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Either Theosophy pure and undefiled is the most real thing in the world, or we are all wasting our time and effort. If we are able to conceive its reality in all seriousness, we should then never cease trying to understand and apply what has been recorded by Masters' Messenger for our guidance and instruction. What is the distinction between Theosophy and anything else? In Fundamental Principles, I should say. Nothing else affords an all-inclusive view of existence. All kinds of sincere efforts help, all kinds of systems contain some truth, but they all fall short, because they all exclude or ignore some part of nature.

—ROBERT CROSBIE



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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 June 1955.

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# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1955.

VOL. XXV. No. 8

## THE UNITED LODGE OF THEOSOPHISTS

### THE PRESENT AND THE FUTURE

Effective Theosophical work cannot be done unless there are found persons in the world who can see the necessity for it and will fit themselves more and more to supply the need. That certain persons find such an opportunity is their karma, but what they do with the opportunity depends upon their realization of its importance.

Our thoughts are *our* thoughts; our lives are *our* lives, and both are devoted to *our* work. Having put our hands to the plough, and seeing the field that needs cultivation, we may push on in confidence and faith. More power is needed? It will come, if we will just open those big hearts of ours and let "them" work.

Forty-six years ago Robert Crosbie and his companions founded the United Lodge of Theosophists. Its Declaration, Policy and Programme, mainly conceived by him, are definite. For a full decade he imparted his garnered Theosophical experience by precept and by example.

Robert Crosbie fully accepted the view of H. P. Blavatsky:—

Our age, reader, is a paradoxical anomaly. It is pre-eminently materialistic, and as pre-eminently pietist, a Janus age, in all truth. Our literature, our modern thought and progress so-called, run on these two parallel lines, so incongruously dissimilar, and yet both so popular and so very "proper" and "respectable," each in its own way. He who presumes to draw a third line, or even a hyphen of reconciliation, so to speak, between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, who after reading three lines on the first page, two in the middle of the book, and the closing sentence, will proclaim it "unreadable"; it will be mocked by the sycophants of science and church, misquoted by their flunkies, and rejected even by the pious railway stalls, while the average reader will not even understand its meaning. The still absurd misconceptions in the cultured circles of Society about the teachings of the "Wisdom-religion" (Bodhism), after the admirably clear and scientifically presented explanations of its elementary doctrines by the author of *Esoteric Buddhism*, are a good proof in point. They might serve as a caution even to those amongst us, who, hardened in almost a lifelong struggle

in the service of our Cause, are neither timid with their pens, nor in the least disconcerted or appalled by the dogmatic assertions of scientific "authorities." And yet they persist in their work, although perfectly aware that, do what they may, neither materialism nor doctrinal pietism will give theosophical philosophy a fair hearing in this age. To the very end, our doctrine will be systematically rejected, our theories denied a place, even in the ranks of those ever-shifting, scientific ephemera—called the "working hypotheses" of our day.

"Theosophy is for those who want it, and for none others," and so Robert Crosbie did not waste his time and energy in trying to convert the scientist or the theologian. He laboured to attract those who longed to receive explanations about what puzzled them, to gain knowledge about ways and means to eliminate their own moral blemishes, to brighten their own knowledge and to improve self-control and control over their own environment. Convinced that in the wisdom of the Message of Theosophy as recorded by H. P. Blavatsky and explained by W. Q. Judge we have all that is needed, he promulgated with devotion and zeal the doctrines and teachings of that Message. If, on the one hand, he left alone those who were wedded to their idols of science and religion, on the other he did not stress study of the numerous branches of modern knowledge for a proper comprehension of Theosophy. Direct study of the Theosophical text-



books and straightforward promulgation of genuine Theosophical ideas were his method. His writings and all his work bear unmistakable evidence of this.

Robert Crosbie once said, "The power to learn is not learning," and he added:—

To have a power and not use it for good is to lose it. To use it for evil is also to lose it in the long run, for by such use, conditions are produced in the individual that prevent any use and bring about an atrophy.

It might truthfully be said that his motto for Theosophical promulgation was this: "One can help another to see the truth in himself." And what was the primary idea which was the very centre of his promulgation? This: "*Potentially*, we are All; *actually*, we are what we are able to manifest."

To follow faithfully his method of study and promulgation is the solemn duty of the U.L.T. It is natural, therefore, that those who occupy in the world "the seats of the mighty" and also those who hanker to occupy such seats, shun the company of the U.L.T. and its Associates. We need not be concerned about that; much less, be anxious.

What is the work of the earnest Associates? Robert Crosbie's words have a profound significance:—

Our work is here and now in the conditions that surround us; when we have eliminated our defects on this plane of existence, we will be able to avail ourselves of our inner knowledge *in a bodily existence* and not before.

The main task of the U.L.T., then, is to reiterate the Theosophical truths for those who need deeper aspects of the Wisdom, without neglecting the newcomer or the enquirer. To each and every person, the beginner, the young student, the old student, the truth about *applying* the doctrines must be taught. It is through proper application of what is studied and what is promulgated that real progress is made—progress not only of the individual but equally of the whole Movement.

The application by each naturally refers to his own condition; it depends upon what he studies, what he understands; application by the beginner is as profitable to him as is the application by the old aspirant to himself. Application as a principle

is of supreme importance to everyone, without exception.

This work executed and sustained in the present will ensure our future advance. Two more decades and the fresh cyclic impetus will bring us face to face with the Theosophical "Judgment Day." Will 1975 find the U.L.T. to have held to the Original Lines, studied and promulgated the Original Teachings, embodied the Original Impulse? That depends on the present-day Associates who become true companions of the Holy and Wise Masters and serve the Cause of Human Brotherhood according to Their Plan. This was taught and shown by the Friendly Philosopher, Robert Crosbie.

## THE FAULTS OF OTHERS

Recently a general, unveiling a monument to the memory of a large group of men who died in the service of the cause their country had espoused after going through untold suffering at the hands of the enemy, told the great concourse of those assembled to witness the ceremony that they must not indulge in feelings of lasting hatred and resentment against those who were responsible for the misery undergone, but rather dwell on the heroism of those who fell. The good, not the bad, should be perpetuated.

A hopeful incident this; one of the growing number of signs that Spring is coming—the Spring of a "new order of ages," when the dreary ugliness of present-day motives will give place to ideals a little nearer to those promulgated by "the Great and Peaceful Ones, who live and regenerate the world like the coming of Spring."

The words spoken do not represent anything new; the idea is as old as thinking man. But the occasion and the position of the man who gave expression to the view and took it seriously as a practical injunction—these are "up to date" indeed, and in line with the great task of building the glorious future of which Mr. Judge has spoken.

Earnest students of Theosophy no doubt all wish to lend a helping hand in this great enterprise. All



the work of spreading broadcast the teachings of H.P.B. and W.Q.J. is done with this in view, consciously or unconsciously. But there is an even more difficult and more effective aspect of the work needed, namely, self-reform, the application of the teachings in the student's own life.

All propaganda is mere words, words, words, unless those who disseminate the ideas and ideals are not only speaking but to some extent applying the ethical aspect of the wisdom they wish to impart. We cannot understand the philosophy unless we "live the life." Soul solidarity must be developed by each with his fellow workers and, finally, "his thoughts must be fixed upon his heart, chasing therefrom every hostile thought to any living being. It [the heart] must be full of a feeling of its non-separateness from the rest of beings as from all Nature," otherwise no success can follow.

If it is indispensable for success in our work to develop this Light of the Heart, this appreciation of all that lives, it would be an act of wisdom to take seriously the advice to perpetuate the good and not the evil and, by way of making a beginning, to get over the almost universal habit of faultfinding—particularly finding fault with the people with whom we come in contact.

That faultfinding is a form of perpetuating evil is very clear from our teachings. To quote one striking passage from the writings of W.Q.J.:—

Each human being has his own elementals that partake of his nature and his thoughts. If you fix your thoughts upon a person in anger, or in critical, uncharitable judgment, you attract to yourself a number of those elementals that belong to, generate, and are generated by this particular fault or failing, and they precipitate themselves upon you. Hence, through the injustice of your merely human condemnation, which cannot know the source and causes of the action of another, you at once become a sharer of his fault or failing by your own act, and the spirit expelled returns "with seven devils worse than himself." This is the origin of the popular saying that "curses, like chickens, come home to roost."

This statement is well known to students, and yet so strong is the force of habit and the strange

illusion that by picking holes we shall mend matters, that we continue in our evil ways.

Evil they are and the process described by Mr. Judge is only the beginning of a chain of misery. The critic now becomes a centre of infection to other critically disposed persons and, furthermore, having allowed himself to develop the very weaknesses he condemned in a fellow being, he has increased the irritation, scorn, dislike, self-complacency and what-not with which that person's fault inspired him. Result? The relationship between the two grows less and less akin to that soul solidarity which is essential in our work. Those of us who feel that we must take the above facts seriously and make a stand, will take to heart the quaintly worded Buddhist injunction:—

Just as, Bhikkhus, when one's turban is burning, for the extinguishing thereof one must act quickly and with intelligence, even so for the abandoning of those wicked unprofitable states, which cause turmoil in the mind, one must act quickly and with intelligence.

How shall we set about ridding ourselves of this habit of faultfinding? Not merely by ignoring what we dislike, as this will probably lead to indifference; not by denying our honest opinion—if it is really honest and as fair as we can make it—for this would be apt to lead to hypocrisy. No, we must follow the rule to think deliberately about the opposite of that which we do not choose to perpetuate. So, instead of gazing with the mind's eye at the weaknesses, failures and faults of people, we should look for and energize by our attention the fine qualities, strengths and attractive aspects of those same people, however few these may be in our opinion. This clears the air for ourselves and is one form of that *being* harmonious which Mr. Judge recommends as against the *trying to force* harmony which he rejects as useless.

This is the way of the Masters too. We are told:—

...when mortal eyes pick out only the weaknesses and limitations of what has been done, the Masters' vision brightens up what has been actually achieved and the resulting radiation from the achievement covers up the spots which look dark and empty to mortal sight.



## CHARITY OF THE HEART

### (A SPECIAL APPEAL FOR THE NEED OF THE HOUR)

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.—ST. PAUL

Every good act is charity. Your smiling in your brother's face, is charity; *an exhortation of your fellow-men to virtuous deeds* is equal to almsgiving; your putting a wanderer in the right road, is charity; your assisting the blind, is charity; your removing stones and thorns and other obstructions from the road, is charity; your giving water to the thirsty, is charity. A man's true wealth hereafter, is the good he does in this world to his fellow-men.—MAHOMMED

No matter how many well-organized charitable institutions there may be in the world, that gives no excuse to any one of us to turn a deaf ear to the cries of human suffering around us. Let us rather heed these cries which are the outcome of the anguish of poor orphan humanity. And who can deny that humanity today, through its ignorance of the working of the spiritual laws of life, finds itself in many ways frustrated, exhausted and as helpless as an orphan babe?

And, realizing this obligation, should we not do as much as we can *individually*, acting with the best knowledge available to us, to help a little to alleviate the conditions of the poor and the needy roundabout us? Isn't it the God in us that prompts us to nurture this feeling of charity in ourselves? This inclination towards charity is, indeed, a divine urge that springs from our heart of hearts and our inmost Soul. And hence it is an axiomatic truth, paradoxical as it may seem, that charity does more good to the giver than the receiver of the help, since it enhances in the giver the urge to do altruistic works.

And yet, although charity is one of the most glorious of virtues and ought to be encouraged at every turn, we cannot ignore the other side of this problem either, *viz.*, the immense harm that charity can do to the receiver of any help if he takes it without feeling any sincere gratitude in his heart and goes on expecting it continually as a matter of course, almost as his "right." Becoming more and more lethargic, he may give up all self-effort and not try to stand on his own feet again.

This clearly indicates the need of an altogether different kind of giving—a giving *not* of the transitory things of this world only (though this is by no means to be ignored), but also of those other treasures that will be lasting and indestructible and of which Jesus said in his Sermon on the Mount:—

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

Now, if we could only imbibe some of the higher Knowledge and Wisdom that are always accessible in the world to all who are hungering after them, we could then in turn impart to others the fundamental principles of the Laws of Life. These can be built into the very fabric of one's character and made one's permanent and priceless acquisition. After all, physical wealth, whether received from others or self-acquired, has to be left behind by all of us on the threshold of death, whereas spiritual wealth can be our everlasting possession.

So, if we have any inkling of wisdom we should be able to realize at once the greater importance and significance of these "heavenly treasures" that the Christian Master has admonished us to lay up for ourselves. And we should be engaged continually in the acquisition of these treasures to the greatest extent possible during our brief span of life in this world.

Each student of Theosophy who recognizes its



value to himself in this connection will naturally want to put his own shoulder to the wheel and help on as much as he can the work of the United Lodge of Theosophists in Bombay. It has been carrying on uninterruptedly ever since 1929 its humanitarian and altruistic activities. It has, moreover, been doing so entirely through the *voluntary* contributions of its Associates and friends—contributions in time, money or work. For those who do not yet understand the true nature of Theosophical work and the source of its inspiration, perhaps the following words of our great Teacher, Madame H. P. Blavatsky, may aptly be quoted here:—

Individuals in every age have more or less clearly apprehended the Theosophical doctrines and wrought them into the fabric of their lives. These doctrines belong exclusively to no religion, and are confined to no society or time. They are the birthright of every human soul. Such a thing as orthodoxy must be wrought out by each individual according to his nature and his needs, and according to his varying experience. This may explain why those who have imagined Theosophy to be a new religion have hunted in vain for its creed and its ritual. Its creed is Loyalty to Truth, and its ritual "To honour every truth by use."

That is why Theosophists have as their motto, "There is no Religion higher than Truth" and why that which the Theosophical Movement seeks to promote as its main object, first, last and all the time, is UNIVERSAL BROTHERHOOD—"To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour." Stressing this grand ideal of Universal Brotherhood, H. P. Blavatsky wrote in the closing years of the last century:—

On the day when Theosophy will have accomplished its most holy and most important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man.

...this true brotherhood...in which each shall live for all and all for each...is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

This knowledge of Theosophy or Divine Wisdom gives us a true insight into the underlying unity of

all life, and its sanctity. It makes us realize that all of us are but "parts of one stupendous whole, whose body Nature is, and God the soul." This also makes us understand why there can be no true charity in the mere passing on to others of a part of one's belongings if that act is not accompanied by some real fellow-feeling, sympathy and love for others. It is in the human heart, therefore, that we can find the source of true charity. Unless charity first springs in the heart, the mere act of giving away something, no matter what that gift may be, has hardly any value for the giver himself. As far as the beneficiary is concerned, we again see that unless he feels some real gratitude in his heart for what he has received, he has not profited as much as possible from that gift, for "gratitude does more good to the man who feels it, than to him for whom it is felt."

The greatest of all charity, then, is this heart-charity, for it makes all charities worth while. It is this charity of the heart that Theosophy again and again has emphasized and it is this very charity of the heart to which St. Paul refers in the familiar and oft-quoted words which preface this article. And so it goes without saying that all those who give a helping hand to the great work of the Theosophical Movement are giving an impetus to the greatest possible good for humanity as a whole. They are thus helping to open the hearts of men and women everywhere to the greatest of all charities, charity of the heart, which always responds to the cries of human suffering. Those who have it will repeat to others in their turn some of the same inspiring words from the Theosophical teachings which have so deeply touched and influenced their own lives. The following quotations show how a Theosophist is expected to respond to every sort of suffering, objective or subjective:—

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist.



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

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of *charity immortal*. (Italics ours)

The great, self-chosen task of the United Lodge of Theosophists has been steadily carried on hitherto in a rented hall at 51, Mahatma Gandhi Road, Bombay 1. Week after week, year after year, it has been holding several regular meetings every week, to all of which the public is cordially invited. It has also been publishing a monthly journal, THE THEOSOPHICAL MOVEMENT, which is circulating far and wide. Genuine Theosophical books are also made available to the public at a nominal cost. All this is done as a labour of love and offered in the spiritual service of humanity as a whole.

In this endeavour the kind help and co-operation of Associates, friends and well-wishers has been very welcome. The U.L.T. is grateful to all who have given their co-operation in the past. But it has now become necessary for it to make an appeal to all its friends for a special purpose, that they may help as much as possible in raising the necessary funds for the construction of Theosophy Hall, the new home of the United Lodge of Theosophists in Bombay, which is now being built.

The Foundation Stone was laid on the 18th of February 1955 at Plot No. 19, New Marine Lines, Bombay. Visualized as a Home which will be really worthy of the great aims of this world-wide Theosophical Movement, which Madame Blavatsky described truly as "the most serious movement of this age," Theosophy Hall will require for its completion at least twelve lacs of rupees. Most of this sum is still to be raised. The U.L.T. is confident that its good friends, coming to know of the need, will make their individual contributions, be they large or small, towards the construction of its Spiritual Home. Theosophy Hall will be dedicated and consecrated entirely to the Service of Humanity

and used as a Centre for the spiritual elevation of the race as a whole. It is hoped, therefore, that friends in all parts of the world will give all the help they can to this altruistic effort which will make it possible for the U.L.T. to carry on more effectively its Mission of Mercy, making the life-giving truths of Theosophy available to all who want them.

The following statements by Madame Blavatsky clearly show the real nature and paramount importance of all true Theosophical work:—

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind.... We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But in our quality of Theosophists we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do.

...our declared work is, in reality, more important and more efficacious than work in the every-day plane which bears more evident and immediate fruit, for the direct effect of an appreciation of Theosophy is to make those charitable who were not so before. Theosophy creates the charity which afterwards, and of its own accord, makes itself manifest in works.

We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach.

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice and generosity will be done spontaneously by all.

It is sincerely hoped that all those who are in a position to do so will try to assist the U.L.T. in this great task in some way, by giving as much as they can of their time, money or work. In helping on the good work of the Theosophical Movement, which opens the very hearts of men to true charity, they will be performing an act of charity the importance and value of which cannot be over-estimated.



## ASPECTS OF PAN-THEISM IN PYTHAGORAS AND PLATO

In making this study it has been found desirable to use Theosophy as a link between the Archaic Teachings and those of the two Greeks. Theosophy is the light-giving middle term of the comparison, and no apology is needed for frequent reference to it.

There is a statement by H. P. Blavatsky that even by the time of Hesiod the Orphic theogony, purely Oriental and Indian in its spirit, had been transformed into something very different from the ancient Wisdom-Religion. This, and the further fact that the most ancient statements of the primeval Wisdom have for ages existed in India, make it natural that a few far-reaching philosophical minds in the West should have turned to the East for additional instruction. Pythagoras, who lived in the sixth century B.C., was probably the first Greek, in historical times at least, who went personally to India for study. He had already absorbed the teachings of Egypt and Chaldea so fully that the Indians with whom he conversed recognized his high attainments and called him a "teacher."

Pythagoras possessed a remarkable aptitude for mathematics, and he found in his Inspirers much more original and important mathematical wisdom than he had obtained elsewhere. This he later promulgated among the Greek pupils trained in his Mystery School and therefore able to comprehend the philosophy condensed in the mathematical symbols which he had borrowed from the East. The Pythagorean philosophy is spoken of as "the faithful reflection of the ancient Wisdom." The foundational idea of the teaching is an eternal Unity beneath all the changing forms and the varied phenomena of the universe.

But Pythagoras, like all Initiates, was vowed to silence toward the general public, and in later days the facts and laws connected with the various symbols used by him were not entirely understood. For us, today, the works of H. P. Blavatsky give the fullest exposition of those facts and laws.

This paper ventures a few remarks about those bearing on the origin and evolution of man.

Since man exists in manifestation, the question of how he came to be manifested is vital to him. The Ancient Teaching declares that the Supreme, the Utterly Unmanifested, the Absolute, *ever is*. All beings, from atom to *Dhyani*, always live in this Absolute Essence, are parts of It. At certain times they rest within the Absolute, in a Nirvanic, unmanifested condition, from their previous activities on some earth, as men or as other beings composing Great Nature. But they are destined by the Absolute Law to proceed in their evolution by renewing their activities. Therefore, at periods fixed under the Law, some of them, moved by their own desire or by their Karma, pass into the manifested state in the process of emanation. This process is beyond present human comprehension, yet may be dimly intuited by the supersensuous power in each man. The collectivity of beings having that inner desire or Karmic urge is comprised in the Divine Thought or Intelligence impregnating chaos at the dawn of manifestation, that which is represented in Theosophical books as the One Ray, or the Solitary Ray.

Pythagoras represented the Absolute Deity by the Circle; he thought of the Circle as boundless Infinitude. H.P.B. interprets the symbols of Pythagoras when she says that within this infinitude of the Circle

the Ray (the Pythagorean Monad) descending from "no-place" (*Aloka*), shoots like a falling star through the planes of non-being into the first world of being.

There it establishes a Point, Number One, described by H.P.B. as the Monad, also as "the unit from which follows the entire numerical system," and as the Unmanifested Logos. Then the Ray descends on the right and produces Number Two, which is Substance; turning again to form the base-line, it produces Number Three, which, as the union of One and Two, is the phenomenal Universe or Kosmos. The Ray reascends



to Number One and thence disappears into silence and darkness, or non-being. Number Four expresses the "emptiness" of all, yet also the fullness, since by adding together the One, the Two, the Three and the Four, the result is Ten, which is called "the perfect number of manifestation," and which stands for the whole Kosmos.

To Pythagoras the Point or Monad represented this indescribable collectivity in unity of beings which is to become manifestation, both of the Universe and of its microcosmical form, or Man. At the upper Point of the Triangle (at Number One) is a passing from the Unmanifested to the manifested, and the manifestation of life begins. The right side represents the positive, creative, male principle throughout Great Nature; the left side is the respondent, receptive, female principle in Nature. The two acting together are the essential producers of manifestation on "the Universal plane of productive Nature," which the base-line represents. The Triangle is called the "reflection" of the Ray, but it is also an emanation of it, and as emanation it carries and is in *essence* the Absolute which the Ray conveys.

Thus one sees that at the upper Point of the Triangle evolution was hidden in the Ray as the One Unmanifested. From the base of the Triangle evolution produces the Manifested, the Many. This means that the spiritual Essences contained in that inscrutable Ray take a step from their unmanifested state into what is to become their life on earth. Instead of the One Ray, there is an expansion into Seven Rays and their countless sub-rays. The Seven Rays become the Source-Powers of the whole Universe, including Man. From them come man's seven principles—those qualities and powers which form the basis of man's nature, his character and his action. The teaching of Pythagoras and of Plato is grounded in this doctrine of unity in multiplicity, of the ONE evolving the Many by emanation and pervading them.

This identity of Deity, Nature and Man was referred to by Pythagoras as a "diffusion of the Universal Mind through all things." But that Universal Mind is not the Absolute Principle of the

archaic philosophy. The Absolute is not "diffused." It retains ever Its own SELF-dom. Pythagoras was describing the situation in manifestation. The "diffusion of the Universal Mind" is produced by what *The Secret Doctrine* calls *Mahat*, or Cosmic Ideation, the Universal World-Soul. The Greek word *Nous* is the exact correspondent of *Mahat*, and these two are names for what in evolution is the power of creativeness or emanation. The "diffusion of Mind," therefore, is the operation of this creative, emanative Mind-Power; and Mind, Consciousness, is the link of identity between all beings.

To the proud, confused brain-minds of present-day men, these statements may mean little; but they are nevertheless the unshakable ground of man's being and evolution. All the processes just mentioned occur within the PAN-THEOS, the Absolute ALL-GOD, and they affect various of Its Aspects. This is the first, the original Pan-Theism; as a philosophy this Pan-Theism was promulgated by Pythagoras and his pupils and was adopted and taught by his follower, Plato.

A generation or more passed after Pythagoras before Plato's maturity, but he became the most important expositor of the older man's teaching. Plato was able to express more simply the mathematical and other parts of the philosophy of Pythagoras, and this is one reason why the range of his influence has always been greater. The teaching, however, of both is in all points the same, based on the archaic Wisdom-Religion that Pythagoras found in special clearness among his Indian teachers; and the Platonic philosophy is called "the most elaborate compend of the abstruse systems of ancient India."

It had always been dangerous to teach the higher, secret knowledge; and by the time of Plato in Greece the purity of the Mystery Schools had declined and the general thought regarding "the gods" had become more superstitious and less truly religious. For example, when one of the Pythagoreans taught the heliocentric system, as it had been taught in the older schools and by Pythagoras himself, he was accused of blasphemy against the gods. And the legal murder of Socrates,



Plato's friend and teacher, proved that it was perilous to rouse the suspicious, credulous mass-mind by giving out ideas too advanced for general understanding and hence likely to be interpreted as "infidelity to the gods." Plato, therefore, in order to reach as wide a public as possible, used much veiled teaching, presenting great facts in symbols, myths and allegories.

The gods were acknowledged by Plato with respect and frequently mentioned, but he meant by "gods" Beings lower than the One Deity; and H.P.B. remarks that his "monotheism is unquestionable." He firmly declared that the real CAUSE is the One, the Supreme Goodness, *To Agathon*. He insisted on the universal presence of the Supreme Spirit and taught that man's spirit, *Nous*, is homogeneous with Divinity and that man can rise to perceive spiritual realities. He says that "such assimilation, such flight, is the becoming just and holy with Wisdom." Thus he gave the primeval Abstractions, and some minds grasped them, but such minds seem to have been fewer than in earlier times. Hence it was unwise for him to speak too openly about the Primal Deity as an Absolute Principle, or about the supra-sensuous Worlds of Being. Pythagoras had veiled these Abstractions in the Triangle and other mathematical figures; and Plato used such words as the "infinite" and the "finite" for the Monad and the Duad of Pythagoras.

The chief god of the Greeks, Zeus, was by no means philosophically the highest DEITY—that which is called by Proclus "the Unity of Unities," said to be "concealed amidst the *intelligible* gods," *i.e.*, amidst the lower, better-understood gods. These lower gods, including Zeus, were very human in nature and were feared by men because they could do evil or good. They were like powerful kings and were uncertain and often ruthless in their relations with humanity. Men's prayers to them were a begging for their favours, not an effort at realizing man's essential divinity, or for knowledge of themselves as Man. Thus, in the common thought, there was little recognition of philosophy and of law. Genuine philosophers could convey the highest truths only to their most spiritual and trustworthy

pupils, and such pupils too were vowed to silence.

Hence the deepest roots of the Wisdom-Religion were rarely suspected by the general public, and the hints given came to be even less understood in later times. Perhaps the world was already too far along in the *Kali-Yuga* and the general thinking was too fast set in superstition. Perhaps the human soil was already preparing unawares for some such totalitarian movement as Roman Catholicism. For, after Catholicism came into power, only very exceptional minds penetrated behind the veils used by Pythagoras and Plato and reached actual understanding. Even today chairs of philosophy in some colleges and universities are filled by men who do not deeply understand either of these ancient Greeks.

Christian critics have claimed that Plato was a monotheist, in the Christian sense. He was indeed a worshipper of ONE DEITY, but that Deity was never a personalized God, as Jehovah is with the Christians. Plato's Deity was the Universal Principle, the Source and Container of everything, high and low. Plato's Being was not phenomenal but the Cause of phenomena; it was prototypal and even Noumenal. Some philosophers, in their pantheistic yearnings, speak of the Ever-Becoming, but leave the concept vaguely defined. Others in their use of "Being" become anthropomorphic. Plato did not reject either of these ideas. What he called "Unchangeable Existence" is in Theosophy *Be-ness*; and Be-ness, or the Absolute, is periodically the *Source* of the Ever-Becoming; for the Ever-Becoming proceeds from the Absolute and returns to IT, as the Cause and the Fulfilment. Plato, in his philosophic reach, did not stop with the Universal Mind, the *Nous* or *Mahat*; he went higher, to the very primordial Source Itself, which we call the Absolute. His *To Agathon* was really a name for THAT.

In spite of vague wording and covered meanings, students of Theosophy can find in the teachings of Pythagoras and Plato the various doctrines of the Ancient Wisdom. When, moreover, we see that Theosophy is the Wisdom-Religion for our present age, and that the Pantheism in Theosophy is the same as the Pan-Theism in the Old Teaching,



then, to find Pan-Theism in the teachings of these two great Greeks is easy, for all three are one. The basic Principle is the same PAN-THEOS, ALL-GOD; though there is much in the present civilization, as there was in the Greek one, to confuse men's perceptions. Also, the confusion in each case, then and now, is due to the same fact; that human eyes were and are fixed on the "lower gods"—the gods, or powers, of politics and finance, the gods of pleasure or of war, all the desirables and the possibles of our mere earthly life. The Greeks were in sad need of the philosophy of Pythagoras and Plato, as we are of Theosophy; and the solutions of the problems remain the same for us as for them. This is why it is practical to look back to the Greeks to see their philosophers' pronouncements, and even further back to the origin of all true philosophy.

Following further our standard of Theosophic interpretation, we find Pythagoras and Plato expounding the Three Fundamental Propositions of the Secret Doctrine. The First is the PAN-THEOS ITSELF, which is the Origin of all the teachings here discussed. The Second is the Law of Motion within the PAN-THEOS, the working of the Law of Cycles, evidenced in all the teachings by the statement that a collectivity of beings—a life-wave, as it is called—has periods of action as manifested, objective beings, followed by equal periods of rest in inaction. The basic periods are of immense duration and are containers of other smaller cycles experienced by the life-wave. These facts are majestically displayed through *The Secret Doctrine* in the Stanzas quoted from the archaic *Book of Dzyan*. The Third Fundamental Proposition is also set forth in many details, first as Cosmic and then as Human Evolution, all being drawn from very ancient records of the primeval Teachings.

Plato taught these Fundamentals in statements of broad and profound scientific laws and concepts. For example, he declared both Matter and Spirit to be indestructible; modern science says the same of Matter but ignores Spirit. Plato spoke of radical changes in material form and attributed them to the activity of spiritual energy; modern science knows of no spiritual energy. Plato said, too, that

energy is not wasted in Nature but conserved; and he saw evolution in worlds and systems of worlds as well as in the species of plants and animals on this earth.

One of the ablest English students and translators of Plato, Dr. Jowett, found that many Greek philosophers agreed with Pythagoras in holding that mathematical laws pervade the universe and that the difference in the quality of objects is governed by numbers; also that musical tones are measured by mathematical ratios. Further, the heliocentric system was accepted at least by philosophers; and the earth was held to be a body like other stars, revolving in space, not a fixed centre. And, like the modern scientists, ancient thinkers recognized sex in plants as well as in animals.

Practical applications of the Third Fundamental are not overlooked. For instance, Plato taught what is now called reincarnation. Reincarnation means passing from one body to another body; the Latin root, *carnis* (flesh), being emphasized. In using instead the word "metempsychosis" which means a moving or transit made by the soul, the Pythagoreans emphasized the psyche, rather than the body into which the soul moves. Also, Plato called man in his earthly life "the toy of necessity." (*The Secret Doctrine* expression, "the cycle of necessity," means both reincarnation and Karma.) To call man "the toy of necessity" sounds like teaching fatalism instead of Karmic justice; but Plato added that though "necessity" (incarnation) brings to men anger, fear, pain, etc., yet this kind of necessity does not prevent men from overcoming such errors. He declared that "if they conquered these, they would live righteously; if they were conquered by them, *unrighteously*." And he speaks of a man who fails to live righteously as becoming "weak in the second generation," by which is meant that in his next incarnation this man will be less able to rise above his lower nature. He referred to a man's recollecting things his soul formerly saw when in company with Deity and looking up to that which really is. And he added that by making right use of these things remembered from the former life, by constantly perfecting himself in perfect Mysteries, a man becomes truly



perfect"—an Initiate into the divine Wisdom. And H.P.B. says that "the Mysteries of the ancients were identical with the Initiations, as practised now among the Buddhists and the Hindu adepts."

The Ancient Wisdom has much to say about Cosmic Consciousness and Cosmic Ideation, and also about these same powers on the terrestrial, human level. Plato taught the same facts. His word for Mind was *Nous*, which as *Mahat* is cosmic and as *Manas* is human. He divided Mind, *Nous*, *Mahat*, into higher and lower, as Theosophy does. Lower *Manas* is for him "the second soul" or "the higher mortal soul"; the still lower or brute soul is what Theosophy calls the "animal soul." With Plato as with Theosophy "only that man is perfect whose Body, Soul, and Spirit are in close affinity"; and it is only by right living that such perfection is reached. These statements indicate the ethical aspects of Plato's thought of DEITY as everywhere present and of man's growth in spiritual understanding as the only real means of his progress.

Dr. Jowett says of Plato:—

The latest word of modern philosophy is continuity and development, but to Plato these were the merest *beginnings* and foundations of science.

Minute details of investigation, so familiar to us, were less interesting to the Greeks. It is said that

for Plato it was enough to know the great scheme of creation and be able to trace the mightiest movements of the Universe through their changes to their ultimates. Modern science vainly seeks a First Cause among the permutations of molecules; but Plato sought and *found* it, amid the majestic sweep of worlds.

All these ideas, small and great, were taught in the archaic Mystery Schools and transmitted to those of the Greeks. It is evident that they are based on the Pan-Theistic perceptions of Spirit, or the Absolute ALL-LIFE.

Philosophically, they are parts of the great Fundamental Propositions, which underlie all phases of Life, Mind and Evolution. These spacious Propositions include all that Plato and all that Theosophy teach about the ethical nature of man, the interrelation of men with men and with Nature, and about the spiritual, intellectual, and physical evolution of the Kosmos and of Man. All that is

taught by Theosophy was drawn by H. P. Blavatsky from the Ancient Wisdom; and Pythagoras and Plato, deriving their knowledge from the same Source, were transmitters and interpreters to their age as H.P.B. and Theosophy are to ours. Their schools and writings serve as a long yet direct line of connection between our present age and the far, far past. Theosophical students of today find much support for their work in the existence and high quality of Greek philosophy. Without it, the gap for Europe would be vast indeed! For there might have been no such intermediaries as were furnished by the afterglows of Platonism which came into being at Alexandria, in the Renaissance, and thereafter. In all these movements can be recognized great influxes of spiritual power and Manasic vitality repeatedly poured out upon Europe by the Fraternity of high Adepts who live to elevate the earthly life of men and guide them on, to their high destiny as Spiritual Beings.

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## MENTAL OBSTRUCTIONS TO MEDITATION

[Reprinted from *The Theosophical Forum* for July 1895.—EDS.]

Q.—What mental obstructions are in the way of meditation and most frequently present?

W.Q.J.—The greatest foe and that most frequently present is memory, or recollection. This was at one time called *phantasy*. The moment the mind is restrained in concentration for the purpose of meditation, that moment the images, the impressions, the sensations of the past begin to troop through the brain and tend to instantly and constantly disturb the concentration. Hence the need for less selfishness, less personality, less dwelling on objects and desiring them,—or sensation. If the mind be full of impressions, there is also a self-reproductive power in it which takes hold of these seeds of thought and enlivens them. Recollection is the collecting together of impressions, and so it constitutes the first and the greatest obstruction to meditation.

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## AN UNJUST JUDGMENT ECHOED

[The criticism of Dr. D. J. West's *Psychical Research Today*<sup>1</sup> which we publish here was one of three independent reviews of the book presented at a Book Discussion Meeting of the Indian Institute of Culture, Basavangudi, Bangalore, on January 13th, 1955. It takes exception to the author's making himself the echo of a great injustice done nearly 70 years ago to a great and selfless servant of mankind, Madame Helena Petrovna Blavatsky. To her devoted labours as the Messenger of Those who sent her, the world owes the restatement of Theosophy in our era. And we, her pupils, in particular owe to her a debt of gratitude which our best efforts cannot adequately repay, for pointing out to us "the way that must bring us, if followed, to the light and peace and power of truth." How apt was her own statement in "What of Phenomena?" in *Lucifer* for February 1888:—

An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them. (*Raja-Yoga*, p. 49)  
—EDS.]

Dr. D. J. West's approach in his *Psychical Research Today* seems cautious enough to satisfy the most sceptical in regard to supernormal occurrences. His apparent predisposition to suspect every psychic phenomenon to be fraudulent until proved genuine may have been considered an asset by the Society for Psychical Research, which he served for years as an Experimental Research Officer. His conviction of the possibilities of Extra-sensory Perception, expressed in the concluding chapter, will doubtless carry the more weight with orthodox scientists for his critical attitude towards mediumistic phenomena.

But, however justifiable this attitude may have proved in the case of many of the involuntary phenomena of the séance room, Dr. West is making the same grave mistake as that made by his predecessors in the S.P.R. if he fails to distinguish between the involuntarily and commonly unconsciously produced phenomena of mediumship and feats of deliberate metaphysical production.

A similar attitude may well have been that of the late Dr. Richard Hodgson, whom Dr. West mentions admiringly. In the middle '80's of the last century he brought the ripe wisdom of his 23 years of age to bear upon the evidence for the deliberately produced phenomena of Madame H. P. Blavatsky, which had impressed and baffled many older and wiser minds. The youthful investigator for a Committee of the S.P.R. produced a report as unjust as it was mischievous. On the strength

of it his Committee delivered an *ex-parte* verdict, pronouncing the inexplicable to be fraudulent, and her who had produced them, deliberately and with knowledge, an impostor. And this in spite of the conviction of the genuineness of her phenomena on the part of virtually all the more than 100 witnesses examined by the Committee which he represented and by himself. The two disaffected Coulombs were exceptions—but there are strong reasons for thinking that they had probably been suborned.

Dr. Hodgson confessed in his report that the problems of Madame Blavatsky's motives had caused him "no little perplexity." He dismissed egotism, writing that "a closer knowledge of her character would show such a supposition to be quite untenable." He also dismissed "the sordid motive of pecuniary gain" and "religious mania" as possible explanations. Then he offered the fantastic supposition that she who had lived "so many laborious days" and spent "ten years' toil on behalf of the Theosophical Society" had been working for political motives! She who had never returned to Russia since her departure in 1873 and who had become a naturalized citizen of the U.S.A. might, he thought, have been working in India to further Russian interests. Could absurdity go farther?

The S.P.R.'s blanket disclaimer of corporate responsibility for its investigators' findings cannot absolve it, in the eyes of lovers of fair play and truth, from the part it played in the tragic miscarriage of justice in printing and publicizing the prejudicial findings of young Dr. Hodgson and his

<sup>1</sup> *Psychical Research Today*. By D. J. WEST. (Gerald Duckworth and Co., Ltd., London. 144 pp. 1954. 12s. 6d.)



Committee.<sup>2</sup>

It is very unfortunate that Dr. West should have seen fit, in mentioning Dr. Hodgson's later career in psychical research, to revive against the defenceless dead the old slander. His remark (on p. 68) that Dr. Hodgson had "returned from India with a devastating report on the fraudulent practices of Madame Blavatsky and her Theosophist associates" is gratuitous and grossly unjust. It must lower the value of his book for fair-minded readers who have gone carefully and critically into the record of her display of extraordinary powers and who are familiar with the overwhelming evidence of her *bona fides*.

All due allowance must be made for the difficulties of investigating facts which themselves, like the laws and principles which alone could make them comprehensible, lie outside the investigator's ken. This is especially true when these phenomena and the laws and principles which govern them could not be accepted without producing a revolution in many fields of thought. Dr. West himself writes in his last chapter (p. 140):—

If research on psychic phenomena were to receive a fraction of the support it deserves, we might before long come to a new understanding of man and his place in nature that would have a more direct bearing on human welfare than all the discoveries of atomic physics.

But the fact remains that a grave injustice was done by Dr. Hodgson's report to a great and noble woman, who spent her life in tireless service, and Dr. West's uncalled-for slur not only perpetuates that injustice but would bring her earnest and sincere Theosophical associates into disesteem among the ill-informed.

Madame Blavatsky's restatement of the inspiring teachings of the Ancient Wisdom under the name of Theosophy has given new hope and a purpose in life to countless thousands. The ideas put forward in her invaluable books and articles have fecundated the race mind. Even the phenomena which she produced were to illustrate her teachings

of the potentialities of the human spirit. They were to prove the possibilities of command over unrecognized forces of nature, possibilities which she maintained were latent in all men, however few might have developed them.

Her attempt to draw attention to the great field for scientific inquiry which lies in the borderland between matter and spirit brought upon herself misunderstanding, calumny and mental martyrdom, but it was not made in vain. That borderland is being seriously investigated today in the ESP laboratories and elsewhere. Psychical research would be much further advanced by now if its scientific exponents had not disdained the clues offered in her writings, in which she drew most pertinent attention to the psychological wisdom of the Ancient East. Some of the more open-minded among the investigators are in recent years offering the public some of these clues, freshened up by rechristening, *e.g.*, astral limbs as "pseudopods" and the astral light as "an Ether of persistent images." There are many other clues which modern self-sufficiency ignores at the expense of more rapid progress in what has been well called "the most important of all subjects of human study—Psychology."

Dr. West might be interested to know that the plea which he makes for psychical research as a subject for study in the universities was anticipated by Madame Blavatsky in November 1881. *The Theosophist* (Vol. III, p. 36) urged the adoption of Occult Science as a subject of university study. It states that

if the dignity of the hidden laws of nature were but recognized, and encouragement given to our youth to pursue it as their circumstances should permit, the result would be most beneficial. With the advancement of this knowledge the moral darkness of the world would be gradually dispelled, old superstitions would vanish, flimsy new theologies would be swept away, and a true and ennobling ideal of man once more prevail. . . . By breaking down the hard walls that hedge us within the compound of modern biology, it would illimitably widen the area of nature-study, and multiply the chances of getting really "exact" knowledge.

<sup>2</sup> See *The Aryan Path*, September 1932, Vol. III, p. 582.



# THE THEOSOPHICAL MOVEMENT—1875-1950

## VIII.—THE IMPORTANCE OF UNITY

The announcement of the Esoteric Section in *Lucifer* for October 1888 included a reference to the "ORIGINAL LINES devised by the real founders" of the Society. Mr. Judge once wrote of H.P.B.'s having shown him "where the designs for the work had been hidden," and again of her having laid down "the lines of force all over the land." It is clear that the methods adopted by H.P.B. were not empiric but conformed to a plan clearly visualized by the Masters.

The implementation of this plan depended primarily upon the work of H.P.B., but depended and still depends secondarily upon the efforts of those with sufficient intuition to glimpse something of its outlines. Of those in the public eye, perhaps only two, W. Q. Judge and Damodar K. Mavalankar, did so immediately, while the remainder were attracted by one or more of the Three Objects without at first grasping much of their deeper import. The egotistical habits of thought encouraged by modern education were unfavourable to such perception.

The task before H.P.B., as far as we can understand it, was threefold: (1) To arouse wide public interest in Theosophy so that its teachings would be considered and the ideas which it brought forward would percolate into the minds of men, and so that as many as possible would be given the opportunity to benefit by its influence; (2) to produce an enduring record, in the language of the time, of the fundamental tenets of the Wisdom-Religion and of some of the evidence for its existence; and (3) to gather together a body of men of all nations educated in the "original lines."

While the end in view determines the general lines of advance, the immediate nature of the terrain requires the continual consideration of the path taken and the actual means of advance, and the Masters are not committed to any rigid methods. An illustration of this occurs in the Preface to *The Secret Doctrine*, in which H.P.B. states that the book is not "an amended and enlarged version" of

*Isis Unveiled* as had originally been intended; and also on the last page of the second volume of the same work where H.P.B. writes of Volumes III and IV that "it entirely depends upon the reception with which Volumes I and II will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed."

The growth of the Society was not, therefore, an evolution of the aims and objects of the Society, as some thought, but a growth in the members' understanding of what the aims and objects of the Masters were. The failure of many to make this distinction, which was underlined by articles which appeared in *The Theosophist* of January, February and June, 1889, was largely due to the reaction of some Indian members to the greater publicity given at the time to the esoteric side of the work.

These articles made the following points:—

(1) The adoption of the Three Objects of the Society was a later development; the First Object, "to form the nucleus of a Universal Brotherhood of Humanity . . .," was held to be too nebulous to be of much value as a precise Object.

(2) Belief or otherwise in the existence of Masters was claimed a private matter. It was more important that the majority should think and reason for themselves.

(3) The Society possessed a mystic individuality, the power of which was greater than the sum total of its constituent units.

(4) Adyar (the headquarters of the Society) was symbolical of the principle of unity as well as of the material life of the Society, and loyalty to Adyar meant loyalty to the Objects of the Society and to the Principles of Theosophy.

It is possible to find important elements of truth in these points, but in their general implications and in the circumstances of the time they were entirely misleading.



As early as April 1880, in *The Theosophist*, it was stated in the revised Rules and By-Laws that the Society consisted of three Sections: The first was "exclusively of proficients or initiates in Esoteric Science and Philosophy," who took a deep interest in the Society; the second was of Theosophists who had "proved by their fidelity, zeal, and courage, and their devotion to the Society," that they had become able to regard all men as equally their brothers, and who were "ready to defend the life or honour of a brother Theosophist" at whatever risk to themselves; the third was of Probationers, who remained such until their purpose to remain in the Society had become fixed, their usefulness had been shown and their ability to conquer evil habits and unwarrantable prejudices had been demonstrated.

A preliminary understanding of this important statement was as vital to an understanding of the plans of the Masters and the experiences of the Society, as a preliminary understanding of man's nature is for the correct interpretation of his experiences.

How many in the Society passed over this statement, or read it without paying heed, it is impossible to say; but, knowing our own inattentive habits of reading, and perceiving the lack of understanding of the real issues that was shown by the rank and file of the Society later on, it is probably safe to say that the great majority did so. One way to read with attention is to ask oneself what practical application what is read has to one's own life. It may be remarked here that there are probably many statements in the writings of H.P.B. and W. Q. Judge which we have not read with attention and which could throw light on the esoteric aspects of our work, and that, if the U.L.T. remains true to its policy, some statements must occur in its literature which, to the attentive and intuitive reader, will reveal the plans for the future.

While some conceptions allied to the Three Objects of the Society—brotherhood, the study of ancient and modern religions and philosophies, and the investigation of the unexplained laws of nature and the powers latent in man—were not entirely foreign to Western thought, the same cannot be

said of the ideas and facts underlying the statement of 1880 on the three Sections and their bearing on the life of all earnest members of the Society. As said already, it was part of H.P.B.'s difficult task to introduce members to these new conceptions. It is a work that continues today.

The public announcement of the Esoteric Section in *Lucifer* of October 1888 marked a stage in the growth of the Society's understanding of the "original lines." H.P.B. wrote in a letter of 1890, mentioned in an earlier article, that she had found in Europe what she had failed to find in India: hundreds of men and women with the courage to avow their conviction of the real existence of Masters and prepared to work along *Their* lines and under *Their* guidance.

It was this Section which was to be organized on the "original lines," because the Society as a whole had failed to perceive and follow those lines. Its function was not that of a factory for the manufacture of adepts, but to stem the currents of materialism and spiritualistic phenomenalism and to guide the spiritual awakening that had begun, *i.e.*, to promote the esoteric interests of the Movement. Briefly, perhaps, we can put those esoteric interests as follows: loyalty to the Founders of the Movement; an approach to those Founders through deeper study of the Esoteric Philosophy; confidence in and gratitude to H.P.B. as the immediate source of its teachings; and unity and solidarity in the common work.

It is love of and faith in the Masters that enables us to perceive the esoteric meaning of Their message; these open up channels in the mind and serve as the conducting lines for the forces which the Masters wish to give out. This is as true today as when a few individuals were receiving objective messages from the Masters. Also it is true now, as it was then, that help from the Masters "will come for the most part in ordinary ways and from one or other of the companions."

In this matter of our relationship to the Masters and the help we receive from Them we cannot dissociate ourselves from our fellow students. In her article, "Practical Occultism," H.P.B. gives



some of the conditions under which alone the study of Divine Wisdom can be pursued with safety (*Raja-Yoga or Occultism*, pp. 19-22). One of these is that the disciple shall be at peace with all, especially with his "other Selves," his fellow students. "Otherwise the words of Wisdom and of the good Law, shall scatter and be picked up by the winds." In "The Seven Portals" (Fragment III of *The Voice of the Silence*), disciples are likened to the strings of the Vina. The string that fails to answer to the Master's touch in harmony with the others, "breaks—and is cast away." These are plain and strong statements.

It is instructive to read through the *Five Messages* to note the number of times and the different ways in which H.P.B. refers to the need of unity. She writes that Brotherhood is the very foundation as well as the keystone of all movements towards the amelioration of our condition and that union is and ever will be the strength of our Movement. There is a power behind and within unity which will enable us to move the world if we will but unite and work as one mind and one heart. Again, we can enter the inner life only in the highest and truest spirit of Brotherhood. H.P.B. likens the unity which should exist between students to the welding of two metals together, or to the unity of cavalry in which men and horses have been trained to ride almost as one man. It is a unity in which each will strive to the utmost of his power to help his colleagues to work for the Cause, irrespective of whether or not he and they agree as to the precise method of carrying on the work, and in

which an attack upon one will be an attack upon all.

The public announcement of the Esoteric Section in *Lucifer* has been treated in this article as marking a stage in the education of Theosophists in the plans and original lines of the Masters, and in the esoteric interests of the Movement. It would not have been possible unless the creative ideas brought forward by H.P.B. had done their work of destruction/re-creation throughout the vicissitudes of the lives of individual members of the Society and the Society as a whole. It was the fruit of the progress made by those ideas and by individuals in the application of them. At the same time the Esoteric Section was intended to be a guarantee of the future growth of the Movement by providing a united body of students of the Esoteric Philosophy through whom help from the Masters could be given.

The Declaration of the U.L.T. clearly embodies an understanding of the esoteric interests of the Movement. Upon its faith in the Masters and upon the unity between its Associates will depend the help which it will receive from Them. The existence of the U.L.T. we owe to W.Q.J. and to Robert Crosbie, to their vision of the Masters' plans, to their faith and loyalty, their spirit of Brotherhood and hard work. We owe it also to those who with them and after them, through suffering, disappointment and failure, gained a little of their understanding of the true lines of work. To follow faithfully in the lines of the Declaration is our first step towards chelaship.

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It is a great thing to be wise when we are brought into calamitous circumstances.  
 It is the province of a magnanimous man to bear with mildness the errors of others.  
 He who does an injury is more unhappy than he who receives one.  
 Reason is frequently more precious than gold itself.  
 He who admonishes a man that fancies he has intellect labours in vain.



## “ SEDUCTION OF THE INNOCENT ”

The pernicious influence of comic books on the youth of today is a deeply disturbing problem of our times. Of all those concerned with it, one of the most vocal and the most persistent, as well as the earliest in the field, is Dr. Fredric Wertham, M.D., psychiatrist and author. His book, *Seduction of the Innocent* (Rinehart and Company, Inc., New York. 397 pp. 1954. \$4.00), thoroughly documented with facts and cases, is the result of several years of scientific investigation and study of all varieties of comic books, of the minds of children, and of the processes and mechanisms by which comic-book reading influences them. Dr. Wertham's expert opinion, therefore, on the effects that comic books have on the minds and behaviour of children is not to be taken lightly, and will, it is hoped, do much to awaken parents, educators, social workers, psychiatrists, and all others concerned with children's reading and with child development, to their responsibility toward the rising generation.

The book brings out graphically how little most adults know about comic books and their deleterious effects on children's minds and emotions. (Comic books, by the way, have to be distinguished from newspaper comic *strips*, which are required to observe the same standard of good taste as the newspapers in which they are published.) What are often regarded as “trivia” by adults are really primers for violence, crime and sadism in the lives of many children. The chronic stimulation, temptation and seduction so amply provided by the 90 million comic books coming out each month can hardly fail to have its effects. These comics are sold and resold and passed on from hand to hand so that the number of children among whom they circulate is really incalculable. Although the United States is the headquarters of the comic-book industry, comic books have become an international problem and there is a growing concern the world over about the insidious and pernicious effects of this type of reading. In India too comic books are a growing menace.

True, there are a few harmless comics, such as the animal and related ones, but, owing to the

conditioning of children by the industry, crime comic books are much more widely read. The latter deal with the glorification of crime and not with its punishment, as the comic-book industry would have us believe. They have aptly been called “the kind of magazine, forty or fifty pages of which portray nothing but scenes illustrating the commission of crimes of violence with every kind of horror that the mind of man can conceive.” These form the vast majority of all comic books.

Among the other harmful comic books may be mentioned those about drug addiction, the “Westerns,” jungle and horror comics, the Superman and Wonder Woman group, super-animal comics, the love-confession type, and comic books adapted from classical literature. This last group does not reveal to children the world of good literature, but conceals and distorts it. It is dreadful to see a child deprived of the glorious revelation of *reading* a real classic, in clear print, by the “classic comic” with its ruined dialogue and worse. “Many children,” reports Dr. Wertham, “when asked what comic books they like, answer simply, ‘I like murder comics.’”

In many comics stories there is nothing *but* violence. It is violence for violence's sake. The plot: killing. The motive: to kill. The characterization: killer. The end: killed.

Dr. Wertham urges that those with authority over children, who for years have neglected to pay any attention to this “literature,” which for many children is practically their only reading, examine the problem thoroughly and scientifically before stating as their professional opinion that comic books do no harm. “The current cheap generalization that healthy normal children are not affected by bad things and that for unhealthy abnormal children bad things do not make much difference either, because the children are bad anyhow,” is preposterous. If good reading is a character-building influence there can be no doubt of the undesirability of encouraging readers, and especially youthful readers, to dwell in thought upon crime and violence. Such reading gives a twist to the



mind and makes the child incorporate the comic-book morale into his character.

Comic books have diverse effects on children, from distortion of human values to violent games, nightmares and sleep disorders. They stimulate unwholesome fantasies and daydreams. Brutality in fantasy creates brutality in fact. Children are natural imitators. Dr. Wertham narrates some shocking instances of children trying to imitate comic-book plots in their own lives. This has gone to the extent of their having hanged other children and even themselves!

The most subtle and pervading effect of crime comics on children can be summarized in a single phrase: moral disarmament....The more subtle this influence is, the more detrimental it may be. It is an influence on character, on attitude, on the higher functions of social responsibility, on super-ego formation and on the intuitive feeling for right and wrong. To put it more concretely, it consists chiefly in a blunting of the finer feelings of conscience, of mercy, of sympathy for other people's suffering and of respect for women as women and not merely as sex objects to be bandied around or as luxury prizes to be fought over. Crime comics are such highly flavoured fare that they affect children's taste for the finer influences of education, for art, for literature and for the decent and constructive relationships between human beings and especially between the sexes....

The atmosphere of crime comic books is unparalleled in the history of children's literature of any time or any nation. It is a distillation of viciousness. The world of the comic book is the world of the strong, the ruthless, the bluffer, the shrewd deceiver, the torturer and the thief....Constructive and creative forces in children are channeled by comic books into destructive avenues. Trust, loyalty, confidence, solidarity, sympathy, charity, compassion are ridiculed. Hostility and hate set the pace of almost every story. A natural scientist who had looked over comic books expressed this to me tersely, "In comic books life is worth nothing; there is no dignity of a human being."

Dr. Wertham traces the roots of the modern mass delinquency among children to comic-book reading. "The average parent has no idea that every imaginable crime is described in detail in comic books....If one were to set out to show children how to steal, rob, lie, cheat, assault and break into houses, no better method could be devised." Besides, from the Theosophical view-point, thinkers

who brood mischief, as comic books inevitably make children do, do not evade their share of Karmic reaction for evil done by others.

There is a stupendous amount of advertising in comic books which, by playing upon the emotions of children and making them unduly self-conscious, does untold harm to them. Not only do these alluring advertisements make flagrantly misleading and exaggerated claims; they also make all kinds of weapons attractive to children. Children have been supplied with guns, knives and other deadly arms through these comic-book advertisements or have learned from them how to make their own weapons.

Besides the negative effects of comic books on children in the intellectual, emotional and volitional spheres, they are an invitation to illiteracy. Dr. Wertham's finding is that a very large proportion of children who cannot read well habitually read comic books. They are not really readers, but simply gaze at the pictures, picking up a word here and there. "Comic books are death on reading."

Comic-book reading is causing a great deal of anxiety among parents and the need for positive steps to cope with this problem is being increasingly felt. It is no use parents' forbidding children to read comic books. They are available nearly everywhere children go. "To forbid what is constantly and temptingly available is bad pedagogic practice." Dr. Wertham's suggested remedy to stop the poisoning of children's minds by crime and horror comics is that their sale and display to children under fifteen be forbidden through legislation, as well as their import into countries which do not print their own. His contention is that, just as we have the pure food and drugs law and ordinances against the pollution of water to protect bodies, "so now we need ordinances against the pollution of children's minds." Indeed, poison for the mind is far more lasting and drastic in its effects than bad food for the body.

On a higher level, comic books do great mischief in debasing taste and blunting finer sensibilities. They destroy the appreciation of good literature, thus depriving children of the wholesome influence



that comes from reading good books. All good reading has some educational value, but comic books fail to teach anything that might be useful to a child. In a short but significant article, "What Should Theosophists Read?" (*Vernal Blooms*, p. 63), Mr. Judge warned:—

...reading trashy and sensational literature...stupefies and degrades the mind, wastes time and energy, and makes the brain a storehouse of mere brute force rather than what it should be—a generator of cosmic power. ...Sensation temporarily succeeds in drowning the voice of conscience and the pressure that comes from the soul that so many men and women unintelligently feel...nothing not worth remembering is worth reading. To read for the sake of reading, and so filling the sphere of the mind with a mass of half-dead images, is a hindrance to service and a barrier to individual development.

While it is true that comic books are a social, rather than an individual, problem, parents can do much to prevent the exploitation of their children by unscrupulous publishers who look to their own financial gain, by keeping them interested in reading better things than comics. About the images presented to the plastic mind of the child will be built his ideal life; his goal will be where that ideal stands. It is as easy to waken his admiration for a Krishna, a Buddha, a Christ, a Lincoln or a Gandhi as for gunmen and gangsters, for "supermen" and "wonder women." Give the child books which can instruct, uplift and inspire, accounts of travel and adventure and discovery, stories of great Teachers. Present noble patterns for his copying. Only thus can he develop according to what is best in him.

H.P.B.'s editorial comment in *Lucifer* for December 1888 (Vol. III, p. 341), "Children Allowed to Train Themselves for Murder," which was reprinted in our May 1935 issue, should be read in this connection. It related to allowing children to play with toy weapons, but the principle is not dissimilar and the couplet with which H.P.B. closed is no less applicable to what comic books do to children:—

...he who but conceives a crime in thought  
Contacts the danger of an actual fault.

★ ★ ★ ★ ★

Since the above article was written, we are glad

to learn from a Reuter despatch from London, a Government Bill banning sadistic and sexy "horror comics" as being harmful to children became law on May 6th.

The new Act makes people of Britain who print, publish or sell these comics liable to four months' gaol and fines up to £100. It also bans the import of these comics or plates or films which could be used to produce them.

It is hoped that India and other countries will take like steps against this menace in the near future and check effectively the "seduction of the innocent" that has been going on too long.

As for the greed-blinded producers and purveyors of this poison, they should for their souls' sake take to heart the solemn warning of the Christian teacher:—

...It is impossible but that offences will come: but woe unto him, through whom they come!

It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. (Luke: 17, 1-2)

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## IN THE RANKS OF THE GREAT

A man to whom it has been given to bless the world with a great creative idea has no need for the praise of posterity. His very achievement has already conferred a higher boon upon him.

Thus wrote Albert Einstein in 1948 upon the passing away of Max Planck. In this obituary comment which holds true for all creative thinkers, Einstein was voicing and manifesting the prime quality of the truly great, *viz.*, devotion to work without consideration of "the fruit of action."

Yet another unconscious description of his own ideals and methods came from his pen in 1935 as he reflected upon the passing away of Marie Curie:—

Her strength, her purity of will, her austerity toward herself, her objectivity, her incorruptible judgment—all these were of a kind seldom found joined in a single individual. She felt herself at every moment to be a servant of society and her profound modesty never left any room for complacency.

Einstein was for ever stressing that the greater



an individual's achievement and ability, the greater had to be his service to mankind.

From the Theosophical point of view, his remarks on "The Goal of Human Existence" (1943) are particularly pertinent:—

The search and striving for truth and knowledge is one of the highest of man's qualities—though often the pride is most loudly voiced by those who strive the least. And certainly we should take care not to make the intellect our god....The intellect has a sharp eye for methods and tools, but is blind to ends and values. So it is no wonder that this fatal blindness is handed on from old to young and today involves a whole generation.

After playing his indirect but powerful rôle in the development of thermonuclear weapons, his conscience appeared to goad him on to still stronger efforts at realization of international amity, at least in the scientific field. In 1948, at the Intellectual's Conference for Peace, his message was objected to by the organizing committee. Therein he had declared:—

We scientists, whose tragic destination has been to help in making the methods of annihilation more gruesome and more effective, must consider it our solemn and transcendent duty to do all in our power in preventing these weapons from being used for the brutal purpose for which they were invented. What task could possibly be more important for us?

Coupled with this intense concern for humanity and its problems, Einstein expressed in his daily living the dispassionate detachment of the sage. In his "Self-Portrait," sketched in 1936, he mentions:—

Arrows of hate have been shot at me too; but they never hit me, because somehow they belonged to another world, with which I have no connection whatsoever.

I live in that solitude which is painful in youth, but delicious in the years of maturity.

This savant who attempted, and to a certain measure succeeded, in elucidating the correlation between motion, space and time, this humble genius for whom the mysterious was the most sublime and stimulating thing in Nature, had yet to confess:—

Of what is significant in one's own existence one is hardly aware, and it certainly should not bother the other fellow. What does a fish know about the water in which he swims all his life?

Could this not offer to the student of Theosophy an inkling of the privilege that is his in virtue of his study of the Wisdom-Religion?

## THE SUPERSTITION CALLED VACCINATION

Shri C. Rajagopalachari, presiding over the Annual General Meeting of the Madras State Tuberculosis Association, expressed the view that "B.C.G. vaccination for tuberculosis is not a very rational system," since, among other reasons, its efficacy was yet to be proved. He therefore urged that the mass B.C.G. campaign in India be ended. That Rajaji's powerful voice has been raised against B.C.G. vaccination is heartening news, especially when we read of its dangers in *The Chronicle of the World Health Organization* (January 1955), in an account of Results of Recent International Studies on Tuberculosis. Under a side-heading, "Lymphadenitis following B.C.G. vaccination," is the following:—

Since an alarming frequency of enlarged and suppurative regional lymph-nodes in infants was found in certain B.C.G. campaigns, a study was made of the response, particularly the lymph-node response, to B.C.G. vaccination in children of pre-school age.

Shri Rajagopalachari's opposition to B.C.G. vaccination is still further vindicated by an article in *The British Medical Journal* (January 15th, 1955) by three British medical authorities, which opens with the admission that "there is no direct evidence that B.C.G. vaccination does in fact protect against tuberculosis." It will be remembered that Britain never considered it safe to launch a mass B.C.G. campaign in England, as was done by the Indian Government in India, in spite of protests and timely warnings against it by many public-spirited citizens.

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Designedly, under the above citations, we place the following: In *India News* (London, September 11th, 1954), a "new mystery disease" appearing recently in India is described. It is stated that there have been lately many reports of cases of a variety of "virus encephalitis" the common symp-



toms of which are very high fever, severe headache, rigidity of the neck and, occasionally, convulsions. This disease has been chiefly noted in children under ten, and most of the fatalities occur amongst them.

The Indian Ministry of Health first received reports of this "mystery disease" from Jamshedpur in June 1954. Shortly after this a team from the Virus Research Centre, Poona, was sent to Jamshedpur to investigate.

Unfortunately, no amount of "study" and "investigations" of the disease seem to remedy it or prevent its claiming more and more victims. For many years this journal and *Theosophical Free Tracts* have warned against vaccination and inoculations, two well-known after effects of which are encephalitis (a dread brain disease) and post-vaccinal myelitis (a disease of the central nervous system causing paralysis). Both of these are virus diseases, and there seems to be very little "mystery" involved, for viruses are forced into the body with each vaccination!

It might further be remembered that it was only after World War I, during which hundreds of thousands were vaccinated and inoculated, that encephalitis appeared and spread rapidly. The same may be said of poliomyelitis as an epidemic disease.

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In June 1954 *The Irish Times* reported the results of an investigation of poliomyelitis by Oxford scientists who found, amongst conditions predisposing to the disease, vaccination, injury to the body and removal of tonsils, inoculations against whooping-cough, injections of cortisone, bismuth, arsenicals and even penicillin. The results of this investigation were published also in *The Lancet*, a leading British medical journal.

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In *Time* (May 9th, 1955), a popular American weekly, under the caption "Vaccine Crisis" some of the horrifying results of the Salk polio vaccination campaign have been published. It is not yet known how many of the hundreds of thousands of children who have been vaccinated with this Salk

vaccine (supposed to prevent their getting polio) will contract the disease and be crippled by it. The United States Government banned the Salk polio vaccination programme, pending a "double check" of all current vaccine stocks.

An ominous fact regarding the tests made on the vaccine is brought out in *The Medical Officer* (January 28th, 1955), which stated that the National Foundation for Infantile Paralysis, New York,

has risked purchase of the vaccine before the evaluation report is available so that pharmaceutical manufacturers can keep personnel and facilities that will make it possible to produce the vaccine promptly and in quantity for commercial distribution as soon as it has been licensed.

*The Vaccination Inquirer* of London (March-April 1955) remarks on this:—

It would appear that the Foundation has taken it for granted that Professor Francis (Professor of Epidemiology, University of Michigan School of Public Health) will make a favourable report on the test. Whether it really was a test is doubtful. No districts were supposed to take part in it if cases of poliomyelitis were known to be occurring in any part of the area. If there was no poliomyelitis to contract, what evidence is there that the inoculated were protected? If a child received one or two injections and then developed polio before the third injection this was not considered to be an inoculated case. The possibility that the inoculation had caused the development of polio would, of course, not be entertained.

One of the most shocking developments of the craze for so-called immunization is the fact that misleading propaganda can stampede adults into making millions of children undergo unproven, useless and dangerous vaccinations and injections. As an additional warning to India let us note another appalling statement from the article in *Time*:—

This year the full testing (of the Salk vaccine) is being done only by the manufacturers, while the federal lab merely makes spot checks.

Bitter and terrible is the price being paid by some American parents for their careless, blind and unwarranted faith in medical, health or government "authorities" and their propaganda. How many children will have to be crippled or killed before we learn to stop being blind followers of the blind?



Before we learn that health is not gained by injecting disease and filth into our bodies?

\* \* \* \* \*

A new periodical, *Vaccinations et Santé*, is being published by the recently founded *Ligue Nationale contre les Vaccinations*, 10 rue du Roi de Sicile, Paris IV. Unattached to any philosophical, religious or financial group, it seeks to demonstrate "the Pasteurian error of vaccinal immunity and to obtain in that respect total liberty for the doctor, the sick person and the healthy person." It will seek to show

with the help of scientific studies emanating from research workers and authentic savants that the Pasteurian theory of the microbe is erroneous...that it is largely outdated by recent discoveries in biology, bio-chemistry and micro-biology, that inoculation...has never procured the immunity sought after but on the contrary has produced grave disorders of the organism.

This periodical will be of very great help not only to our friends in Paris who have in the past been entirely dependent on literature in English for information on this subject, but also to thoughtful members of the public throughout France. In view of the recent vaccination propaganda of sections of the French press, this should be of especial value.

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## THE PROBLEM OF UNTOUCHABILITY

The long struggle going on in India, under the impetus given by Gandhiji, to remove by moral force the hereditary curse of untouchability, has culminated in the passing by the Lok Sabha on April 28th, and later by the Rajya Sabha on May 2nd, amid a chorus of approval, of the Untouchability (Offences) Bill. This social reform measure extending to all India, the most comprehensive measure so far, is designed to remove all social disabilities meted out to the members of the Scheduled Castes, and to punish those who dis-

criminate on caste considerations.

The Home Minister, Pandit Pant, speaking in the Lok Sabha when the Bill was introduced, appropriately described untouchability as a canker which had entered into the very vitals of our society. Its consequences are by no means confined to one particular religion. Among some of its evil fruits are intolerance, sectarianism and a tendency to divide rather than to unite.

But legislation, as more than one speaker pointed out, however well-intentioned, is not enough; it can hardly bring about major changes in mental outlook. No country can be legislated into social reform overnight unless the will to reform permeates the people as a whole. It remains for public opinion to supplement such legislative efforts and, in a final onslaught on untouchability, to exorcize once and for all this curse from our Aryavarta, the land of the Vedas, of the Upanishads, of the Vedanta, of the *Rishis* of old, the *alma mater* of the world religions.

Untouchability, a veritable crime against the Brotherhood of Man, is by no means a problem of Indian society alone; in one form or another it exists almost everywhere. In the Western world the class struggle is but another phase of this same problem of high and low castes. Untouchability may in fact be called the dark shadow of vested interests. In our India it arose because the profoundly true and immensely practical teachings of the *Gita* were disregarded. The *Gita* teaches that castes, four in number, exist in the human kingdom as groupings of Nature, and that they arise from our *gunas*—the tendencies of our own thought, will and feeling—as well as our *karma*—our own outward behaviour or actual deeds.

Along with constructive legislation let us popularize the *Gita* teaching on caste. Let us reform our own natures by beginning to practise true charity of mind and of heart in our own sphere. Let us treat all with whom we come in contact with soul-understanding and as Harijans in the true sense, children of the One God—Hari.

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## IN THE LIGHT OF THEOSOPHY

Not long ago dreams were regarded by men of science as mere illusions and fancies, not worth looking into seriously, but we find today such distinguished scientists as Dr. J. B. Rhine investigating the subject of dreams along scientific lines and coming to some startling conclusions. The challenging interpretation of dreams of the future, offered by Dr. Rhine in a significant article entitled "Do Dreams Come True?" (condensed from *Everybody's Weekly* in the *April Reader's Digest*), reveals how near modern psychologists and men of science are coming to the teaching of Theosophy!

Dr. Rhine begins his article with the following statement:—

If the human mind can actually leap the boundaries of time and report on things that have not yet happened, the discovery of that fact should bring about a major revolution in the concept of man and the universe.

That "major revolution" has long been due. Dr. Rhine states that the first suggestion that there might indeed be an aspect of the human consciousness that can leap the boundaries of time and therefore also transcend the limitations of space comes from the thousands of dream experiences which people have had down the ages, in which events yet to happen have been clearly foreseen. Some of these have been recorded. Dr. Rhine's wife, Dr. Louisa Rhine, has been collecting accounts of as many such experiences as possible. Skipping over the most interesting narratives of prophetic dreams which Dr. Rhine relates, we give below his highly important and significant concluding words:—

Thus the scientific tests that were initiated by prophetic dreams have already led to the discovery of a new fact about the human mind, a discovery so radical as to call for an eventual revolution in basic human thought. Perhaps the most significant fact that has emerged is this: there is now known to be present in human personality an aspect that is unbounded by the space and time of matter—hence a non-physical or spiritual aspect. Its boundaries and its capacity for growth may well be beyond the limits of our present powers to conceive.

This startling pronouncement coming from the scientific world will remind students of Theosophy

of the great prophecy made by H.P.B., who, referring to psychical research and to the short-sightedness of modern psychologists, declared that it would not be long before the world of science would come to the recognition of a deeper and higher aspect of human consciousness. Students of Theosophy will rejoice to find the prophecy fulfilled already within our time and to see the great spiritual ideas set in motion at the beginning of our present Theosophical Movement percolating the consciousness of the human race.

Mention has been made in these columns of the work done by the British Housewives League in focusing attention on the small but numerous and insidious ways in which liberties are being undermined. We are now once more indebted to the League for publishing in the March 1955 issue of its periodical, *Housewives Today*, the good news that the French Dental Convention has turned down the proposal for fluoridation of the public water supply after a very full debate. Whilst the report of this has not yet been published in its entirety, the reason given is that the Convention considers fluoridation of public water supplies to be compulsory medication of such a nature as to be contrary to human rights. As a result, the bill introduced into the legislature last year is unlikely to be heard of again.

The same issue of *Housewives Today* also brings the news from Western Australia that the State Government has abandoned the idea of setting up a Committee to enquire into the practice of adding sodium fluorides to drinking water. The fight against this proposal was waged by a mere handful of enthusiasts who, though with but scant means at their disposal, nevertheless had the priceless weapon of *right knowledge*. Many of the data were supplied by the British Housewives League.

These two examples, showing what can be achieved when right knowledge is acted upon with firmness and resolution, indeed provide a salutary lesson to countries which have toyed too long with



the idea of forcibly dosing certain sections of the public.

In *The Scientific Monthly* (U.S.A.) for March, Mrs. Antonia Bell Morgan, a well-known psychologist, writes on the "Identification and Guidance of Gifted Children." Starting with Plato's plan for the rearing of those who were to be specially educated to administer the State, she surveys rapidly other means suggested to meet this problem. These have been based chiefly on academic distinction, but this she admits is an unreliable index of talent. Winston Churchill would have been eliminated in an early round!

But while it is recognized that success in the passing of tests is an inadequate gauge of a child's ability, reliance continues to be placed on them. Mrs. Morgan states that every child with an IQ of 140 or higher on the Standard-Binet Scale would be classified as "gifted." But the difficulty of identifying such gifted children in the early grades is admitted; and no really effective methods for doing so have yet been discovered.

Merits and demerits, gifts and handicaps, lie like seeds in everyone's consciousness from childhood. Which of these will fructify in the environment in which the individual finds himself cannot be gauged with our present limited psychological equipment. The best we can do is to prepare adequately the soil suitable for the quickening of the better qualities. The unerring law of compensation has to be recognized; its guiding hand will be seen quickening or retarding the anticipated development in each case. Perhaps along this line of careful observance, principles of selection may be established that will yield more accurate results.

The editorial in the March *Vedanta Kesari* (Madras), under the title "We Require Planning for the Entire Man," urges that, in these days of growing plan-consciousness among the Indian people, national planners cherish the ideas which inspired our ancients in the matter of planning life. Although certain details of ancient planning are bound to prove obsolete in these days, it should not be overlooked, we are told, that taken as a

whole the ancient Indian plan of life "stands even today unsurpassed in comprehensiveness and sanity." The *Varnashrama* scheme of socio-religious life (with its "ideal of Brahmanhood—the ideal of the spiritually regenerate sovereign man—and conception of helpful mutuality") and the *Purushartha* scheme of values ("which gave integral direction to the life of the individual, society and polity in such a way that every aspect of life got helpfully ordered in a progressive fashion for the attainment of the ultimate object of life which was universally accepted to be spiritual liberation") typified the ancient plan of life. In planning for the entire man we inevitably require these ideals.

Our modern national planners apparently have little regard for these ideas. They seem to imagine that they have new ideas, very modern and creative, and to aspire to base all their plans on foundations of "facts, statistics and science." They have forgotten the higher values, *dharma* and *moksha* (duty and freedom), in their concern for the two lower, *artha* and *kama* (wealth and desire). "In other words our national government has been planning almost exclusively for a half of the man, perhaps one may say, for the lower half at that."

The idea that material prosperity will automatically lead to spiritual welfare, the editorial calls "a quaint piece of delusion." The people of the so-called "advanced" nations, *i.e.*, those having a high standard of living, instead of becoming automatically more spiritual, have, it is claimed, become coarsened; they are said to have forgotten the higher values of life.

With all the "facts, statistics and science" under the sun, and added unto that a hedonistic philosophy too, we can become just devils of a very advanced effective type, unless we know how to regulate all our activities with an all-enlightening spiritual purpose.

By its very nature and constitution the Welfare State of today can do little to preserve and further the higher values, *viz.*, *dharma* and *moksha*. It falls on the individual, therefore, to see that these values are not dethroned from their rightful places in human life. Planning for the entire man is not possible until and unless the individual has learnt to comprehend his own responsibility in the matter and to be a "self-reliant seeker of the Self."



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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

**T**HE 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 <sup>e</sup> ), 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.