquence, the courage, the single idea of the apostle *pro tem*, numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time.

With burning indignation at the enthrallment of womanhood in marriage, Victoria Woodhull arose to proclaim freedom. The concentrated forces within and around her withstood insult, calumny, and threats. What her exact utterances were, or what she meant herself, it is not easy now to discover. If she indeed preached free love, she only preached woman's damnation. If she merely tore down social veils, and rifled whited sepulchres, she did the human race a service. Man has fallen to so material a level that it is impossible to suppress sexual passion—but its exaltation is manifestly his ruin. Some saw in her teachings a way of liberty dear to their own sympathies and desires, and their weaknesses and follies have for ever dealt a death-blow to any real or imagined doctrine of free love, upheld no matter by whom. Victoria Woodhull grew silent, and the latest interpretations of the Garden of Eden and the fall of man, with which she has broken the silence, do not approach anywhere near in truth and lucidity to Laurence Oliphant's inspirational catches at the meaning of some of those ancient allegories in the book of Genesis. Blind as he was to the key of human life in the philosophy of reincarnation, with its impregnable logic, he gave some vivid side-glances of truth in his *Scientific Religion*.

Yet Victoria Woodhull should have her due. She was a power in the land, and after her appearance, which stirred up thought in the sluggish, it became more possible to speak and write on the social question, and its vast issues. So much plain-spoken and acted folly created a hearing for a little wisdom.

After this, in the spiritualistic field, many lesser lights stood forth. Some openly advocated sexual freedom, and were surrounded by influences of

the most dangerous order. The peace and happiness of many a home have been wrecked by these teachings, never more to return. They wrecked the weak and unwary, who reaped hours of agony, and whom the world falsely regarded as wicked. The crusade at last against these more open dangers of spiritualism became fierce, but although publicly denounced—an Oneida Creek never could become popular!—the disguised poison creeps about in underhand channels, and is one of the first snares the mediumistic inquirer into Spiritualism has to beware of. "Affinities" were to redeem the world; meanwhile they have become a by-word. There is an unwritten history in Spiritualism which none of its clever advocates will ever record. Some of its latest Messiahs and their claims are ignored, and their names hardly mentioned, but we hear nothing of the hot-house process by which their abnormal condition was produced. Certain of these have been, verily, the victims of their belief—persons whose courage and faith in a more righteous cause would have won them lasting victory. And certain of these are mad vortices in which the inexperienced are at last engulfed. The apotheosis of passion, from the bitter fruit of which man has everlasting need to be redeemed, is the surest sign of moral degradation. Liberty to love according to the impulse of the senses, is the most profound slavery. From the beginning nature has hedged that pathway with disease and death. Wretched as are countless marriages, vile as are the man-made laws which place marriage on the lowest plane, the salvation of free-love is the whisper of the snake anew in the ear of the modern Eve.

No one denies that there are aspects of Spiritualism which have been useful in some ways. With this, however, we have nothing to do. We are pointing now to the way in which it has accentuated a common illusion.

The claims to final appropriation of the prophesied year 1881, the two witnesses, and the woman clothed with the sun, are so varied and diverse that there is safety in numbers. A true understanding of Kabbalistic allegory, and the symbolic galleries and chambers of the Great

Pyramid, would at once disperse these ideas, and enlighten these illuminations. To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives, whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold.

Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else's conviction.

No one can doubt the poetical nature of the inspiration of Thomas Lake Harris. He had an intellectual head and a heart for poetry. Had he kept clear of great claims, he would have ranked at least as a man of literary ability, and a reformer with whom other reformers would wish to shake hands. His poem on *Womanhood* must echo in every thoughtful heart. But the assumption of personal privilege and authority over others, and "affinity" theories, have stranded him on a barren shore.

There is an avowed re-incarnation of Buddha in the United States, and an avowed re-incarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. Kings and potentates appear, and dreamers of dreams, but there is never a prophet or Daniel in their midst. And the result is sorry to behold, for each seems to be putting the crown upon his own head.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before the people, and explaining their *rationale*. It showed a plane of manhood, and

proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognized only by hidden disciples, or their peers. Something higher was placed before the sight of these eager reformers than fame: it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear enough for higher light. It hushes the "Lo here! and lo there!" and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the

truest deliverer and saviour of our time.

To enumerate the various "Messiahs" and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. And some have had fine powers imperilled and paralyzed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward, and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man's power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and *spiritual* benefit, is to annihilate all desire or thought of posing as a heaven-sent saviour of the people. For a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honour, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day "their works do follow them." To the soul spending itself for others those grand words of the poet may be addressed evermore:—

"Take comfort—thou hast left behind
Powers that will work for thee; air, earth, and skies;
There's not a breathing of the common wind
That will forget thee—thou hast great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind!"

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught one thing more plainly than another, it is that the "first shall be last, and the last first." And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have lived

and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore,

fools alone will rush in "where angels fear to tread."

SPECTATOR

THEOSOPHY HALL

A RECORD AND AN APPEAL

On November 17th, 1929, the Bombay United Lodge of Theosophists began its efforts to resuscitate in India the work of promulgating the pure teachings of Theosophy as reiterated for our era by H. P. Blavatsky, which had been virtually unknown to the public world of this country. On February 18th, 1955, after 25 years of persevering labour in the spiritual service of all people without exception, the Bombay U.L.T. laid the corner-stone of its own building, Theosophy Hall, which will be the centre of its work in the future.

As was stated on that occasion, the starting of the building of Theosophy Hall is an act of faith on the part of those who are concerned in it. Funds are still needed to complete the building and make it suitable for the work already being carried on, day after day, month in and month out, as well as to make it possible to extend that work as it is planned to do. This is an appeal, therefore, to co-students, to friends and to well-wishers of the U.L.T.

The work of the U.L.T. is sustained entirely, on the financial side, by voluntary contributions; it has no dues, fees or collections. It is desired and hoped that many, many hearts will feel the urge to share in this creative venture; that many will participate in giving all they can of both moral and financial aid to this spiritual enterprise. This will mean laying the foundations of the expanding service wide as well as deep. It is hoped especially that those whom the Lodge has been serving and many more whom it plans to serve will participate in building this Spiritual Home whereof Brotherhood, without any limiting distinctions, will be the animating Soul.

The faith of those who have started this venture is justified at least in part by what has been

accomplished by Theosophical endeavour during the last quarter of a century in India, in clearing the Theosophical Movement of this cycle of the misconceptions of its aims and teachings which had arisen, and restoring it to its original lines. We give, therefore, the following brief record of its varied activities, trusting that thus a deeper faith in things generous, good and great may be awakened in other hearts, for their help is needed.

The U.L.T. in Bombay has maintained from its beginning a free public library and reading-room, kept open daily (except Sunday), for the free education of all who wish to use it. This library has grown to many thousand volumes and is unique in Bombay in the variety and number of works that it contains on mysticism, philosophy, comparative religion, Indian history and culture and related subjects, as well as on Theosophy, ancient and modern. It can no longer be adequately accommodated or made full use of in the present rented quarters of the Lodge.

Regularly free public lectures have been given and question and answer meetings and study classes have been conducted in the room that houses the library. A more spacious auditorium is now needed for these public meetings. Also the free Theosophy School for children and young people, held every Saturday afternoon in the same room, has grown so large that it requires space far exceeding that now available, for its proper functioning and expansion.

Under the inspiration of Theosophy and its principles applied in the lives of students, several other lines of service have been undertaken and carried on for many years. These include the issuing of journals and other publications, and assistance rendered to other undertakings based upon and

serving, like the U.L.T. itself, the cause of Universal Brotherhood.

In January 1930 was begun *The Aryan Path*, a high-class international, non-political and non-sectarian monthly journal; it shows the Path of Nobility to be followed by any human soul, wherever and however situated, of the East or of the West, of any religion or of none. The original Prospectus of *The Aryan Path* was reprinted in the first number of its present Silver Jubilee Volume, that for January 1955, so that readers might recall the aims still served by this now widely appreciated periodical.

THE THEOSOPHICAL MOVEMENT, first issued in November 1930 as a 4-page monthly, has become a 24-page journal in wide demand by students of Theosophy the world over.

Less than four years later, also under Theosophical inspiration, was founded the All-India Centre of the P.E.N.; its organ, *The Indian P.E.N.*, was first published in March 1934 to promote *rapprochement* among Indian writers in the different languages, thus serving Indian cultural unity; and to make Indian literature better known abroad. Cultural and literary meetings under the auspices of the P.E.N. and the printing of its journal have continued without a break since 1934.

Another Theosophically inspired and fostered undertaking is the Indian Institute of Culture in Bangalore, founded in 1945 and working to promote mutual appreciation of peoples and cultures in the interest of national and international unity.

The buying of a centrally located property in Bombay (Plot No. 19, New Marine Lines), and starting to build Theosophy Hall on it is the latest project of the U.L.T. in India. It is planned that this building shall have an auditorium to seat at least 500 people; it will have a large free public library and reading-room as well as a separate library for children. This will be an educational centre for the rising generation and there will be space, also, for the expansion of Theosophy School. Necessary offices are planned for the U.L.T. itself

and for the Bombay Branch of the Indian Institute of Culture, the All-India Centre of the P.E.N. and editorial offices for THE THEOSOPHICAL MOVEMENT, *The Aryan Path*, *The Indian P.E.N.* and the U.L.T. reprints of Theosophical texts and other publications.

It is for all this work, then, dedicated to the public and free to all, that an appeal is now being made. To a few the serving of the Theosophical Movement and the supplying of its needs seems the greatest possible privilege, the things most worth doing, the most effective means for the uplift and enlightenment of the minds and hearts of men in this Dark Age. To others the Theosophical Movement appears as a useful cultural and educational movement and it has their sympathy, assistance and best wishes. To many it has been helpful and it has, therefore, their appreciation or their gratitude.

But what is wanted is that these friends shall join us, not only by sending their good-will—valuable as that is—but also join us in our act of faith and sacrifice of material things by contributing what they can to the building of this Spiritual Home for all. For a large building, foundation stones, great beams and large supporting pillars are needed, but so are single bricks and even small nails, each in its proper place. Those who cannot offer the former can give the latter; all are important. If each friend will add his or her sacrificial gift to help to build this House of Service, each stone will be more than a stone, each brick more than a brick—for every part will be a symbol: the material sign of a sacrificial gift.

Then truly the whole will be more than a building; it will be an auspicious and fitting instrument for the Work of Those who are the great Sacrificers, Compassionaters and Servants of Humanity; Those who stood behind H. P. Blavatsky when she started the Theosophical Movement of our era 80 years ago and who stand today behind all true efforts to keep alive in the world her regenerating Message and the ever-spreading spiritual influence of her Labour of Love.

A CULTURAL ENTERPRISE

Of interest to all readers of THE THEOSOPHICAL MOVEMENT will be the recently published Report of work done in 1954 by the Indian Institute of Culture (6, North Public Square Road, Basavanagudi, Bangalore). This effort to raise the cultural level of average individuals who are suffering from cultural undernourishment in this country; to encourage communion of minds and a truly cosmopolitan spirit, that people might forget their differences of race, religion, sex, class or nation and realize their common humanity, making possible the establishment of true national and international concord and co-operation; to enrich men's minds and to mellow their hearts by propagating "the best that is known and has been thought in the world," to quote Matthew Arnold's definition of culture—is, in spirit and inspiration, essentially a Theosophical undertaking, though its aim is not to make propaganda for Theosophy.

That the Theosophical Movement is, in its larger aspect, "the path of progress, individually and collectively," that it is wider than any and all organizations calling themselves Theosophical, has been often proclaimed but too often forgotten by those who look upon the direct dissemination of Theosophical teachings as the only truly Theosophical activity. Every effort tending "to promote that true brotherhood which it is the aim of Theosophy to bring about" should be regarded by students of Theosophy as the effort of their allies and have their active co-operation and sympathy.

That the Indian Institute of Culture, now in its tenth year, is such an undertaking which merits support is evident from its 319-page Report. It contains reports of the 160 meetings sponsored by it during 1954, including special meetings, public lectures, meetings to discuss special papers, book-review meetings and fine arts activities. Many speakers of eminence, both from home and abroad, have spoken from the Institute's platform on a variety of subjects—subjects which may well be said to be in line with the three objects of the Theosophical Movement.

The holding of meetings is not the sole activity

of the Institute. Through its William Quan Judge Cosmopolitan Home for students it provides nourishment for mind and heart, besides offering a pleasant and wholesome environment to young men of different religious and social backgrounds. Through its free public library it offers selected books and periodicals of cultural value. Through its publications it seeks to reach out to a wider public. The Institute has as its organ the monthly *Aryan Path*, and membership carries with it a subscription to this non-sectarian cultural journal.

The London Branch of the Institute at 62, Queen's Gardens, W.2, now in its second year, has been doing useful work and its meetings are also noted in the Report.

The Report also includes an examination of some trends in the One World issue during the last year, and a foreshadowing of the future. Of special interest to Theosophical students will be the opening pages, entitled "Mirroring the Macrocosm," which treat of the philosophical and ethical implications of the word "culture"—a word frequently used but rarely understood. The excerpts we reproduce below suggest who may be regarded as a truly cultured man:—

In our century man has to re-learn the ancient, archetypal truth that he is a microcosm, a world in himself, the mirror of an invisible universe that is around and beyond him. An educated man who does not recognize the value of reverence for Nature, for Nature's laws and for his fellow men cannot be regarded as a cultured individual. . . .

[The] manifold microcosmic nature of man gives rise to the complex of interactions between local and global, ephemeral and enduring cultures. A truly and fully cultured man is able to absorb the beneficial currents that flow from all directions and at all times; he perceives the beauty of the great macrocosm within the boundaries of the small; he enjoys the grandeur of lasting realities amidst the flux of fleeting illusions and shadows. He takes the whole universe for his province, regards the world as a city, considers humanity as a family. . . .

A study of the archetypal ideas underlying human culture and the offering of homage to gods, adepts and geniuses are not ends in themselves but ways in which we can make of ourselves men of culture, of enlighten-

ment and grace. Self-culture is in itself not the final goal, but only the means by which we can become the servants and custodians of the ideals that inspire and sustain the whole world....

Integrity, uprightness and self-respect—these are the very roots of real culture. Intelligent, deliberative action and an awareness of the norms of goodness and beauty (of what the Greeks called *arete*)—these constitute the fragrance or aroma of culture, the “sweetness and light” of which Matthew Arnold wrote. The joy of silent contemplation and the repose of a lofty, well-controlled mind—these are the fruits of culture, the harvest of prolonged cultivation. Cultural development, whether individual or collective, is a continuing process, a creative activity, an exciting pursuit.

It is such a view of culture that inspires the Indian Institute of Culture, and it is in such a task that it is engaged—to produce men and women of culture. Apropos, we may draw our readers’ attention to what H.P.B. said of culture in her article, “Progress and Culture,” which we reprinted in our August 1939 issue from *Lucifer* for August 1890. H.P.B. wrote:—

Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally noble-minded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men’s bones and decay.

H.P.B., in this article, decries “intellectual culture, *minus* spirituality,” as also the vaunted culture and progress of the so-called civilized world, which relate “in every case to purely physical appliances, to objects and things, not to the *inner* man.” The Indian Institute of Culture views culture in this wider sense, and may well be called a centre affording opportunities for inner growth and moral and spiritual development.

The Institute looks upon culture as the expression of a man’s character and his inner condition, having its roots in the cultivation of the possibilities and higher faculties inherent in every individual. It holds that a highly educated individual is not necessarily a man of culture. It is not an academy for scholars, but an institution which seeks to educate and cultivate what may be called the

middle-class mind, by inculcating ideas and ideals which broaden vision and deepen perception, not merely in the realm of the intellect but also in that of the spirit.

The Institute considers it of first importance to popularize the idea that Culture is one and indivisible, like the One Spirit, though its expressions and offshoots are many. A truly cultured man discerns a universal and harmonious pattern in the many cultures of the world—scientific, philosophical, religious and artistic; linguistic, national and racial. As is stated in the Report:—

The Institute is trying to foster idealism and to quicken individual and social responsibility by drawing attention to that universal culture which is above every nation and creed but has ever found expression in the Good, the True and the Beautiful in each of them.

Real culture, then, is a unifying force. Once this fundamental idea is grasped, the practical realization of the ideal of universal brotherhood would become less difficult. Cultured individuals are cosmopolitans and internationalists; they are the builders of One World, with one World Government. The Institute’s interest in world unity is strong and the necessity for the cultivation of the international outlook, the truly cosmopolitan spirit, is repeatedly stressed at its meetings. It has consistently supported such organizations and movements as are furthering the cause of internationalism on many fronts, and some of these are noticed in the Report.

The ideal of Universal Human Brotherhood has been emphasized by the Institute right from its inception. Members on joining subscribe to a clause which declares sympathy with this ideal and promise to try to cultivate a brotherly attitude in daily living.

Inquiries are invited from all those to whom the Institute’s aims and ideals may appeal. There are possibilities of the growth and expansion of this useful channel of altruistic service, but that requires the moral and material support of Theosophical students and all other friends and sympathizers.

LET US SUPPORT THE CAUSE

Father, oh Father, what do I here
In this land of unbelief and fear?
The land of dreams were better far
Beyond the light of the evening star.

Even students of Theosophy, like all other human creatures, are very apt, when overwhelmed by the sadness and discouragement so common in the world around us, to echo, if not the words, at least the spirit of the above verse and, in an unguarded moment, long for release in the land of dreams. "Why are we here?" they ask, implying that there is every reason why they should *not* be here where things are so distasteful to them.

But in their hearts they know that such an attitude towards life is a mistaken one. They know that they are here to pay a debt and, more, to take advantage of the great privilege that life is offering them, namely, to learn to be "a witness on the scene" and, as such, as far as their capacities allow, to hold their own amid the countless complications arising from the decay of an old and the birth of a new age. A witness to what? To the existence of the Ancient Path of spiritual evolution and of a Movement by means of which the Elder Brothers of the human race spread broadcast the teachings needed by humanity to enable it to make its way in the right direction in these troublous times.

W. Q. Judge has described the position and function of such witnesses or representatives as all of us should strive to become, as follows:—

...the Masters have said this is a transition age, and he who has ears to hear will hear what has thus been said. We are working for the new cycles and centuries. What we do now in this transition age will be like what the great Dhyan Chohans did in the transition point—the midway point—in evolution at the time when all matter and all types were in a transition and fluid state. They then gave the new impulse for the new types, which resulted later in the vast varieties of nature. In the mental development we are now at the same point and what we now do in faith and hope for others and for ourselves will result similarly on the plane to which it is all directed. ... Hence we are not working for some definite organization of the new years to come, but for a change in the Manas and Buddhi of the Race. (*Letters That Have Helped Me*, Indian ed., pp. 76-77)

This definition of our task may seem rather indefinite. No wonder, since we ourselves belong to the race which must undergo the changes indicated. We may feel that this is a disadvantage from the point of view of work, but it is not really. The Masters need companions. Some tasks can only be performed by the Masters, but there are many duties which They must leave to others who are, in development, nearer the level and within the easy reach of the great mass of mankind—to people like us, students of Theosophy, in fact, who are ordinary men and women differing markedly from the vast majority of our fellow men in one respect only, namely, we know where the right road lies. The fact that we share their problems and are trying to solve these in the light of our philosophy enables us to help those who too are really searching for that road. How? By passing on to them the teachings of the Ancient Wisdom as recorded in the writings of H.P.B. and W.Q.J., and bringing them the warm encouragement of our own conviction.

How and when did we get that conviction and that ardent wish to arouse it in others? It must have been in past incarnations and as the result of the efforts of the promoters of the Theosophical Movement of those days. For this certainty that the way to our goal lies in the direction indicated by the philosophy of Theosophy can only come to us through contact with the Teachers whose work is to keep alive in man his spiritual intuitions. He who possesses them must have experienced their vivifying influence, whether as one of the many whose minds are fecundated periodically by "Those who know," or as one of the few who receive individual training in order to become effective workers for the race. Ever since the 14th century, we are told, a dual attempt has been in progress to change the Manas of the race, including that of the West, and to draw from within its ranks those ready, however few, for the Path of Discipleship leading to Emancipation-Enlightenment. No wonder experience along this line leaves a permanent impression that emerges as a conviction in subsequent

lives, accompanied by a sense of gratitude and loyalty.

There is a well-known passage in *The Secret Doctrine* (I. 210) which will perhaps recur to the student in this connection. In it H.P.B. speaks of primitive man and the first effects upon him of the enlightening of the fifth principle in him.

When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. . . . DEVOTION arose out of that feeling, and became the first and foremost motor in his nature.

She compares this condition to that of the newborn child whose "first feeling is for its mother and nurse" to whom it instinctively turns for sustenance.

The transition period which H.P.B. speaks of in this passage is the one referred to by Mr. Judge in his words quoted above. The present era, too, as he says, is one of transition, but conditions have altered in the 18 million years that have elapsed since man became self-conscious. Our race as a whole can no longer be described as "primitive" or as being in its infancy. We are approaching the point where Buddhi will begin to come to the fore and are now in a position to shoulder our responsibility. We are told that we ourselves must seize the keys to the mysteries of life and open the doors to the future.

Realizing this, we are not surprised at W. Q. Judge's suggestion that during the present age of transition we ourselves must do the work which at the previous critical point of our evolution was done for us by the Dhyan Chohans. Those of us who wish to and are willing to submit to the necessary training may now act the part of responsible human beings about to reach their majority.

Clearly, then, this is not the time to seek refuge in the land of dreams. We must be up and doing according to the programme and injunctions of our unseen guides. "Happy he who lends a helping hand."

A PEACE-LOVER'S AFFIRMATION

In the present cycle of human affairs the average individual feels that he is helpless before the tide of events and the prospects of a war that threatens rather than promises to end all wars; when humanity is about to plunge headlong into a tragic act of collective suicide, what can one man do? This attitude is most unfortunate but understandable. During the Dark Ages when vast masses of men were the victims of religious tyranny and a bigotry that ensued in much bloodshed, many a human soul felt lonely and lost and tortured by a crippling sense of futility and humiliation. Today, religious and monarchical authorities have been weakened by the advent of several secular dictatorships and by the growing and reckless strength of modern scientists. Man now fears that he is not only a cog in a complex social and industrial wheel but also a pawn in the hands of warmongering politicians and atomic physicists.

Yet,

believing in his teacher, the theosophist sees all around him the evidence that the race mind is changing by enlargement, that the old days of dogmatism are gone and the "age of inquiry" has come, that the inquiries will grow louder year by year and the answers be required to satisfy the mind as it grows more and more, until at last, all dogmatism being ended, the race will be ready to face all problems, each man for himself, all working for the good of the whole, and that the end will be the perfecting of those who struggle to overcome the brute.

This trend of race evolution, described by Mr. Judge, may be discerned even in our time. But, during the dark, *Kama-Manasic* phase of a bright cycle, the true student of Theosophy must assist his Holy Gurus particularly by supporting every act of *Manasic* affirmation made by isolated individuals scattered all over the globe. If the Deluge is soon to be upon us, Noah's Ark must be made ready right from now; if there is any chance or hope of avoiding or mitigating the Deluge, then the aspirations and wills of all brave, self-reliant individuals must be strengthened and combined. The

latent aspiration-power of all genuine peace-lovers must be made an active, dynamic force.

As an example of the assertion of the dignity and responsibility of the free human soul, we may mention a letter, entitled "The Logic of Total War," which was sent by Mr. Derek Parker, a young poet from Cornwall, to the Editor of *The Arbitrator* (Vol. 82, No. 2, World Parliamentary Conference Number), the organ of the International Arbitration League. Mr. Parker wrote that he considered War, Peace, Pacifism, or Belligerence from the point of view of the individual, "who finally as a person is all that matters."

Fundamentally it is personalities that matter in morals. The three great gifts of life to me are the capacity for brotherly love, for tolerance, and for forgiveness. As a believer in extremes at least in these three qualities, I wish ultimately to be able to forgive the man that kills my wife, love the man who cuts my throat, tolerate . . . well, toleration is a difficult business: more difficult sometimes, I think than the other two!

In another ten years I shall be, I suppose, as cynical as the rest of humanity. As yet I am not personally prepared to say that any war is good, or holy, or in any way desirable.

Sincerity and right resolve are bound to bring about cynicism and disillusionment in the progress of time, unless spiritual knowledge is acquired by

study and meditation, unless brotherly love expresses itself through the intelligent and ceaseless service of one's fellow men. To regard every war as an evil and to refuse to participate in it to the extent that this is possible—these are valuable beginnings on the path of soul-progress. But they must lead to a voluntary participation in "the greatest of all wars," the war between the lower and the higher in man, the "fierce strife between the living and the dead."

Those who seek the way of self-reform and self-conquest in a world of fear-stricken and power-loving persons could draw courage and inspiration from these words of *The Voice of the Silence*:—

The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul chase all your foes away—ambition, anger, hatred, e'en to the shadow of desire—when even you have failed. . . .

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.

INDIAN PROVERBS

On a lake reflecting myriads of stars a swan, by night seeking the young lotus buds, though wise, was for a time deceived. Through fear of being deceived by the stars, the swan, even by day, shunned the white lotus. Thus he who has been deceived dreads evil even in truth.

Krishna, the beautiful-haired god, replied not to the reviling of the King of Chedi. To the roar of the tempest, and not to the jackal's howl, the elephant trumpets a reply.

Not the tender pliant grass is uprooted by the storm, but the lofty trees—the mighty war only with the mighty.

In sandal trees there are snakes; in lotus tanks are there not alligators? in happiness there is envy; there are no unmixed pleasures.

The root by serpents, the blossoms by black bees, the branches by monkeys, the top by bears; truly no part of the sandal tree is not resorted to by evil natures.

Fret not about sustenance; providence will supply it. When a creature is born, the mother's breast supplies milk.

Who gave the swan his whiteness, and the parrot his wings of green, who gave the peacock his iris-hues, will he not provide for thee?

—*Lucifer*, June 1888

IN THE LIGHT OF THEOSOPHY

In *The Rationalist Annual* for 1955, Dr. E. H. Hutten has presented a cleverly written exposition of the old theme of religion *versus* science, in an article entitled "Religion and the Physicists." The author does not speak in the first person singular, but nevertheless expresses his opinions unambiguously as he criticizes that "new orthodoxy" of younger physicists which decries as old-fashioned the view that science and religion "represent basically different attitudes."

The writer's conception of the scope of science and the objectives of the scientist are impeccable, but his notions about religion appear, from the Theosophical point of view, somewhat archaic: he perpetuates the ancient error of associating the religious with the irrational, the dogmatic and the miraculous. Dr. Hutten takes as his credo the motto of the Royal Society, *viz.*, "to separate the knowledge of Nature from the colours of rhetoric, the devices of fancy, or the delightful deceit of fables," and consequently finds "religion" disappointing and puerile. He concludes that "science and religion represent two, different, psychological attitudes," and explains away the stand of the religious physicist by adding that "human beings are capable of displaying the most diverse attitudes at the same time."

The student of Theosophy cannot be unaware that the greater share of the blame for this unfortunate dichotomy rests with the religionist or, more specifically, with the believer in the dicta of the church; that this unnatural divorce between science and religion is merely an expression of the non-recognition of the manifold aspects of nature and of man; and that true Religion can only be that knowledge which binds man to man with the links of ethical causation.

The author closes his argument with a proud thought which remains more in the realm of aspiration than of realization:—

The scientist... never stops; he goes on inquiring and trying to explain not only Nature but also himself; and when his theories fail, he continues the search. Instead of looking for "the peace that passeth all understanding"

the scientist tries to find a solution that is based on understanding.

When this stage of evolution is reached, the petty persisting conflict of religion *versus* science will have been long since buried, and *Bodhi-dharma* will have come into its own.

The possibility of life on other planets has been for centuries a popular subject of speculation. The newest evidence concerning it is given in an article by Mr. Bruce Bliven in the March *Reader's Digest*, based mainly on a book, *Life on Other Worlds*, by the Astronomer Royal of Great Britain, Sir Harold Spencer Jones.

While admitting that "life of some kind is not unique to the Earth," Sir Harold rules out the possibility of life on other planets in our solar system except Mars, and there too he thinks it unlikely that anything higher than primitive plant life could exist—"certainly no higher life resembling man."

Sir Harold, however, considers it "overwhelmingly probable" that many other stars have systems of planets like our Sun, where life of higher sorts may have arisen due to more suitable conditions. According to Dr. Harlow Shapley of the Harvard University Observatory, taking the universe in its entirety, so large is the number of stars having families of planets that there might be some "100 million planets with beings somewhat resembling ourselves." The resemblance, it is admitted, would of course be remote.

On this subject H.P.B. says in *The Secret Doctrine*:—

The whole of antiquity believed in the Universality of life. (II. 703)

... great adepts... know that almost all the planetary worlds are inhabited. (II. 701)

... scientific reasoning, as well as observed facts, concur with the statements of the seer and the innate voice in man's own heart in declaring that life—intelligent, conscious life—*must* exist on other worlds than ours.

But this is the limit beyond which the ordinary

faculties of man cannot carry him. Many are the romances and tales, some purely fanciful, others bristling with scientific knowledge, which have attempted to imagine and describe life on other globes. But one and all, they give but some distorted copy of the drama of life around us. (II. 702)

The following statements by H.P.B. contradict the theory advanced by Sir Harold that of the other planets in our solar system life is possible on Mars alone:—

... examining the astronomical conditions of the other planets, it is easy to show that several are far better adapted for the development of life and intelligence—even under the conditions with which men are acquainted—than is our earth. (S.D., II. 706)

That some forms of life such as we know are possible on these planets, has been long since abundantly demonstrated, and it seems perfectly useless to go into detailed questions of the physiology, etc., etc., of these hypothetical inhabitants, since after all the reader can arrive only at an imaginary extension of his familiar surroundings. (Ibid., II. 707)

This subject of life on other planets is treated at length by H.P.B. in the section entitled "On Chains of Planets and their Plurality" in Volume II of *The Secret Doctrine* (pp. 699-709).

The President of India, Dr. Rajendra Prasad, in addressing a meeting for Mahavira Jayanti in New Delhi on April 7th mentioned that in his recent tour of Rajasthan he had seen at Jaisalmer Jain MSS. in thousands kept in underground cells. It was, he said, necessary to bring such MSS. to light for the propagation of Jainism.

This statement is especially interesting in view of what Madame Blavatsky wrote in *Isis Unveiled*:—

... if any disinterested scholar could study carefully the Jaina literature, in their thousands of books preserved—or shall we say hidden—in Rajpootana, Jusselmer, at Patun, and other places [Footnote: We were told that there were nearly 20,000 of such books]; and especially if he could but gain access to the oldest of their sacred volumes, he would find a perfect identity of philosophical thought, if not of popular rites, between the Jainas and the Buddhists. ... But will our European scholars, so long as they pursue their own policy, ever have access to the right volumes? We have our doubts about this. (Vol. II, p. 323)

Such efforts as those mentioned by Dr. Prasad

are directly in line with the second object of the Theosophical Movement, which stresses the importance of the study of the religions of the world. Jainism is one of the great creeds of antiquity, every one of which, H.P.B. declared, was embraced in "the universal secret Wisdom-Religion" of old, though none of these could boast of having it in its entirety.

Although modern man claims mastery over the material world, his mastery of himself is small indeed. The resulting imbalance reflects itself in the unhappiness man feels in the presence of material abundance and his exaggerated fear when confronted with urgent problems. The very atmosphere in which one lives today is fear-ridden.

In "Fear and Modern Life" (*New Outlook*, December 1954), Professor E. V. Pullias contends that, though there are some real dangers in modern life, most fears are imaginary; i.e., most fears arise out of man's perceiving as dangerous a situation which in reality is harmless. "Practically all fears are learned rather than inherited." Man gets his many fears from traumatic experience, ill-conceived instruction, deliberate propaganda, or simple ignorance. As for the effects which fear has upon behaviour, Professor Pullias mentions loss of perspective, a sharp increase in random and unintelligent behaviour and a corresponding decrease in wisely deliberate and intelligent action, and an arousal of suspicion and its offspring, aggressiveness.

Professor Pullias attributes the increase in generalized, oftentimes vague, fear in modern man to several factors: the deliberate use of propaganda by governments and a multitude of vested interests to confuse and distort reality, thereby threatening man's freedom of mind to perceive and conclude from his perception; the development of uncontrollable physical forces, particularly the forces typified by the atom and hydrogen bombs; the increased complexity of the social order and intricate interdependence in a world that has not yet learned to co-operate; and the close relation in which modern man has to live, physically and psychologically, with strange people and strange ideas,

which has forced him out of his comfortable valley of custom and belief.

Some of the major fears of this age which Professor Pullias mentions are: the fear of freedom and the responsibilities that accompany it; the fear of variety or variation in thought and action; and the fear of insecurity.

The conclusion is drawn:—

A deep respect for and concern about truth is the essence of wisdom. This concern for truth which enables man to distinguish the false from the true, the real from the unreal, should be the chief concern of modern man. The search for truth must be free from fear and fear's distortions. In his welter of petty fears man tends to lose the fear of falsehood which is the direst of all dangers for man. Nothing can save a man or a nation that loses the ability to distinguish the true from the false, for behaviour in terms of false perception is self-destructive.

Fearlessness is named first among the qualities of the spiritual man in the 16th chapter of the *Gita*. Students of Theosophy are given the practical methods to overcome fear; e.g., in Mr. Judge's article, "Culture of Concentration," where we are told that fear

will disappear by means of knowledge, for fear is always the son of ignorance. Its effect on the ethereal form is to shrivel it up or coagulate and contract it. But as knowledge increases, that contraction abates, permitting the person to expand. (*U.L.T. Pamphlet No. 18*, p. 13)

Why people take their own lives and how to prevent them from doing so has become the subject of increasing scientific study. According to recent findings, reported by Earl Ubell, Science Editor of *The New York Herald Tribune* of 13th February, suicide claims 20,000 lives a year in the United States alone.

In a recent issue of *The Scientific American* Dr. Don D. Jackson, a psychiatrist, surveyed what has been learned about suicide since the first comprehensive work was done in 1897 by Emile Durkheim, a Frenchman. Even more recently Dr. Edwin S. Shneidman and Dr. Norman L. Farberow, two Veteran Administration psychologists, gave the results of an intensive study they made of suicide to the American Association for the Advancement

of Science.

In his review Dr. Jackson notes that "all authorities admit to feeling discouraged by the difficulty of learning much about this complicated subject." However, psychoanalysts have suggested that suicidal individuals have major problems of hostility to, and dependence on, other persons. The depressed person, prevented by his conscience from expressing hateful or murderous wishes toward another, turns them against himself, and it is the depression that may bring on the suicide, Dr. Jackson asserts. He also points out that social and religious factors have a great deal to do with suicide rates. The rate generally rises with age and is higher among professionals than non-professionals; among "white collar workers" than labourers; among divorced than married persons; whites than Negroes, and urbanites than country people.

As taught by Theosophy, suicide—if committed in full sanity—is the worst of all crimes, involving, as it does, a rebellion against the Universe itself. One of the principal penalties and dire consequences involved is that the unfortunate is not really dead and, until the time for natural death arrives, has to spend the intervening years in a subjective repetition of the passions, thoughts and desires which led to the original deed.

The primary cause of suicide is not insanity, as is commonly supposed, but the terrible strain and uncertainty of modern life, coupled with the very low value placed upon life itself by the popular ideas drawn from scientific theory. That theory implies that life is worth nothing except the pleasure to be got out of it. Thus, if the possibility of pleasure seems gone, why live? Certainly our so-called ethics, based wholly on "enlightened selfishness," offer no inducement to the individual to toil for the race after there is "nothing in it" for himself. Not social and welfare agencies, but philosophy that provides a rational explanation of things, is the need of the despairing people who contemplate suicide. The frustrations which drive men to take such drastic steps are not in events, but in human failure to understand them. Karma and reincarnation are the keys.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine

A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

Raja-Yoga or Occultism

The Voice of the Silence

Five Messages

Quotation Book

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

The Heart Doctrine

By ROBERT CROSBIE

The Friendly Philosopher

Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path

Through the Gates of Gold

Because—For Children Who Ask Why

The Eternal Verities

The Laws of Healing—Physical and Metaphysical

States After Death, and Spiritualistic "Communications" Explained

Cycles of Psychism

Moral Education

Index to The Secret Doctrine

The U.L.T.—Its Mission and Its Future

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Nos. 1, 2, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32, and 35.

Pamphlets by Wm. Q. Judge

Nos. 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21, 24, 30, 34, and 36.

Pamphlets by Damodar K. Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLIIIrd Volume

The Aryan Path—Bombay—XXVIth Volume

The Theosophical Movement—Bombay—XXVth Volume

BULLETINS

Bulletins are available of Lodges in America as well as of the Bangalore Lodge in India, the London Lodge in England and the Paris Lodge in France, upon request.

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MADRAS, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

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.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay.

U. L. T. LODGES

AMSTERDAM, Z., HOLLAND	123 Stadionweg
BANGALORE (4), INDIA	15 Sir Krishna Rao Road, Basavangudi
BERKELEY (4), CALIFORNIA, U.S.A.	Masonic Temple Building, Bancroft and Shattuck
BOMBAY (1), INDIA	51 Mahatma Gandhi Road
LAGUNA BEACH, CALIFORNIA, U.S.A.	1434 South Coast Boulevard
LONDON (W. 2), ENGLAND	62 Queen's Gardens
LONDON, ONTARIO, CANADA	483 Dundas Street
LOS ANGELES (7), CALIFORNIA, U.S.A.	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (21), U.S.A.	347 East 72nd Street
PARIS (16 ^e), FRANCE	11 bis, Rue Keppler
PHILADELPHIA (3), PENNSYLVANIA, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.	32 North Central Avenue
READING, PENNSYLVANIA, U.S.A.	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A.	1237½ H Street
SAN DIEGO (1), CALIFORNIA, U.S.A.	307 Orpheum Theatre Building, 524 B Street
SAN FRANCISCO (14), CALIFORNIA, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A.	579 Foothill Boulevard
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (8), D.C., U.S.A.	2653 Connecticut Avenue, N.W.