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Vol. VIII No. 6

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April 17, 1938

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What despair and agony of doubt exist to-day in all places. In this time of upturning, the wise man *waits*. He bends himself, like the reed, to the blast, so that it may blow over his head. . . . . It is an age of iron. A forest of iron trees, black and forbidding, with branches of iron and brilliant leaves of steel. The winds blow through its arches and we hear a dreadful grinding and crashing sound that silences the still small voice of Love. And its inhabitants mistake this for the voice of God; they imitate it and add to its terrors.

—W. Q. JUDGE



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

सत्यान्नास्ति परो धर्मः ।



*There is no Religion Higher than Truth*

BOMBAY, 17th April, 1938

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# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April 1938.

VOL. VIII. No. 6.

## EDUCATE AND STRENGTHEN THE SOUL

WHITE LOTUS DAY—1938

Ere the next number of this magazine is published, the entire Theosophical world will have celebrated the 8th of May known as White Lotus Day—the Anniversary of the passing of H. P. Blavatsky in 1891.

As years roll by two facts stand out more and more : that the profound knowledge and the deep insight of H. P. B. prove in an increasing measure their golden worth with the passing of time ; secondly that the salvation of our humanity lies in and through the teachings which she recorded. The Message of her Masters came both as a warning and a guide to our era ; but the warning was not heeded, the guidance was not availed of, and now, it seems almost too late for the masses of humanity to take the right direction. This is not due to the weakness of her philosophy or to any lack of sacrifice on her part. As long as she led the Movement, it continued to vitalize the thought of the world and freed the cerebrating mind of the race from its limitations, aberrations, inconsistencies and compromises. Soon after her death the ranks of her pupils were broken because many did not listen to the intuitive and experienced voice of her colleague, W. Q. Judge. Soon followed the substitution of her Message by non-theosophical and later untheosophical teachings, and the world to-day mistakes pseudo-theosophy for the Theosophy of H. P. Blavatsky. But from this mistake many people are being freed by the efforts of the true Theosophists.

With world conditions as they are it seems almost impossible to affect any large numbers of the populace, and only individuals, one by one, a man here, a woman there, are inspired sufficiently so that they take themselves seriously in hand and endeavour to purify their morals, and to enlighten their minds. The snares of Kali Yuga are many, the evil influence of the Astral Light is very powerful. But

individuals can and do free themselves from their passion-self.

What is most needed to-day are nuclei of earnest students of the Teachings of H. P. Blavatsky and W. Q. Judge ; their earnestness is to be measured by their sincerity in practising the virtues, the Paramitas, which implies the observance of a standard of morals that strikes the real imagination and awakens the heart aspiration towards the soul growth of other people. Ethics without philosophical knowledge lose their sustaining power ; it is knowledge which freshens the mind and gives to ethics a dynamic energization to continuous elevation. On the other hand knowledge without the practice of ethics invariably proves dangerous, degrading the animal man to the state of a cunning beast who uses its intelligence but to satisfy gross and sensual appetites. H. P. B.'s message combines in the most accurate proportion ethics and philosophy, or morality and metaphysics. The nuclei of student-practitioners who make adequate use of this dual and well-proportioned Message are the saviours of mankind in this day and generation.

These are the thoughts which arise most naturally as we think about White Lotus Day and contemplate on the conditions of the world and the influence that the Theosophical students can exert upon it. "Each Member a Centre", said Mr. Judge once, and each Associate of the U. L. T. has the privilege and the responsibility of becoming a Living Centre of Beneficence, radiating the purity and intelligence gathered by the exercise of right morality and the acquirement of correct knowledge. H. P. B. also wrote that "each man should strive to be a centre of work in himself". This implies that by precept as well as by example each student should show forth the power of Theosophy which he must learn to embody within himself.



A Living Centre of Work! Each student must become a vibrant nucleolus of Theosophy. This condition cannot be attained either by the pursuit of the desire for soul growth, or by outer acts of charity and service. The desire for growth and the desire to be helpful are both good desires in themselves, but they do not create the living Theosophist. It is by the discharge of our own duties from day to day, according to the ethics and the metaphysics of the Message of the Masters, that we free ourselves from the fetters of personality. "The duty of another is full of danger", and many a student fails by not heeding the warning which the *Gita*, in more than one place, gives. In his zeal to be of service to others, to accumulate merit, to draw the attention of the Masters to himself, etc., he forgets to mind his own business. Thus he hinders the task of the spiritual alchemy which would make him a vibrant centre of life and work.

What better preparation for next White Lotus Day can there be than to make the resolve that in the coming year each will learn to use the talisman named Duty. Let hopes for progress, desire for service, and all else be made subservient to the performance of duties—the small plain duties of life—but duties performed with the knowledge of Theosophical principles, applying that very high standard of morality to each act. Thus will the soul be educated and strengthened. The student has to perceive the real inwardness of the saying that "the Chohan in his place, and the atom in its place, do what they can,—no more". This perception results from the discharge of one's own duties by the light of the Message of the Masters of H. P. B.

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## SEED IDEAS FROM H. P. B.

Recognize in Atma the highest ruler in the world of perceptions, and in the will the highest executive energy.

Chelaship was defined, the other day, by a Mahatma as a "psychic resolvent, which eats away all dross and leaves only the pure gold behind".

Emotionalism is *not* philosophy.

It is easy to become a Theosophist. . . . But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do.

Wine and spirits. . . . contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal to preserve the psychic characteristics of its kind.

Modern languages have been formed, and words coined, in the wake of ideas and thoughts. . . . the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded "superstition".

Once the desire for Occultism has really awakened in a man's heart, there remains for him no peace, no place of rest and comfort in all the world.

He who would profit by the wisdom of the universal mind, has to reach it through the *whole of humanity* without the distinction of race, complexion, religion or social status.

Western civilization seems to develop fighters rather than philosophers, military butchers rather than Buddhas.

Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice or suspicion.

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.

Occultism. . . . is the first to say that all psychic activity, from its lowest to its highest manifestations, is "nothing but—motion".

Every organ in our body has its own memory.

There are persons who never think with the higher faculties of their mind at all.

The evil eye. . . . means possessing enormous plastic power of imagination working involuntarily and thus turned unconsciously to bad uses.

The first and most important step in occultism is to learn how to adapt your thoughts and ideas to your plastic potency.

More mischief has been done by emotional charity than sentimentalists care to face.

What I do believe in is : (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men ; (2) that it has reached us *unaltered* ; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.



## THE MAGIC SCREEN OF TIME

[The following allegory by Mr. W. Q. Judge under the pen-name of Bryan Kinnavan, was published in *The Path*, Vol. IV, p. 10, for April 1889.—Eds.]

An old Hindu saying thus runs :

"He who knows that into which Time is resolved, knows all."

Time, in the Sanscrit, is called Kala. He is a destroyer and also a renovator. Yama, the lord of death, although powerful, is not so much so as Kala, for "until the time has come Yama can do nothing". The moments as they fly past before us carrying all things with them in long procession, are the atoms of Time, the sons of Kala. Years roll into centuries, centuries into cycles, and cycles become ages ; but Time reigns over them all, for they are only his divisions.

Ah, for how many centuries have I seen Time, himself invisible, drawing pictures on his magic screen ! When I saw the slimy trail of the serpent in the sacred Island of Destiny I knew not Time, for I thought the coming moment was different from the one I lived in, and both from that gone by. Nor then, either, did I know that that serpent instead of drawing his breath from the eternal ether, lived on the grossest form of matter ; I saw not then how the flashing of the diamond set in the mountain was the eternal radiance of truth itself, but childishly fancied it had a beginning.

The tragedy in the temple, in which I was the victim—struck down by the high priest's axe—, was followed by another, as I found out soon when, freed from my body, I conversed in spirit with my friend the strange monk. He told me that the next day the high priest, upon recovering from the terrible event, went into the temple where my blood still stained the ground. The object of his visit was to gain time to meditate upon new plans for regaining his hold upon the people, which had been weakened by the blackening and disappearance of the mountain diamond. His thoughts dwelt upon the idea of manufacturing a substitute for the beautiful gem, but after remaining for a while plunged in such reveries his eye was attracted by a curious scene. Upon the stand from which he had snatched the axe that let out my life-blood he saw a cloud which seemed to be the end of a stream of vapour, rising up from the floor. Approaching, he perceived that my blood had in some curious way mixed with that which remained of the stains left by the reptile whose death I had accomplished, and from this the vapour arose, depositing itself, or collecting, upon the stand. And there to his amazement, in

the centre of the cloud, he saw, slowly forming, a brilliant gem whose radiance filled the place.

"Ah, here" he cried, "is the diamond again. I will wait and see it fully restored, and then my triumph is complete. What seemed a murder will become a miracle."

As he finished the sentence the cloud disappeared, my blood was all taken up, and the flashing of the jewel filled him with joy.

Reaching forth his hand he took it from the stand, and then black horror overspread his face. In vain he strove to move or to drop the gem ; it seemed fastened to his hand ; it grew smaller, and fiery pains shot through his frame. The other priests coming in just then to clear the place, stood fixed upon their steps at the door. The High Priest's face was toward them, and from his body came a flow of red and glittering light that shed fear over their hearts ; nor could they move or speak. This lasted not long—only until the diamond had wholly disappeared from his hand—and then his frame split into a thousand pieces, while his accursed soul sped wailing through space accompanied by demoniacal shapes. The diamond was an illusion ; it was my blood "crying from the ground", which took its shape from his thoughts and ambitions.

"Come then", said my monk, "come with me to the mountain."

We ascended the mountain in silence, and once at the top, he turned about fixing upon me a piercing gaze, under which I soon felt a sensation as if I was looking at a screen that hid something from my sight. The mountain and the monk disappeared and in their place I saw a city below me, for I was now upon the inner high tower of a very high building. It was an ancient temple dominating a city of magicians. Not far off was a tall and beautiful man : I knew it was my monk, but oh how changed ; and near him stood a younger man from whom there seemed to reach out to me a stream of light, soft yet clear, thin yet plainly defined. I knew it was myself. Addressing my monk I said :

"What is this and why ?"

"This is the past and the present", he replied ; "and thou art the future."

"And he ?" pointing to the young man,



"That is thyself."

"How is it that I see this, and what holds it there?"

"'Tis the Magic Screen of Time, that holds it for thee and hides it ever. Look around and above thy head."

Obedying his command, I cast my eyes around the city spread below, and then looking upward I saw at first naught but the sky and the stars. But soon a surface appeared as if in the ether, through it shining still the stars, and then as my gaze grew steadfast the surface grew palpable and the stars went out; yet I knew instinctively that if my thoughts wandered for a moment the sky would once more fill the view. So I remained steady. Then slowly pictures formed upon the surface in the air. The city, its people, with all the colour of life; and a subdued hum appeared to float down from above as if the people were living up there. The scene wavered and floated away, and was succeeded by the thoughts and desires of those who lived below. No acts were there, but only lovely pictures formed by thoughts; living rainbows; flashing gems; pellucid crystals—until soon a dark and sinuous line crept through the dazzling view, with here and there black spots and lines. Then I heard the pleasing, penetrating voice of my monk:

"Time's screen rolls on; ambition, desire, jealousy, vanity, are defacing it. It will all soon fade. Watch."

And as I watched, centuries rolled past above me on the screen. Its beauty disappeared. Only a dark background with unpleasing and darker outlines of circumstances that surround contention and greed were offered to my eye. Here and there faint spots and lines of light were visible—the good deeds and thoughts of those still of spiritual mind. Then a question fell into my mind: "What is this screen?"

"It will be called the astral light when next you are born on earth", said the voice of my monk.

Just then a mighty sound of marching filled the space. The airy screen seemed to palpitate, its substance, if any it had, was pressed together, as if some oncoming force impinged upon it: its motion grew tumultuous; and then the stars once more shone down from the sky, and I hovered in spirit on the dark mountain where the gem had been. No beings were near, but from the distant spaces came a voice that said,

"Listen to the march of the Future."

BRYAN KINNAVAN

## THE KEY OF CHARITY

In a broadcast talk on the "Relation of Morals to Scientific Progress" (*The Listener*, February 16th), Dr. L. P. Jacks defined "real progress", quoting Dr. Marett, as "progress in charity". Despite marvellous advance in many directions, science has failed to alleviate human misery; rather it has aggravated it, for the vital relationship of morals to scientific progress has not been recognized.

In view of this it is interesting to recall what the *Bhagavad-Gita* has to say on charity. Charity is divided into three types, according to the *gunas*, i.e., according to the qualities that obtain in man. In every man one or other of the three qualities is predominant. To begin with the lowest type, the *Tamasic*. The charity that springs therefrom is thus defined in the *Gita* :—

Gifts given out of place and season and to unworthy persons, without proper attention and scornfully, are of the *tamas* quality, wholly bad and of the nature of darkness.

The second type of charity, partially stained by *Tamas*, partially illuminated by *Satva*, is the *Rajasik* type :—

That gift which is given with the expectation of a return from the beneficiary or with a view to spiritual benefit flowing therefrom or with reluctance, is of the *rajas* quality, bad and partaketh of untruth.

Public opinion and the conventions and the desire of men to be well spoken of, are the main-springs of this charity. But in its higher form it approximates the third type. To-day "we are now in the *Rajasika* regions", and the *Satvic* ideal of charity seems almost impossible of universal achievement. But "the Path lies from *Tamas*, up through war, ambition, and aspiration [*Rajas*] to *Satva*, or truth and stability".

Those gifts which are bestowed at the proper time to the proper person, and by men who are not desirous of a return, are of the *satva* quality, good and of the nature of truth.

The *Satva* type of Charity is true Compassion. This charity discerns the soul-needs of humanity. Almsgiving is not restricted to the physical plane. There is an almsgiving of the Soul, which elevates the recipient, and draws forth from him the finest quality of gratitude, for this almsgiving is the fruit of joyful sacrifice and utter self-surrender. "for the sake of others, of suffering fellow men".



# THE DECLARATION OF THE U. L. T.

## THE FIRST OBJECT.

To establish a nucleus of Universal Brotherhood without any distinctions.

## THE SECOND OBJECT.

To promote the study of Ancient Literatures, Religions and Sciences and the demonstration of the importance of such study.

## THE THIRD OBJECT.

The investigation of the occult forces in Nature and the psychical powers latent in Man.

Every Associate of the United Lodge of Theosophists has, in signing the "Membership card", avowed his "sympathy with the purposes of this Lodge as set forth in its 'Declaration'". The Declaration consists of five clauses, the first of which runs thus :—

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

There are several points to be noted in this clause. Let us consider some of them.

### "INDEPENDENT DEVOTION TO THE CAUSE"

I.—What is the cause of Theosophy? It simply means adherence to the teachings of pure Theosophy, as opposed to ideas and practices masquerading under that name. Theosophy is held to be, in the ultimate view, complete Truth itself. It cannot be added to, nor subtracted from. It is not a new religion, a new philosophy or a new science. It is Religion, Philosophy and Science *per se*. But the complete knowledge of Theosophy is not yet available to man. Portions of the truth have been given out from time to time, as opportunity offered, by the Great Teachers, such as Krishna, Zoroaster, Buddha, Jesus, among many others. But these teachings have often been so veiled in allegory that the ordinary man or woman of our times has often been unable to grasp the underlying truth. There have been, of course,

## THE FIRST FUNDAMENTAL.

One Absolute Principle underlying all that was, is, or will be. (A common Source.)

## THE SECOND FUNDAMENTAL.

The Law of Periodicity, the process of growth. (The Second Object refers to past achievements under this Law.)

## THE THIRD FUNDAMENTAL.

The evolution of Being from within, outward. All beings have so evolved, hence Man's and Nature's inner powers and forces.

mystics and students in all generations, and the truth, though obscured, has never been lost, and it has always had its Knowers.

In the last quarter of the last century, one of the periodic efforts of the Knowers of the Truth to enlighten humanity was made, and H. P. Blavatsky was the chosen agent. Her effort constitutes the Theosophical Movement of our era, and it is to the cause of this Movement, the latest presentation of pure Theosophy, that the U. L. T. is independently devoted. Organizations come and go. They are transitory forms or frames; they have a beginning and they must have an end. But Theosophy is eternal. It never had a beginning; never can it have an end. To attach oneself to an organization only is unwise. This does not mean that one should not join the U. L. T., but if one puts the U. L. T. before Theosophy, if one considers that the Lodge should be fostered as an organization apart from Theosophy, one becomes dependent on that which is breakable instead of on that which is unbreakable.

On the other hand it should not be forgotten that Spirit cannot manifest itself without the vehicle of Matter. Theosophy will always need an organization as vehicle. At present the U. L. T. is such a vehicle; and it is the solemn duty of every Associate to maintain its purity and integrity. No body or organization can be immortal, but one of the tasks of all Associates is to preserve the U. L. T. in its integrity till 1975 so that the hopes of H. P. B. may be fulfilled. The advantages of a real organization per-



sisting into the seventies of this century are described by her on pages 254-257 of *The Key to Theosophy*. This devolves an added responsibility on all Associates of the U. L. T. to see that Original Programme and the Original Policy to which the U.L.T. is at present devoted are faithfully adhered to.

#### LOYALTY TO THE GREAT FOUNDERS

II.—Why is the U. L. T. loyal to the great founders of the Movement? There is nothing said here about lodges or societies or institutions of any kind; but the Declaration is the Declaration of the United Lodge of Theosophists. The great founders are founders of a Movement. Forms there must be, but the Movement, *per se*, is formless. The great founders of the Movement are the Knowers of Theosophy and, more still, the Embodiers of Theosophy. Nothing can really be known, in the ultimate sense, until theory and practice work hand in hand. The Knowers of Theosophy are also the Practitioners of Theosophy, and this harmonious combination makes them the Embodiers of Theosophy. It is therefore no *personal* predilection that urges students of the U. L. T. to offer loyalty to them. If one is loyal to Theosophy, it follows that one must be loyal to the Embodiers of Theosophy. No independence is sacrificed.

#### NOT CONCERNED WITH DISSENSIONS

III.—Why is the Lodge not concerned with dissensions or differences of individual opinion? Simply because opinion is not knowledge. If Theosophy be the Truth, and if this be granted, there can be no opinion apart from it. It is the attention paid to personal opinions that ruined the first organized form of the Movement. To-day there are numerous organizations calling themselves Theosophical. Different organizations hold different opinions—most of them are personal and unessential. Many have erred by distorting the Message of Theosophy as given by H. P. Blavatsky, as truly reflected by W. Q. Judge,—the one the Agent, the other a Pupil of the great founders; have listened to psychics mistaking them for seers; have exchanged, as in the story of Aladdin, the old Lamp of Impersonal Truth for the meretricious glitter of the new lamp of personal opinion. The original Theosophical Society has thus been destroyed. As a form it remains and we know of three separate and distinct bodies which claim to be the original Theosophical Society, and have their headquarters at Adyar and Point Loma and New York respectively. Can a better example be given to show the havoc wrought by “dissensions or differences of individual opinion”?

Despite this the Movement lives on. As long as the Associates of the U. L. T. study the true

teachings and follow the practices as given out by H. P. B. and W. Q. J., they and others like them will be able to discriminate and to give their help and service to Theosophy. They will be able to assess the value of those who profess and call themselves teachers by the gauge that H. P. B. has given. In *The Key to Theosophy*, she wrote: “We have no two beliefs or hypotheses on the same subject.”

And with regard to that book, she wrote in her magazine, *Lucifer*:—

With the present publication of the “Key to Theosophy”, a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects*, there will remain no more pretexts for flinging at our heads fantastic accusations.

## SPIRITUAL EXERCISES

If we could read the pulse beneath the bark  
And catch the stirs and tremors of the wood,  
Would we not find a something known, and mark  
How man and maple merge in brotherhood,  
And note a sameness, dimly understood,  
Which fires the oak and Homer with one spark?

—STANTON A. COBLENTZ

Our great obstacle in self-discipline is forgetfulness. We are not so much evil as thoughtless. It is not that we do not know better but that we do not remember most of the time what we do know.

Spiritual discipline has for its pivot the virtue of remembering the Self; every time our consciousness and memory stray away from the fact that the soul is the real centre of life, we fall away from our spiritual discipline.

There may be differences of opinion as to how we should discipline ourselves, but there is no question as to the fact that we should do so; also, among all the divergencies of various systems of discipline, the one common factor is that we should remember the rules of such discipline, and that whenever we forget we should withdraw into the harbour of our souls and try to collect ourselves. Through thoughts, feelings, words and deeds, soul-energies stream forth into the various constituents of man's being. Thus soul-energy becomes mind-force or emotion-power or word-strength or deed-potency. If in this process of transference the centre of emanation, which is the soul, is forgotten, our minds, feelings or bodies usurp the place of the soul. Through such usurpation their powers of independence fructify. We have always to remember, not that the mind thinks, but that the soul thinks through the mind. Make a division between mind and soul, and spiritual discipline is broken; similarly, forget the soul in the process



of feeling, and spiritual discipline is violated ; remember that words are living messengers of the soul, and our spiritual discipline remains intact. Do whatever we have to do with all our soul, and we do nothing wrong—and every act becomes sacramental.

To remember the Soul or the Self is of the essence of spiritual training. Twofold is the task we are called upon to perform—to remember in as unbroken a continuity as possible the nature and character of the Soul ; and every time we forget, to recollect the forgotten fact as quickly as possible.

While the above is a continuous operation, every system of discipline lays down certain fundamental fixed practices of meditation, prayer or inner communion, study, self-examination, and the like as aids for that basic realization. Some systems are extra rigorous—more physical than spiritual ; while others tend in the opposite direction of a do-what-you-like existence—more psychic than spiritual.

Real self-discipline gives its proper place to every constituent of man. Just as right bodily exercise takes cognisance of its sevenfold nature—brain, senses and their organs, nerves, blood, bones, lymph and muscles, so also correct soul-discipline takes into account all the functions and organs of the soul. We need not go into details, but let us briefly consider the most important factors of soul-discipline.

#### SELF-EXAMINATION

*Self-Examination* necessarily comes first. Unless a man considers his disposition, including his weaknesses, there is no meaning to spiritual discipline. As each is a twofold self, that examination implies the higher self reviewing and passing judgment on the lower. This review uncovers the hidden vices, forces on our attention the existence of petty-mindedness and small selfishnesses unsuspected by us. The consideration whence these come and why, and above all, how they shall be overcome, compels us to take the next step—

#### STUDY

*Study* of what the soul or the self is ; why and how we forget it, and by what method we can keep it in mind. The laws of man's being—bodily, mental and spiritual—have been investigated, and the knowledge of the Ancients is more thorough in detail and more complete than any modern attempts. There, however, exists the correct fusion of ancient and modern knowledge to be found in the writings of H. P. Blavatsky. Our study of the Wisdom-Religion of the Ancients reveals the important method advocated, which becomes the third factor of soul-life—

#### MEDITATION

*Meditation* upon the nature of the Higher Self, the Divine in us, which that study has revealed to be identical with the Supreme Universal Self. Knowledge tells us—and we assent because of the inherent reasonableness—that the universe is boundless, that matter is indestructible, and that the consciousness of man is immortal. The man of matter and the man of spirit in us are fused in an inextinguishable light, which seems as darkness to the senses and mind but which has to be experienced, and contemplation is the only way to it. Even a first slight vision of the boundless and omnipotent Soul within us unmistakably reveals that we are linked with all in nature, and that brotherhood in the human kingdom is a fact. This vision compels us to tell this truth to our brothers, and to do certain deeds in order to fulfil our obligation to nature.

#### SPEECH

*Speech* (purified by the previous practices) has to be used in the proclamation of the facts of soul-life which we have learnt by study and otherwise. Soul-force follows such correct proclamation, and constantly speaking of the omnipotent divinity within us, we bring to others joy and bliss and the power to move spirit-wards. Control of speech demands silence—a very essential step on the inner path ; but equally important is the step of right utterance, born of right knowledge. If to the listening minds our speech proclaims the truth, our obligation to the mentally deaf and dumb is discharged by the method of—

#### SACRIFICE

*Sacrifice.* Sacramental deeds, i.e., actions which are the outward and visible sign of an inward and spiritual grace, are the real deeds of sacrifice. Such deeds, one or two even every day deliberately performed, bring forth hidden soul-power, and unveil the vision of unity and harmony subsisting between ourselves and the whole of nature. The blue sky, the running waters, the towering peaks, the feast of colour that flowers and shrubs spread, are in our soul. The life within us and within them is the same life. Life moves in our thoughts and makes us speak and act ; also it whirls in the breeze, blows with the hurricane, sets the air in motion, attracts and repels the waves. Our senses but contact their appearances, our soul knows their reality. Our deeds of sacrifice show to us the kinship which exists between our ideation and divine thought ; our compassion and eternal harmony ; our words and sound in space ; our deeds and the perpetual motion of life in nature. Such deeds of sacrifice alone teach us the lessons which we never, never, want to forget.



## “ A NEARNESS TO THE UNIVERSAL MIND ”

MAHAT or the “ Universal Mind ” is the source of Manas. The latter is Mahat, *i.e.*, mind, in man. Manas is also called Kshetrajna, “ embodied Spirit ”, because it is, according to our philosophy, the Manasa-putras, or “ Sons of the Universal Mind ”, who created, or rather produced, the thinking man, “ manu ”, by incarnating in the third Race mankind in our round. It is Manas, therefore, which is the real incarnating and permanent Spiritual Ego, the INDIVIDUALITY, and our various and numberless personalities only its external masks.

—*The Key to Theosophy.*

All our “ Egos ” are thinking and rational entities (*Manasa-putras*) who had lived, whether under human or other forms, in the precedent *life-cycle* (Manvantara), and whose Karma it was to incarnate in the man of this one.

—*The Key to Theosophy.*

What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a higher Being : one from a higher and divine plane ?

—*The Secret Doctrine.*

The divine, purely Adi-Buddhic *monad* manifests as the universal Buddhi (the *Mahâbuddhi* or Mahat in Hindu philosophies) the spiritual, omniscient and omnipotent root of divine intelligence, the highest *anima mundi* or the Logos. This descends “ like a flame spreading from the eternal Fire, immoveable, without increase or decrease, ever the same to the end ” of the cycle of existence, and becomes universal life on the Mundane Plane. From this Plane of *conscious* Life shoot out, like seven fiery tongues, the Sons of Light (the *logoi* of Life); then the Dhyani-Buddhas of contemplation : the concrete forms of their formless Fathers—the Seven Sons of Light, *still themselves*, to whom may be applied the Brahmanical mystic phrase : “ Thou art ‘ THAT ’—*Brahm.* ” It is from these Dhyani-Buddhas that emanate their *chhayas* (Shadows) the Bodhisattvas of the celestial realms, the prototypes of the *super-terrestrial* Bodhisattvas, and of the terrestrial Buddhas, and finally of men. The “ Seven Sons of Light ” are also called “ Stars ”.

The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with the INDIVIDUALITY. The “ Angel ” of that Star, or the Dhyani-Buddha will be either the guiding or simply the presiding “ Angel ”, so to say, in every new rebirth of the monad, *which is part of his own essence*, through his vehicle, man, may remain for ever ignorant of this fact. The adepts have each their Dhyani-Buddha, their elder “ twin Soul ”, and they know it, calling it “ Father-Soul ”, and “ Father-Fire ”. It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright “ Image ”.

—*The Secret Doctrine.*

Ideas are purifiers. They free the mind from prejudices. They humble the proud mind. They soften the hard mind and give it a gracious shape. They curb the craving mind and endow it with some altruism. They take the sting out of lust and reveal what love is. They chase every passion away and befriend us in our desolation. Ideas are great philanthropists.

Students of Plato have learnt to look upon Ideas as substantial spiritual entities : they are not vague formlessness, but their forms are not rigid, breakable

and mortal. They are entities but not separated, one from the other ; they are substantial but not material ; they are spiritual but not distant ; they are steadfast but not static ; dynamic and potent, they symbolize activity without motion. Collectively these Living Ideas form the complete Wisdom-Religion or Theosophy.

Sometimes each Idea is pictured as a radiant and shining god, a *Deva*. These Ideas live and breathe and influence, and are veritable Intelligences. They are collectively God, *i.e.*, the Logos.



The Great Teachers, and sages, seers, poets and singers embody within themselves some of these Living Ideas, and when in their corporeal nature they are able to give expression to these Ideas, they become inspirers and instructors of the masses of humanity. Geniuses are men and women who incarnate within themselves one of these Living Gods. The original view about a human Genius was that he had within him a tutelar deity. Genius was regarded as a protecting companion of such a person, was born and died with him ; and this popular belief had a basis of real truth. Just as our body is born and dies, so does Genius come to birth within our consciousness ; its parents are Dispassion and Love ; when these virtues weaken, the action of this Genius weakens ; when these virtues are neglected in practice, this Genius dies, *i.e.*, departs.

One of the functions of Theosophy is to enable its votary to incarnate within himself the Living Genius, a Radiant God. Theosophy insists on virtue and recognition of virtuous beings ; it is intolerant of vice and teaches every student to be equally intolerant of vice, however understanding he may be and charitable, to vicious men and women. Theosophy is intolerant of sin because it shows to the sinner the way to fight and overcome his sin.

Each student who is earnest tries to overcome his weaknesses ; each devotee attempts to invite his Genius, his Protecting Companion, his real Friend and Guide, to come and abide in his mind. This alone makes him a Living Unit. In the human Kingdom the dead are very many ; the Living are the few ; the really Living are those who have incarnated within themselves the Living God *Punya-Purusha* ; the Man of Virtue comes to reside in our mind when *Papa-Purusha* the Man of Sin is driven out of it.

Each man of flesh has his evil genius—not another person, but a force which circulates in his blood, as his blood circulates in his flesh. But this is also true ; there are Evil Forces, Ideas of Death generated and sustained by the Black Brothers of the Shadow. Writers of obscene books, painters of obscene pictures, singers of obscene songs come under that evil influence. The thoughts and ideas of such men and women hinder the spiritual progress of humanity. Theosophical students should shun obscenity wherever it presents itself—in any shape, or in any mind. They are in greater danger from this nefarious quarter than they usually suspect.

The Record of Theosophy left behind by H. P. Blavatsky and W. Q. Judge contains Living Ideas. Our first duty is to make them our daily compan-

ions ; but that is not sufficient. We should so hold them in our minds that they become the gauge with which we measure all thoughts, all ideas. As we strengthen the presence and the activity of the Living Ideas, we are able very quickly to value the thoughts presented in a newspaper column or in the pages of a book. Almost instantaneously we are able to decipher the hidden mischief which is obscenity. We have to learn to protect ourselves against the insidious manner of obscenity ; for example, that which blackens the advertisement pages of many a newspaper. The stages of Theosophical growth are marked by the student's capacity (1) to understand the Theosophical Ideas scattered in our authentic literature ; (2) to assimilate them sufficiently to push out vices and to curb the vicious tendencies in himself ; (3) to hold them in his consciousness in such a manner that he is able to reject the attack and the intrusion of the dead ideas which, like white ants, eat away our very humanity ; (4) to gather the *pranic* force of the Living Ideas of Theosophy to such an extent that the Mind-Soul of those Teachings, represented by H. P. B., begins to precipitate Its Image in his heart. This is the student's Second Birth. It is the Birth of Genius whose father is Dispassion and whose mother is Love.

## MR. JUDGE ANSWERS

### REINCARNATION AND KARMA

[For a few years Mr. Judge issued a small magazine called *The Theosophical Forum*, which was devoted to the answering of questions and of which he appointed a student as editor. It is proposed to include in this journal some of Mr. Judge's answers. Occasionally, since the same question was answered by two or more persons, references are made to other answers. But the discriminating reader will be able to see this for himself. —EDS.]

*Question* :—I often read the assertion that we come back to earth with our former friends and companions, and that this is a reason for having only agreeable relations with all we meet, because otherwise they might retaliate and harm us. Do all people who are on earth at one time come back together ?

*Ans* :—In answering this question every department of Occultism as well as all fundamental theosophical doctrines has to be kept in view : how, then, clearly and succinctly reply in these short papers ? To the Adepts we must turn, because science and records are dumb, with the question about the num-



ber of times the Monads now in human bodies have reincarnated and since when have new Monads ceased arriving into the human stage? For if there is a definite number to the Monads, and if Monads in our human stage have ceased coming in or arriving at that stage some ages since, then the question is not so easily disposed of as would appear, by references to the resemblance between cold coffee and Karma. Karma is subtle, ceaseless, relentless, and not subject to cooling; cold coffee is something so entirely different that even for illustration it is of no utility. Quoting the Adepts, H. P. B. writes in *The Secret Doctrine*—just as anyone might expect from the use of reason—that the number of Monads is definite in this system of worlds, and, secondly, that the door to the human kingdom has been closed for many thousands of years, that is, at the middle of the Fourth round. Hence the reincarnating human Egos have all met now over and over again with the certainty with every century of all meeting each other more and still more times. There is no escape. The door being closed and the human Egos having been numbered since the middle of the Fourth round, they meet with increasing frequency because no new acquaintances can come forward from either lower kingdoms or other spheres. This therefore establishes the probability of encountering at almost every turn Egos whom we have been with before in lives on earth.

The Editor assumes that time will use up the Karmic effects of our acts. Time has no such effect *per se* (as it has on cold coffee); the Karma will not act until the time comes when the Egos connected with it meet in life; until then it is inactive. For this reason the man you abused 10,000 years ago will react upon you when you and he meet, and this meeting will happen, for action and reaction will draw you into reincarnation together. Nor can I understand why the Editor also assumes the likelihood of enmities not being carried over while he thinks likes and affections are. There seems no difference to me between these two—likes and dislikes—as to the carrying over. It is true he used his words in respect to “coming back together”; but any person whom we meet, intimately or casually, in family or out of it, has “come back” to reincarnation with us. And from my knowledge of human nature the conclusion is forced on me that enmity has the stronger hold on man, and the presumption is enormous when we observe such an enmity as that described—exceptionally strong—that its roots lie in another life.

There is no safe ground in calculations about Devachan and rebirth based upon the times when people die after or before one another, because each

rebirth has power to so immensely alter the forces that A, who died 200 years before B, a friend of two lives back, may emerge into rebirth exactly with B, in time, because of the effects and causes produced and generated by B, in the intervening lives. And so on indefinitely. They may swing off again and be separated for many, many lives. If it were all an iron-bound rule and dependent on man's free will and mental action, it would be easy to calculate. But as it depends on his mental action and as such rebirth throws the Ego into the line of probability of meeting one who will alter his course of thought, no one can safely say when they will meet again any Ego they have ever met before.

Every inimical and uncharitable thought makes for disunion, and every opposite one for harmony. The skandhas are full of all the impressions we received; those skandhas wait and are ours again when we emerge from Devachan. If we meet those Egos who are related to our good or evil, charitable or uncharitable thoughts, the force acts at once—not before—and unless the man we injured, condemned, or filled with anger meets us in next life or the one after, or whenever, we have to await his return with us (and that does not mean in family, it means wherever he can act on us) before we can tell whether he will repay in kind. If he has not become a saint meanwhile, he will at once be the cause of our hurt for hurt received, of benefit for benefit. These laws act through us with automatic regularity until we know them and bring up counteractions. And the value of it all is, that we know if we treat all men now with unfailing charity and love we are wiping off old scores clean and making no new sorrows; but if we will condemn, punish, resent, in short, consider ourselves Karmic agents without knowing the meaning of that term, we are sowing dragon's teeth, we only are planting cause for future sorrow. (*The Theosophical Forum*, February 1893, p. 4.)

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*If thou would'st have that stream  
of hard-earn'd knowledge, of Wisdom  
heaven-born, remain sweet running  
waters, thou should'st not leave it to  
become a stagnant pond.*

*Know, if of Amitabha, the  
“Boundless Age”, thou would'st  
become co-worker, then must thou  
shed the light acquired, like to the  
Bodhisattvas twain, upon the span of  
all three worlds.*

—The Voice of the Silence



## THE LEGEND OF THE BLUE LOTUS

[This article was first printed by H. P. B. in *Le Lotus Bleu*, April 7, 1890.—EDS.]

The title of every magazine or book should have some meaning, and especially should this be the case with a Theosophical publication. A title is supposed to express the object in view, symbolising, as it were, the content of the paper. Since allegory is the soul of Eastern philosophy, it may be objected that nothing can be seen in the name "*Le Lotus Bleu*", save that of a water plant—the *Nymphea Cerulea* or *Nelumbo*. Furthermore a reader of this calibre would see but the blue colour of the list of contents of our journal.

To avoid a like misunderstanding, we shall attempt to initiate our readers into the general symbolism of the lotus and the particular symbolism of the Blue Lotus. This mysterious and sacred plant has been considered through the ages, both in Egypt and in India, as a symbol of the Universe. Not a monument in the valley of the Nile, not a papyrus, without this plant in an honoured place. On the capitals of the Egyptian pillars, on the thrones and even the head-dresses of the Divine Kings, the lotus is everywhere found as a symbol of the Universe. It inevitably became an indispensable attribute of every creative god, as of every creative goddess, the latter being, philosophically considered, only the feminine aspect of the god, at first androgynous, afterwards male.

It is from *Padma-Yoni*, "the bosom of the Lotus", from Absolute Space, or from the Universe outside time and space, that emanates the Cosmos, conditioned and limited by time and space. The *Hiranya Garbha*, "the egg" (or the womb) of gold, from which Brahma emerges, is often called the Heavenly Lotus. The God, Vishnu,—the synthesis of the Trimurti or Hindu Trinity—during the "nights of Brahma" floats asleep on the primordial waters, stretched on the blossom of a lotus. His Goddess, the lovely Lakshmi, rising from the bosom of the waters, like Venus-Aphrodite, has a white lotus beneath her feet. It was at the churning of the Ocean of Milk—symbol of space and of the Milky Way—by the Gods assembled together, that Lakshmi, Goddess of Beauty and Mother of Love (Kama) formed of the froth of the foaming waves, appeared before the astonished Gods, borne on a lotus, and holding another lotus in her hand.

Thus have arisen the two chief titles of Lakshmi; Padma the Lotus, and Kshirabdi-tanaya daughter of the Ocean of Milk. Gautama the Buddha has never been degraded to the level of a god, notwithstanding the fact that he was the first mortal within historical times fearless enough to interrogate

that dumb Sphinx, which we call the Universe, and to wrest completely therefrom the secrets of Life and Death. Though he has never been deified, we repeat, yet he has nevertheless been recognised by generations in Asia as Lord of the Universe. This is why the conqueror and master of the world of thought and philosophy is represented as seated on a lotus in full bloom, emblem of the Universe thought out by him. In India and Ceylon the lotus is generally of a golden hue; amongst the Buddhists of the North, it is blue.

But there exists in one part of the world a third kind of lotus—the Zizyphus. He who eats of it forgets of his fatherland and those who are dear to him, so say the ancients. Let us not follow this example. Let us not forget our spiritual home, the cradle of the human race, and the birthplace of the Blue Lotus.

Let us then raise the veil of oblivion which covers one of the most ancient allegories—a Vedic legend which, however, the Brahman chroniclers have preserved. Only as the chroniclers have recounted the legend each after his own manner, aided by variations\* of his own, we have given the story here—not according to the incomplete renderings and translations of these Eastern gentlemen but according to the popular version. Thus is it that the old bards of Rajasthan sing it, when they come and seat themselves in the verandah of the traveller's bungalow in the wet evenings of the rainy season. Let us leave then the Orientalists to their fantastic speculations. How does it concern us whether the father of the selfish and cowardly prince, who was the cause of the transformation of the white lotus into the blue lotus, be called Harischandra or Ambarisha? Names have nothing to do with the naïve poetry of the legend, nor with its moral—for there is a moral to be found if looked for well. We shall soon see that the chief episode in the story is curiously reminiscent of another legend—that of the story of Abraham and the sacrifice of Isaac in the Bible. Is not this one more proof that the Secret Doctrine of the East may have good reason to maintain that the name of the Patriarch was neither a Chaldean or a Hebrew name, but rather an epithet and a Sanskrit surname, signifying a-

\* cf. the history of Sunahsepha in the *Bhagavata*, IX, XVI, 35 and of the *Ramayana*, Bk. I. Cap. 60; Manu, X, 105; Koulouka Bhatta (the Historian); Bahwruba and the Aitareya Brahmanas; Vishnu Purana, etc., etc. Each book gives its own version.



*bram*, i.e., one is non-Brahman,\* a debrahmanised Brahman, one who is degraded or who has lost his caste? After this how can we avoid suspecting that we may find, among the modern Jews, the Chaldeans of the time of the Rishi Agastya—these makers of bricks whose persecution began from eight hundred to a thousand years ago, but who emigrated to Chaldea four thousand years before the Christian era—when so many of the popular legends of Southern India resemble the Bible stories. Louis Jacolliot speaks in several of his twenty-one volumes on Brahmanical India of this matter, and for once he is right.

We will speak of it another time. Meanwhile here is the Legend of

### THE BLUE LOTUS

Century after century has passed away since Ambarisha, King of Ayodhya, reigned in the city founded by the holy Manu, Vaivasvata, the offspring of the Sun. The King was a Suryavansi (a descendant of the Solar Race), and he avowed himself a most faithful servant of the God, Varuna, the greatest and most powerful deity in the *Rig-Veda*.† But the god had denied male heirs to his worshipper, and this made the king very unhappy.

"Alas!" he wailed, every morning while performing his *puja* to the lesser gods, "alas! What avails it to be the greatest king on earth when God denies me an heir of my blood. When I am dead and placed on the funeral pyre, who will fulfil the pious duties of a son, and shatter my lifeless skull to liberate my soul from its earthly trammels? What strange hand will at the full moon-tide place the rice of the *Shraddha* ceremony to do reverence to my shade? Will not the very birds of death‡ themselves turn from the funeral feast? For, surely, my shade earthbound in its great despair will not permit

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\* The particle *a* in the Sanskrit word shews this clearly. Placed before a substantive this particle always means the negation or the opposite of the meaning of the expression that follows. Thus *Sura* (god) written *a-Sura*, becomes *non-God*; or the devil, *Vidya* is knowledge, and *a-Vidya*, ignorance or the opposite of knowledge, etc., etc.

† It is only much later in the orthodox Pantheon and the symbolical polytheism of the Brahmans that Varuna became Poseidon or Neptune—which he is now. In the *Vedas* he is the most ancient of the Gods, identical with Ouranos of the Greeks, that is to say a personification of the celestial space and the infinite gods, the creator and ruler of heaven and earth, the King, the Father and the Master of the world, of gods and of men. Hesiod's Uranus and the Greek Zeus are one.

‡ Rooks and ravens.

them to partake of it."§

The King was thus bewailing, when his family priest inspired him with the idea of making a vow. If God should send him two or more sons, he would promise God to sacrifice to Him at a public ceremony the eldest born when he should have attained the age of puberty.

Attracted by this promise of a burnt-offering of flesh—a savoury odour very agreeable to the Great Gods—Varuna accepted the promise of the King, and the happy Ambarisha had a son, followed by several others. The eldest son, the heir to the throne for the time being, was called Rohita (the red) and was surnamed Devarata—which, literally translated, means God-given. Devarata grew up and soon became a veritable Prince Charming, but if we are to believe the legends he was as selfish and deceitful as he was beautiful.

When the Prince had attained the appointed age, the God speaking through the mouth of the same Court Priest, charged the King to keep his promise; but when each time Ambarisha invented some excuse to postpone the hour of sacrifice, the God at last grew annoyed. Being a jealous and angry God, he threatened the King with all His Divine wrath.

For a long time, neither commands nor threats produced the desired effect. As long as there were sacred cows to be transferred from the royal cowsheds to those of the Brahmans, as long as there was money in the Treasury to fill the Temple crypts, the Brahmans succeeded in keeping Varuna quiet. But when there were no more cows, when there was no more money, the God threatened to overthrow the King, his palace and his heirs, and if they escaped, to burn them alive. The poor King, finding himself at the end of his resources, summoned his first-born and informed him of the fate which awaited him. But Devarata lent a deaf ear to these tidings. He refused to submit to the double weight of the paternal and divine will.

So, when the sacrificial fires had been lighted and all the good towns-folk of Ayodhya had gathered together, full of emotion, the heir-apparent was absent from the festival.

He had concealed himself in the forests of the Yogis.

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§ The *Shraddha* is a ceremony observed by the nearest relatives of the deceased for the nine days following the death. Once upon a time it was a magical ceremony. Now, however, in addition to other practices, it mainly consists of scattering balls of cooked rice before the door of the dead man's house. If the crows promptly eat the rice it is a sign that the soul is liberated and at rest. If these birds which are so greedy did not touch the food, it was a proof that the *pisacha* or *bhut* (shade) is present and is preventing them. Undoubtedly the *Shraddha* is a superstition, but certainly not more so than Novenas or masses for the Dead.



Now, these forests had been inhabited by holy hermits, and Devarata knew that there he would be unassailable and impregnable. He might be seen there, but no one could do him violence—not even the God Varuna Himself. It was a simple solution. The religious austerities of the Aranyakas (the holy men of the forests) several of whom were Daityas (Titans, a race of giants and demons), gave them such dominance that all the Gods trembled before their sway and their supernatural powers—even Varuna himself.

These antediluvian Yogis, it seems, had the power to destroy even the God Himself, at will—possibly because they had invented Him themselves.

Devarata spent several years in the forests; at last he grew tired of the life. Allowing it to be understood that he could satisfy Varuna by finding a substitute, who would sacrifice himself in his place, provided that the sacrificial victim was the son of a Rishi, he started on his journey and finally discovered that he sought.

In the country which lies around the flower-covered shores of the renowned Pushkara, there was once a famine, and a very holy man, named Ajigarta,\* was at the point of death from starvation, likewise all his family. He had several sons of whom the second, Sunahsepha, a virtuous young man, was himself also preparing to become a Rishi. Taking advantage of his poverty and thinking with good reason that a hungry stomach would be a more ready listener than a satisfied one, the crafty Devarata made the father acquainted with his history. After this he offered him a hundred cows in exchange for Sunahsepha, a substitute burnt-offering on the altar of the Gods.

The virtuous father refused at first point-blank, but the gentle Sunahsepha offered himself of his own accord, and thus addressed his father: "Of what importance is the life of one man, when it can save that of many others. This God is a great god and His pity is infinite; but He is also a very jealous god and His wrath is swift and vengeful. Varuna is the Lord of Terror, and Death is obedient to His command. His spirit will not for ever strive with one who is disobedient to Him. He will repent Him that He has created man, and then will burn alive a hundred thousand lakhs† of innocent people, because of one man who is guilty. If His victim should escape Him, He will surely dry up our rivers, set fire to our lands and destroy our

women who are with child—in His infinite kindness. Let me then sacrifice myself, oh! my father, in place of this stranger who offers us a hundred cows. That sum would prevent thee and my brothers from dying of hunger and will save thousands of others from a terrible death. At this price the giving up of life is a pleasant thing."

The aged Rishi shed some tears, but he ended by giving his consent and began to prepare the sacrificial pyre.‡

The Pushkara lake§ was one of the spots of this earth favoured by the Goddess, Lakshmi-Padma (White Lotus); she often plunged into the fresh waters that she might visit her eldest sister, Varuni, the consort of the God Varuna.\*\* Lakshmi-Padma heard the proposal of Devarata, witnessed the despair of the father, and admired the filial devotion of Sunahsepha. Filled with pity, the Mother of Love and Compassion sent for the Rishi Visvamitra, one of the seven primordial Manus and a son of Brahma, and succeeded in interesting him in the lot of her protégé. The great Rishi promised her his aid. Appearing to Sunahsepha, but unseen by all others, he taught him two sacred verses (mantras) of the *Rig-Veda*, making him promise to recite these on the pyre. Now, he who utters these two mantras (invocations) forces the whole assembly of the Gods, with Indra at their head, to come to his rescue, and because of this becomes a Rishi himself in this life or in his next incarnation.

The altar was set up on the shore of the lake, the pyre was prepared and the crowd had assem-

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‡ Manu (Book X, 105) alluding to this story remarks that Ajigarta, the holy Rishi, committed no sin in selling the life of his son, since the sacrifice preserved his life and that of all the family. This reminds us of another legend, more modern, that might serve as a parallel to the older one. Did not the Count Ugolino, condemned to die of starvation in his dungeon, eat his own children "to preserve for them a father"? The popular legend of Sunahsepha is more beautiful than the commentary of Manu—evidently an interpolation of some Brahmans in falsified manuscripts.

§ This lake is sometimes called in our day *Pokker*. It is a place famous for a yearly pilgrimage, and is charmingly situated five English miles from Ajmeer in Rajisthan. Pushkara means "the Blue Lotus", the surface of the lake being covered as with a carpet with these beautiful plants. But the legend avers that they were at first white. Pushkara is also the proper name of a man, and the name of one of the "seven sacred islands" in the Geography of the Hindus, the *sapta dwipa*.

\*\* Varuni, Goddess of Heat (later Goddess of Wine) was also born of the Ocean of Milk. Of the "fourteen precious objects" produced by the churning, she appeared the second and Lakshmi the last, preceded by the Chalice of Amrita, the nectar which gives immortality.

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\* Others call him Rishika and call King Ambarish, Harischandra, the famous sovereign who was a paragon of all the virtues.

† A lakh is a measure of 100,000, whether men or pieces of money be in question.



bled. After he had laid his son on the perfumed sandal wood and bound him, Ajigarta equipped himself with the knife of sacrifice. He was just raising his trembling arm above the heart of his well-beloved son, when the boy began to chant the sacred verses. There was again a moment of hesitation and supreme grief, and as the boy finished his mantram, the aged Rishi plunged his knife into the breast of Sunahsepha.

But, oh! the miracle of it! At that very moment Indra, the God of the Blue Vault (the Universe) issued from the heavens and descended right into the midst of the ceremony. Enveloping the pyre and the victim in a thick blue mist, he loosed the ropes which held the youth captive. It seemed as if a corner of the azure heavens had lowered itself over the spot, illuminating the whole country and colouring with a golden blue the whole scene. Filled with terror, the crowd, and even the Rishi himself, fell on their faces, half dead with fear.

When they came to themselves, the mist had disappeared and a complete change of scene had been wrought.

The fires of the funeral pyre had rekindled of themselves, and stretched thereon was seen a hind (Rohit)\* which was none else than the Prince Rohita, Devarata, who, pierced to the heart with the knife he had directed against another, was burning as a sacrifice for his sin.

Some little way apart from the altar, also lying stretched out, but on a bed of Lotuses, peacefully slept Sunahsepha; and in the place on his breast where the knife had descended was seen to bloom a beautiful blue lotus. The Pushkara lake, itself, covered a moment before with white lotuses, whose petals shone in the sun like silver cups full of Amrita's waters,† now reflected the azure of the heavens—the white lotuses had become blue.

Then like to the sound of the Vina‡ rising to the air from the depth of the waters, was heard a melodious voice which uttered these words and this curse:

"A prince who does not know how to die for his subjects is not worthy to reign over the children of the Sun. He will be reborn in a race of red haired peoples, a barbarous and selfish race, and the nations which descend from him will have a heritage

\* A play upon words. *Rohit* in Sanskrit is the name of the female of the deer, the hind, and *Rohita* means "red". It was because of his cowardice and fear of death that he was changed, according to the legend, into a hind by the Gods.

† The Elixir which confers Immortality.

‡ A species of the Lute. An instrument, the invention of which is attributed to Shiva.

ever on the decline. It is the younger son of a mendicant ascetic who will become the King and reign in his stead."

A murmur of approbation set in movement the flowery carpet that o'erspread the lake. Opening to the golden sunlight their hearts of blue, the lotuses smiled with joy and wafted a hymn of perfume to Surya, their Sun and Master. All nature rejoiced, save Devarata, who was but a handful of ashes.

Then Visvamisra, the great Rishi, although he was already the father of a hundred sons, adopted Sunahsepha as his eldest son and as a precautionary measure cursed in advance anyone who should refuse to recognise, in the last born of the Rishi, the eldest of his children and the legitimate heir of the throne of Ambarisha.

Because of this decree, Sunahsepha was born in his next incarnation in the royal family of Ayodhya, and reigned over the Solar race for 84,000 years.

With regard to Rohita—Devarata or God-given as he was—he fulfilled the lot which Lakshmi Padma had vowed. He reincarnated in the family of a foreigner without caste (Mleccha-Yavana) and became the ancestor of the barbarous and red-haired races which dwell in the West.

\* \* \* \* \*

It is for the conversion of these races that the *Lotus Bleu* has been established.

If any of our readers should allow themselves to doubt the historical truth of this adventure of our ancestor, Rohita, and of the transformation of the white lotus into the blue lotus, they are invited to make a journey to Ajmeer.

Once there, they need only to go to the shores of the lake thrice blessed, named Pushkara, where every pilgrim who bathes during the full moon time of the month of Kṛhṭika (October-November) attains to the highest sanctity, without other effort. There the sceptics would see with their own eyes the site where was built the pyre of Rohita, and also the waters visited by Lakshmi in days of yore.

They might even have seen the blue lotuses, if most of these had not since been changed, thanks to a new transformation decreed by the Gods, into sacred crocodiles which no one has the right to disturb. It is this transformation which gives to nine out of every ten pilgrims who plunge into the waters of the lake, the opportunity of entering into Nirvana almost immediately, and also causes the holy crocodiles to be the most bulky of their kind.



## IN THE LIGHT OF THEOSOPHY

In these columns for February it was stated in error that *The Abolitionist* was the organ of the National Anti-Vivisection Society. *The Abolitionist* is, of course, the organ of the British Union for the Abolition of Vivisection. We regret the mistake and offer apologies to both Societies.

In our February number we wrote about the Friends of Madame Blavatsky and the work organised by Mrs. Beatrice Hastings. The address of the organization is 4 Bedford Row, Worthing, Sussex, England.

*The Daily Mail* (January 26th) contains a very thought-provoking article from the pen of Sir Leonard Hill, F. R. S., entitled "Nature Always Hits Back". From the facts adduced, the reader is able to see how in the physical world the same laws operate as in the world of Ethics. The truth of the phrase "the faults of one's qualities" is universally recognized, and it would be equally true, though perhaps not so generally admitted, to talk of the qualities of one's faults. Good and evil in this world seem inextricably mixed up. Even certain poisons, properly used, have a curative effect. Sir Leonard Hill tells that the starling has been suspected (not without reason) of being a carrier of foot and mouth disease. Exterminate the starling, however, and the result would be a plague of wireworms and leather-jackets which would ruin our crops. Sir Leonard writes :—

If Man attacks some pest, he probably finds that by eliminating it he has only prepared the way for an even worse one. Alternatively, he may introduce some plant or animal of benefit to mankind, and it will increase to such an extent that it becomes a pest itself.

Muskrats, introduced into England for the sake of their fur, "bred at an incredible rate, and began seriously to undermine the banks of English rivers, notably the Severn". Many other instances are given—and these show that in the physical world as in the ethical world, the balance principle must be maintained. Everything good has its bad side and *vice versa*. It is for man to find out how to make the necessary adjustment, and the clue to his quest is to be found in the philosophy of Occultism. It would perhaps be useless to ask the so-called progressive medical men to make an application of Sir Leonard's facts to their use of serum injections. But it does not follow, therefore, that there is no such application to be made.

"The Ghost Club" was founded originally in 1862 to inquire into the phenomena of Spiritualism; it was revived in Cambridge in 1881 with such well-known members as Sir William Crookes, C. C. Massey and the Rev. Stainton Moses ("M. A. Oxon."). Its affairs were wound up in 1936. We now learn that it has been revived under the chairmanship of Mr. Harry Price of the University of London Council for Psychical Research. Those known to be interested in psychical research and allied subjects are eligible for membership. The wide-spread taste for thrills, combined with the regrettably low fee of 5s. may conceivably attract numerous members.

The seriousness of the organizers' intentions may be judged from the fact that meetings are to be held at restaurants, etc.—

where, over a social evening meal, members will be able to discuss with their friends the psychic topics of the day and listen to personal experiences of the alleged paranormal...it is hoped that demonstrations (such as experiments in hypnosis, seances, etc.) can sometimes be arranged.... Once or twice during the summer months, the Club may visit some place in the country, spending a day or so at a reputed haunted house or other centre of psychic activity.

The first meeting on the 15th of March was announced as being devoted to a discussion of the possibilities of deception in various phenomena, with a demonstration by two skilled tricksters at telepathy and the simulation of "eyeless sight" by a third.

It is a foregone conclusion that no facts worth discovering will be brought to light by such a body. There is little hope that the members will be moved to enquire into the rationale of any phenomena observed, or to ascertain the forces which produce them, but the members' appetite for phenomena will be indulged and whetted. They cannot harm the *pucca* ghosts that haunt houses, but they can injure the hapless subjects of their irresponsible investigations in the fields of mediumship and of hypnotism. The project is dismaying to all who have the good of mankind at heart and who possess even a superficial acquaintance with the occult laws and the truths of Eastern psychology.

Professor Gilbert Murray in an article entitled "Anything to Save Trouble" (*The Listener*, February 16th) asks the question: "Are we progressing in the things of the mind?"—and comments that to this "there is no certain answer".



I suspect our vital force has largely turned away from poetry and imagination and concentrated on things we think more necessary—on science, especially applied science, on social services, public health, political economy and the like. Excellent and necessary pursuits, but not by them alone can the mind of man live and rejoice.

In the course of his article Professor Murray points out the price that has had to be paid, and is being paid, for the undoubted advance in material science. The perfection of instruments has undermined the initiative of the ordinary man. A new star, let us say, is discovered, by perceiving it on a stellar photograph. "A great achievement, but due chiefly to the machine, not the man." "Think of a stupid fat man driving fast in a beautiful motor-car which he does not understand."

No doubt immense skill and brain power have gone to making the instrument—the telescope, the motor-car, or steam engine; but the instrument, when made, actually diseducates the user. It enables him to do what he wants, or get where he wants, almost without using his mind or brain or limbs at all. And if he need not use them you may be sure he won't use them.

This is all very true, but we cannot do away with all our inventions, all our facilities, all that we use to save trouble. The telescope, perhaps, is a rather too specialised instrument to comment on, but the motor-car is *not*, neither are the radio and the cinema. These can all be used rightly or wrongly, and for the most part they seem to be used wrongly. They are not put to fruitful use. In too many cases they do not provoke thought, they simply *a-muse*, i.e., draw away from thought—in other words, *dope*. If organized religion is one kind of opiate, organized science is another kind. The amusement of to-day is not recreation; it is simply a device to keep oneself from thinking—and hard work at that. Professor Murray has put a question for which there is according to him, "no certain answer". The Theosophist might say that the world has advanced in head-learning, applying it to our personality and its comforts, and that Soul-wisdom is tardy in revealing itself because to-day so-called science has completely outrun Ethics, to the soul-injury of the world. *The Voice of the Silence* truly says:—

"But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it."

Here and there, in this distressed world, glimpses of Soul-wisdom may be discerned, but they are almost eclipsed by the meretricious flood-lighting of head-learning.

To free oneself from the dopes, which religion and science have become, is to overcome ignorance and not to be trapped by head-learning; but with-

out Theosophy or Soul-wisdom that freedom cannot be achieved.

Stonehenge is a standing challenge to archaeology. Dr. R. H. Quine has put forward a new hypothesis. (*The Manchester Guardian*, 23rd February, 1938.) He explains the great stone circles at Avebury, Long Meg, Stanton Drew and elsewhere as marking enclosures of early herdsmen, constructed of boughs held in place by the stones which are all that now remains. The skilful stonework of the great horizontal stones fixed on towering pillars he accounts for on the hypothesis of an early British chieftain's sojourn in Egypt, where he had seen Khofra's temple, which he copied at Stonehenge with modifications, and whence he had brought the religion which persisted in Druidism.

This interesting theory does not tally with the facts recorded in *The Secret Doctrine*, though Dr. Quine shows intuition in suspecting some connection between Stonehenge and Egypt.

There are records which show Egyptian priests—Initiates—journeying in a North-Westerly direction, *by land, via* what became later the Straits of Gibraltar; turning North and travelling through the future Phœnician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan) they turned to the West again and arrived, *still travelling by land*, on the North-Western promontory of the New Continent.

What was the object of their long journey? And how far back must we place the date of such visits? The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of *menhirs* and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. When was it? The fact of their crossing from France to Great Britain *by land* may give an idea of the date when such a journey could have been performed on *terrâ firmâ*. (*The Secret Doctrine*, II. 750)

It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are *not* Druidical, but *universal*. Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and—"magicians", both good and bad. (*Ibid.*, II. 754)

Of Carnac in Brittany, whose ancient temple of cyclopean structure H. P. B. says is of the same kind as Karnac in ancient Egypt, and Stonehenge in England, she declares in *The Theosophical Glossary*:—

It was built by the prehistoric hierophant-priests of the Solar Dragon, or symbolized Wisdom (the Solar *Kumâras* who incarnated being the highest). Each of the stones was personally placed there by the successive priest-adepts in power, and commemorated in symbolic language the degree of power, status, and knowledge of each.



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# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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

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