THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXVIII—No. 8 **June, 1950**

THE *basis of successful work is Unity: this is the constant cry of H.P.B. and W.Q.J. To be able to afford a basis for Unity to individuals or organizations, without demanding any relinquishment of affiliation or belief, is no small thing. The* DECLARATION *of "U. L. T." does just that: it is not a theory, but a carrying out of the spirit of the Messengers. Paraphrasing a saying of the Master, we might say: "All Theosophy is before you; take what you can." Our* WORK *is to call attention to the true basis for Union among Theosophists—and at the same time to set the example.* —ROBERT CROSBIE

CONTENTS

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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.

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A U M

Let us now unite in the practice of what is good, cherishing a gentle and sympathizing heart, and carefully cultivating good faith and righteousness.

—*Travels of Fo-hien*

THEOSOPHY

Vol. XXXVIII **June, 1950** **No. 8**

U.L.T.—FROM PAST TO FUTURE

THE United Lodge of Theosophists was born in the Theosophical Movement after both H. P. Blavatsky and Wm. Q. Judge had left to other theosophists the lines of effort and responsibility for the spread of Theosophy, but in origin and aim U. L. T. is virtually indistinguishable from the work of H.P.B. and W.Q.J. Robert Crosbie, the chief founder, knew H.P.B. through correspondence and had worked closely with Mr. Judge in the years when W.Q.J.'s labors reaped their great fruition. This period, from 1886 to 1896, was also notable for open attacks on the Movement, coming from enemies of Theosophy, of Mme. Blavatsky, and then of Mr. Judge; there was ample opportunity for everyone to observe the nature of the theosophist's task and the results to be expected.

Firsthand experience of the effects of the "successor"-complex, as demonstrated by the rival Theosophical Societies existing after Mr. Judge's death, aroused a profound desire in Mr. Crosbie's mind to restore to currency the sorely-needed principles of theosophical association. Therefore, when the time came, he undertook to re-establish a nucleus which would bring students and friends of Theosophy together for cooperative study and work along the original lines. Whatever is unchanging about U. L. T.—its "basis, genius, and spirit," to quote from Mr. Judge's words on another page of this issue—persists and will continue by reason of an unassailable foundation: the literature of Theosophy, containing the natural lines of effort for workers in the Theosophical Movement.

Strictly speaking—and it is of paramount importance to speak strictly in this case—U. L. T. was not a new departure when it began in 1909. Its essence is discernible in 1875, when the primary theosophical society was launched. From one end of their theosophical writings to the other, both H. P. Blavatsky and Wm. Q. Judge invoked and exemplified the spirit of theosophical reliance, together with the necessity of self-energized and impersonally oriented activity. It will be interesting for students to recall a pamphlet distributed to the American branches by their General Secretary in 1890, in which Mr. Judge recites—with a conspicuous lack of technicalities, by-laws, hedgings and certified authorities—the actual origin and purpose of the Movement of this cycle. He opens with the following paragraph:

> While it is true that the Society was organized in November, 1875, at a meeting in New York at which Col. H. S. Olcott was made presiding officer under the chairmanship of William Q. Judge, and that thereafter Col. Olcott was made President for life with H. P. Blavatsky as Corresponding Secretary, it is also the fact that the impulse and direction for such beginning came, as is asserted by the three persons named, from a body of Adepts or perfected men who have come to be called in theosophical writings the Mahatmas, the Masters, Initiates, and the like. These, H. P. Blavatsky said, told her to have the Society begun on a broad and free platform and to help Col. Olcott and all others in doing it, to the end that a definite attempt might be made to form the nucleus of a universal brotherhood through which the truth as to Man and Nature might be discovered, and toward which latter end the said Masters promised their help in messages sent to H. P. Blavatsky. ("The Theosophical Society," reprinted in THEOSOPHY XXXIV, p. 164.)

This passage, if compared with the U. L. T. Declaration (which is almost entirely Mr. Judge's also, in expression as well as in content), will make clear the potentialities of theosophical cooperation on the basis of the recorded teachings, and for the purpose of promulgating them. No attempt need be made to claim prestige for U. L. T. on behalf of its aim, purpose, and teaching, for these, while essential to its being, are not private property. But, by the same token, the "basis, genius, and spirit" is not open to petty disparagements. If the United Lodge of Theosophists did nothing more than provide places and times where its Declaration could be

read and pondered, with sincere conviction, the Lodge would still constitute a "theosophical movement" of considerable force. Whatever else U. L. T. may be said to accomplish, is all due to that central achievement.

Those for whom the Declaration is an inspiration, a program, and a guide, do not consider themselves important or necessary except as and when they are able, alone and in the company of others, to give life and meaning to that Declaration and to its underlying principles. Nothing in history or experience, and no member of humanity—from the past or in the future—needs to be left out, and each member discovers, soon or late, that the only real affiliation begins with and remains a resolve fulfilled by will-action for common benefit. In that discovery of its member-associates and friends is the source of the growing strength of U. L. T.

"To Be Guarded Against"

Priesthood. So strongly is superstition grounded in the natures of the present race of men (though freer than their forefathers), and so weak is our race-character, that unless constantly freed from these tendencies and reminded of the necessity of leaning on our own Higher Selves for spiritual guidance, the danger of priestcraft is always present. This can be readily seen in the fact that not a new self-styled instructor turns up without his easily finding some pupils, and nearly every Hindu that visits our shores is run after by and often receives pledges, and also money, from persons who are too weak to think for themselves.

Materialism. By this is meant a forgetfulness, on the part of the members, of their Spiritual Selves. Of course the study of the writings of agnostics and so-called materialists is invaluable in order that the Western ways of viewing life may be known, but it should be recollected that we too easily tend to be drawn away from a study of the causes of things—the spiritual side of Nature—to mere examination of their effects. And one risks losing much of his true perceptive power, and perhaps more than he imagines, unless ever on the alert to avoid crystallization, or falling into ruts or grooves. That is a reason why the study of the ancient occult teaching is recommended. —William Q. Judge

THEOSOPHICAL CORRESPONDENCE CLASS

[The following writings of William Q. Judge first appeared, respectively, in *The Path,* November, 1893, and January, 1894. One further article, consisting of answers to one set of questions, will appear next month. The scheme here described seems not to have been further elaborated in *The Path,* but a notice in the issue of May, 1894, announced that the number of members in the Correspondence Class had reached 243. We reprint these articles for their intrinsic value, quite apart from the merits of the program involved, so that readers of THEOSOPHY, and especially, perhaps, members of the United Lodge of Theosophists, may have Mr. Judge's forthright declaration of the "basis, genius, and spirit" of the present Movement.—Editors, THEOSOPHY.]

I

PRELIMINARY PROSPECTUS AND NOTICE

THE increase of the purely routine work of the General Secretary's Office has made it impossible to fully reply to all the numerous questions put in letters, and enquirers have to be referred to books after the first usual correspondence has passed. But this does not do away with the needs of sincere enquirers, nor with the necessity for study and the obligation to help members to grasp the teachings of Theosophy so that they may be able to help others in their turn by presenting Theosophy and the aims of the T. S. in a reasonably clear manner to questioners. Many members also require help because of the hurry of our present life and from previous lack of training in metaphysical investigation. The different needs cannot be fully met by the issuance of Branch Papers and the *Forum,* as these are necessarily limited in area of influence.

Having been offered assistance by some competent members, I have decided to start a CORRESPONDENCE CLASS as a part of the work of the American Section T. S., to enable those members desiring to avail themselves of it to pursue their studies in Theosophy more systematically so that they may thereby gain a better understanding of the philosophy of Theosophy and its application to daily life, thus making it more certain that the growth of the Society shall not merely be in numbers but also in the Theosophical education of the units composing the whole body—at least in so far as concerns the American Section.

Method of Work

1. All members in good standing of the American Section, T. S. can join the Correspondence Class by applying in writing to the address given below.

2. Every three months, or oftener if warranted, a subject will be selected for study and a list given of books and articles which are to be read. Discretion is reserved to include at any one time more than one subject.

3. Questions bringing out the most important points of the subject will be sent to members of the class. The number of questions will be decided on after some trial.

4. Replies to these questions are to be sent to the office of the General Secretary, addressed as requested below, where they will be examined and returned to the senders with comments and suggestions in all particulars wherein they seem to require it or as enquiries made shall indicate.

5. Members will be permitted to send ONE question with each set of replies. Such questions will be made use of in the general questions. Discretion is reserved as to dealing or not dealing with irrelevant questions.

6. From time to time general notes and comments upon the replies, or a complete paper upon the subject, will be sent out to all, either with the next set of questions issued or independently.

7. Students will probably be divided into classes if such a method shall appear desirable, but this head may be altered as experience may indicate.

8. Hints as to methods of study will be sent with the first set of questions.

9. Members are not to reply to the questions until after the expiration of one month from the receipt of same, in order that they may have ample time to study and think over the subject, and also that the office may not be unduly burdened with work.

These regulations and methods are subject to alteration at the discretion of the office.

It is hoped that no member of the Society will take up membership in this Correspondence Class unless with the determination to keep up the work. Some of the questions may appear to be very

simple, but in that case the student should endeavor to make more complete answers and to throw fresh light upon the subject.

As there will necessarily be expenses of postage, paper, and some printing, members of the class are requested to help in this matter by sending stamps for the return of their papers, and also, if they can, by sending an *extra* two or five cent stamp. The class ought to be self-supporting, though as yet that is not demanded.

PRELIMINARY QUESTIONS

All members joining the class are requested to answer the following questions for the information of the office:

1. How long have you been a member of the T. S.?
2. What books have you studied and what merely read?
3. Have you written any papers for any Branch Meetings or Magazine, or have you delivered any addresses or lectures?
4. What topic, doctrine, or phase of Theosophy has struck you most forcibly or engaged your attention?
5. What books do you possess, and have you access to a Theosophical Library?

All communications relating to the Correspondence Class are to be addressed to: Secretary T. S. Correspondence Class, 144 Madison Avenue, New York, N.Y.

Correspondents are asked not to mix the business of this class in letters relating to any other matter: if this request is not complied with, all such letters will remain unanswered so far as concerns the Correspondence Class, as the various departments of work in the General Secretary's Office are distinct from each other.

NON-RESPONSIBILITY OF THE THEOSOPHICAL SOCIETY

The Theosophical Society is not responsible as an organization for any view or opinion to be expressed or intimated in any of the papers, documents, questions, or answers in this class; nor is the Society in any way bound thereby: nor are any such views or opinions authoritative or to be deemed as the views or opinions of the T. S.: they are only individual views and opinions of those who express them.

William Q. Judge,
General Secretary, American Section T. S.

New York, October 19, 1893

II

Some Work of the Class

THIS Class was started in the American Section for the purpose of helping the members in the course of study and in all matters pertaining to the Society. Very soon after the first notice was given members began to come in, and at this date, December, one hundred and forty-six persons have joined, coming from all parts of the Section. No authority is claimed, and members are helped by comments made on answers and by reference to books and articles. At the same time it is likely that a large index or reference book may result from the work, referring to all sorts of articles and subjects in the whole field of T. S. literature. This in itself will be a valuable thing to have, and if means and energy warrant it might finally be gotten out in book form.

In the first list of questions the following among others was put:

What is the basis, genius, and spirit of the T. S. constitution?

Its object was to direct the mind to the organization itself, and to give an opportunity to personally with each one point out certain matters which ought to be better understood than they are, as the replies demonstrate. Some sample replies are here given without names.

39. I have been a member of the T. S. for eight years, and have never seen its constitution *nor ever heard of any.*

42. The basis of Theosophy is the revelations by letters and speech from Mahatmas; its genius and spirit, the teachings of eternal truths of nature and universe.

62. Its basis is the establishment of a Universal Brotherhood. Its genius is to awaken the sleeping soul of man to a knowledge of its true powers, its true work, its true destiny. To arouse and stimulate to action the untried, undeveloped forces of the soul. To lift man out of the illusions of matter that he may make a more steady and rapid progress toward his spiritual development and perfection. To teach him to estimate correctly between material and spiritual progress, just how much one is worth in comparison with the other and just *what* ends are *to be obtained with one or the other.*

Its spirit is to eliminate selfishness, to inspire in the individual a beneficent, universal love of humanity in preference to a selfish, personal love. To persist in an increasing endeavor to purify the soul, lift the aspirations, ennoble the thoughts, not so much for the sanctification of self, as for the sake of purity and righteousness as principles of the Divine Will and for the maintenance of the Divine Harmony. And also for the psychical influences unconsciously engendered by holy thought and holy living. To eradicate error, false conceptions, mistaken interpretations. To annihilate prejudice and all systems of hasty, unjust conclusions. To follow out the golden rule, "Do unto others as you would be done by." To incite to an exact uprightness *in all things.* To cultivate tolerance, patience, gentleness, sweetness, humility, and devotion in the cause of others.

41. The basis, genius, and spirit of the Theosophical Society is unselfishness, or the Fatherhood of God and the Brotherhood of Man.

69. The basis of the T. S. is a belief in the unity of all life, spiritual and physical; its genius that this unity of all life brings us into such relations directly or indirectly with other races, nations, and brother men as to cause any injury done by one to another to mutually affect other races, nations, and men upon the earth. Its spirit is that of compassionate sympathy for, and mutual helpfulness to, all beings.

90. The basis, genius, and spirit of the T. S. Constitution are expressed in the first object and in its motto, "There is no Religion higher than Truth." It would unite men of all creeds and races in a bond of brotherhood and mutual toleration upon the common ground of Truth, which is the nucleus about which all creeds and dogmas have crystallized.

58. Sincere and earnest belief in the Masters of Wisdom seems to me to be the basis of the Theosophic Constitution.

9. The basis of the T. S. is the Brotherhood of Man; its spirit is entirely unsectarian and has no creed or dogma to promulgate; respectful tolerance is shown to all religions, creeds, and races of men; the genius of the T. S. is the desire to uplift humanity to a higher level.

33. Oneness, development, charity.

The above are fairly representative of all, and of the general spirit of the Section. They show that all have missed the gist of the question, which was directed to the organic law under which we work, but at the same time demonstrate that the true idea of the movement as a human development is pretty well understood. If the question had been as to the movement apart from the Constitution of the Society, all the replies would have been very good. Number thirty-nine apparently saw the precise point from the reply that he or she had not even heard that there was a Constitution. But that also illustrates another thing, that it is possible to proceed vigorously with such work as ours even if the members do not think there is any organic law. Of course it would not do for officials to be ignorant of the Constitution, but it appears that if men are working as so many in the T. S. do work the law need not be known, inasmuch as they become in themselves the right law. However, the way to have replied properly to the question as put is something like the following:

"The Basis: *(a)* Equality of members irrespective of caste, sex, color, race, or creed; *(b)* Autonomy or self-government of all Branches and Sections; *(c)* Federation, in which, though each Branch and Section governs itself, all must act in conformity to the general Constitution; thus the Branches of a Section are under the jurisdiction of the federated Section and governed by its general law, which in turn must conform to the law of the whole T. S.

"In addition to the foregoing, the basis, genius, and spirit of the organic law or Constitution are autonomy, equality, non-sectarianism, non-dogmatism, absence of creed, and tolerance of opinion. The objects of the Society *are the aim* to which the Constitution is directed.

"The Theosophical movement as distinguished from its Constitution is based on fraternity and unity, its genius is the pursuit of truth and tolerance, its spirit is unselfishness leading it to spread the truth with tolerance and to work for the uplifting of the race.

"From all the above a branch might exist as one of the T. S. and be composed wholly of members who had a specific belief, provided they did not force it on others nor claim for the belief the endorsement of the organized Society."

"INDEPENDENT THEOSOPHICAL DEVOTION"

IN the years between 1886 and 1896, William Q. Judge, as Vice-President of the Theosophical Society and General Secretary of the American Section, proved his happy faculty for calling out *students* of Theosophy from among the ever-growing numbers of T. S. members. His *Path* magazine, for example, gave space and encouragement to many kinds of writers (Mr. Judge himself, under his various pen-names, ran the gamut of literary forms), and the American Branches of the Society—to judge from the notes on activities—did their best to develop among their members the spirit of independent theosophical devotion. Such devotion, it was realized, would inspire the members to create and sustain their own avenues of promulgation, where possible, yet, because devotion—theosophically—is never merely independent, they would at the same time bring an ever more intelligent enthusiasm to the general lines of lodge work already established.

Many of Mr. Judge's articles, and numerous portions of his letters, are concerned with generating the motive-power for theosophical work. Of this endeavor to foster theosophical aspiration, first in the few, and through them in a few more, with the end in view of having "each member a centre," Mr. Judge was, for American theosophists, the chief organizer. It was not that he promoted dramatic new schemes, for, in all cases, he followed suggestions to be found in the writings of the Teacher, H. P. Blavatsky. Mr. Judge's unique contribution was that he *energized* the lines in his own life and thought, and by so doing he demonstrated what may be every theosophist's service to Theosophy—action in the spirit of that philosophy.

Intellectual theosophists there were in the Society, from Sinnett, Hume, and Subba Row, to Hartmann, Coues, and Annie Besant, and with all of them it seemed extremely important that their own exposition of theosophical doctrines should be considered "authoritative," somehow better, and especially more "original" than the work of others. Undeniably, these theosophists, having facile, logical, and often brilliant intellects, capable of giving polished literary expression to "their" ideas, served to spread Theosophy through books, articles, convention addresses, and public speeches.

Yet something about their pride of ideas prevented them from exemplifying that profound sense of brotherhood which in H. P. Blavatsky (notwithstanding her remarkable powers of mind) drew the hearts of men toward the great affirmation of Theosophy and the courageous message of Karma and Reincarnation. The psychic nature being what it is, men find it easy to be "impressive" —and *impressed*. Generally, the impression is at the expense of a fundamental occult principle: that human evolution proceeds from the basis of spiritual identity and consists in self-induced efforts to realize that identity. Brotherhood cannot be "tacked on" at the end: it is the only means to the end. In the words of the *Gita,* it may be said to be "wisdom itself, the object of wisdom, and that which is to be obtained by wisdom."

Hence William Q. Judge's method of work was less a method than a philosophy: it meant that he held to certain principles, rather than that he desired certain results. What is said of Bronson Alcott and his famous Conversations may be taken to illustrate Mr. Judge's attitude in his capacity as officer in charge of the Society's affairs in America. Apparently, Alcott never stipulated a fee for his services in conducting Conversations: "Always he took what he was offered, without a word other than simple thanks; and when he was offered nothing, as frequently happened, his thanks for the pleasure of talking with such interesting people were always forthcoming just the same." So with Mr. Judge in a much larger sense. He considered that *results* were not his to look for, and whether the consequences were visible or unseen, small or great, his efforts and enthusiasm were forthcoming just the same.

This would have been his attitude, there is every reason to believe, had he never held any position in the Society. He evidently considered that theosophical work is an aspiration, an attitude, a will-action, a confidence in the goal, a conscientiousness about the means, perseverance in performance and renunciation of private hopes together with personal regrets. Through all the plans he carried forward or proposed, the aims are the same, and his own participation shows the unchanging quality of his theosophical devotion.

In speaking of Mr. Judge's place in the Theosophical Movement, it is impossible to separate him, in any real sense, from Mme. Blavatsky. Through him the student of Theosophy sees H.P.B.

more clearly, and for us, as for W.Q.J., H.P.B. can reflect greater teachers, Masters of Wisdom. The intellectually agile student of Theosophy may perhaps see something belittling in this series of "reflections," but H. P. Blavatsky was conscious of a greater need than the authentication of her own personality—she intended that students should come as close as possible to the Source of Theosophy. When she mentions the Masters of Wisdom, their letters, instructions and advice, there are no awesome stage-whispers and fulsome laudations, but neither are there unnatural concealments: they are *living, human Mahatmas,* and she, at least, thought that nothing philosophical is to be gained by disguising the fact. Mr. Judge, in the newspaper articles that later became *The Ocean of Theosophy,* will be found to include specific mention of the Masters of Wisdom in every chapter, and he quotes several times from their letters. But Mr. Judge's references, like those of H.P.B., always sketch some distinct phase of Adept knowledge and powers that could not well be omitted from the discussion at hand.

Still more is involved in this chain of "reflections," for implicit in the practice of referring back to the source is the willingness to be impartial about all opinions, plans, and programs, and especially with respect to all personalities—beginning with the one nearest at hand. There is some justification for stating that the work of the true theosophist is anything that may promote unity among theosophists and eventually among mankind, and that this aim, simple as it sounds, must in the nature of things constitute the most difficult task one can possibly essay. Not that the difficulty is particularly important, but it must be expected—and rightly interpreted. It is easier to be busy than to be theosophical; it is easier to "rush out to do, to do," than to tackle the "homework" of the evolving Ego; and compared to the demands of honesty in pursuance of theosophical principles, the most extreme martyrdom has a somewhat comfortable air.

H.P.B., in her time and since, has been criticized for seeming oblivious to nefarious schemes of disgruntled theosophists; Mr. Judge in his turn drew down no little scorn for his charity toward those who hated and persecuted him. But a more sanguine view would have suggested that H.P.B. and W.Q.J. knew more about their persecutors than those men and women knew of themselves:

doubtless H.P.B. and W.Q.J. tempered their judgment out of the recognition that any animus is first and last self-destructive, and that a theosophist's confession that he cannot find his place in the Theosophical Movement—in a working if not a complete harmony with his fellow-students—is a bitterness to the soul surpassing, it must be, all other hardships he may be called upon to face.

Independent theosophical devotion is not, then, a contradiction in terms, for independence and devotion cannot exist together unless they have the support of something more far-reaching and intelligent than personal, temporary, feelings or theories. Apparently, for William Q. Judge, the teachings of Theosophy bridged the gap between these two fundamental needs of the human Ego—devotion and independence—without sentimentalizing the one or intellectualizing the other. Later students who choose to carry out the plan described in "Theosophical Correspondence Class" in their own way, as circumstances permit, will doubtless find—thanks to W.Q.J's indefatigableness in action—that the path, the bridge, and the "antaskarana" is open before them.

On "So-Called Occult Societies"

There could be no objection to promulgation of good ideas, even without acknowledgment, provided they are correctly given. But there is a distinct objection to the presentation of a mangled and distorted portion of the information merely to back up some wild theories of their own, as many have done. Through most of them some one or other Theosophical doctrine has been partially expressed, the rest of their teachings being platitude or unverifiable, unphilosophical matter, and the trusting student has frequently to pay large sums of money to get but a bad imitation of the teaching which is all given out in Theosophical literature free of charge. It is therefore necessary to point out definitely to all members that before hurrying away from the Theosophical Society to obtain what may seem to them spiritual food from "occult" bodies, they should examine carefully the literature now before the world, to see if all that is or may be taught in these schools does not already exist in print, and if it be not merely a copy of that which has been said hundreds of times before.

—William Q. Judge

EXTENSIONS OF EVIDENCE

Self Understanding and Control

IT is not often that Sanskrit thought is brought into discussions on the empirical assumption that there is an outer world of fact and an inner one of reflection—the objective and subjective worlds of scientific theory. Yet Mr. Gerald Heard (who has a "subjective world" of his own to promote) does this in considering the enlargement of outlook that should ensue upon consideration of the new data that goes under the name of Psychical Research. He feels that our whole "frame of reference" has grown too small, and that two important facts at least have suffered too much neglect:

> (i) That this sharp division between objective and subjective had never been satisfactorily established.
>
> (ii) That, though, through acting on it, power was gained over one's surroundings, no such power was gained over oneself. (*Enquiry,* London, No. 3, 1948.)

As one example, he points to the increase and graver type of mental malady, with which physicians everywhere are becoming familiar, and which has travelled from hysteria to the present phase of schizophrenia. It is here that Mr. Heard questions a statement of Prof. H. H. Price to the effect that the traditional doctrine of the soul takes no account of subconscious and unconscious mental processes.

Mr. Heard denies the truth of Prof. Price's assertion so far as Indian thought is concerned. "Sanskrit thinkers," he writes, "paid the same systematic attention to states of mind as we have paid to the states of the outer world." He enumerates items in their thinking which cannot but afford immense significance to any attempt that is made to construct a new hypothesis: a gradation of consciousness with an appropriate range of vehicles (gross, subtle, and casual), and, beyond these, the conceptions of "Atman" and "Brahman"; and "the correlation of these five states of consciousness with five

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Note.— H. P. Blavatsky took pains to extend the "theosophical view" as far into the literature, the culture, the science, and the scholarship of the time as impartial investigations in the various fields would permit. Students of Theosophy are therefore on the lookout for other corroborative testimony on the philosophy, as new avenues of thought open up among modern thinkers. "Extensions of Evidence" aims to scan common grounds whereon the theosophist may meet the mind of the race. The series began in the January, 1950, issue.

aspects or increasingly full apprehensions of Reality, Subjective and Objective."

The casual reader might be content to take this as a statement of the septenary nature of man, but students of Theosophy observe therein a significant deviation from the theosophical philosophy—it is impossible to identify "Atman" and "Brahman" with anything we know of as "states of consciousness." Mr. Heard's views show some advance in contemporary thought towards the esoteric philosophy, but Brahman or Atma is the Spirit and no principle, much less a state. "Our philosophy teaches us," said H. P. Blavatsky, "that as there are seven fundamental forces in nature, and seven planes of being, so there are seven states of consciousness in which man can live, think, remember, and have his being."

To illustrate the practical application of this wider range of division than is afforded by what he calls "the crude dichotomy of objective and subjective," Mr. Heard notes that Sanskrit thought classes the subtle body with the physical as material:

> It survives the death of the gross body, but it dissolves later. This concept may prove helpful in estimating certain psychical research findings—e.g., the fading of interest and memory which seems to characterise some fairly persistent "communicators." It is the causal body (or "sheath") which continues to exist, and, if "unenlightened," is supposed in the Sanskrit tradition to give rise to a new ego and hence to a new body.

It is not clear from these remarks if the writer is referring to the *linga sharira* (the doppelganger in German, or the *eidolon* of the Greeks) which is born before and fades out with the disappearance of the last atom of the physical body, or to *kama-rupa,* described by H. P. Blavatsky in these words:

> Metaphysically, and in our esoteric philosophy, it is the subjective form created through the mental and physical desires and thoughts in connection with things of matter, by all sentient beings, a form which survives the death of their bodies. (*Theosophical Glossary,* p. 172.)

—But survives the death of the physical body only for such time as is determined by the element of materiality left in it *post mortem.* A more accurate concept of the several astrals and their functions after death would perhaps have induced Mr. Heard to warn his readers against the danger of forcibly drawing the *kama-rupa* back

into the terrestrial sphere, by mediumship or otherwise. He evidently did not become familiar enough with the activities of the *pisacha*, as it is known in India.

Mr. Heard contrasts the mechanistic hypothesis of science with the pressing need, in face of the accumulated data of psychical research, of a new generalisation or "understanding." We cannot but wonder, however, from a study of the Theosophical Movement since 1875, and of the deviations from the original teachings of its Founders, whether the prime conditions necessary to be fulfilled, have yet been realized. The dangers which threaten us—owing to our inability to understand ourselves—great though they are, cannot be compared with the perils of an easy descent into sorcery, such as encompass all who seek to investigate unexplained laws of nature and man's psychical powers. H. P. Blavatsky gave many reasons in her very first published work, *Isis Unveiled* (1877), as to why this study, "except in its broad philosophy, is nearly impracticable in Europe and America" (II, 635-6). And her general adjuration is as necessary today, when these subjects are perhaps more commendable to intelligent public opinion, as it was when she wrote:

> We would have all to realize that magical, i.e., spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

FOR STUDYING MYSTIC SCIENCES

Civilized nations lack the phenomenal powers of endurance, both mental and physical, of the Easterns; the favoring temperamental idiosyncrasies of the Orientals are utterly wanting in them. In the Hindu, the Arabian, the Thibetan, an intuitive perception of the possibilities of occult natural forces in subjection to human will, comes by inheritance; and in them, the physical senses as well as the spiritual are far more finely developed than in the Western races. . . . To become a neophyte, one must be ready to devote himself heart and soul to the study of mystic sciences. Magic—most imperative of mistresses—brooks no rival. Unlike other sciences, a theoretical knowledge of formulæ without mental capacities or soul powers, is utterly useless in magic. —H.P.B.

KERNELS OF WISDOM

"The journey of a thousand miles begins with one step"
—Chinese

THE familiar proverbs and axioms handed down through the ages have always exerted a profound influence upon human thought and action. Some of them are as powerful as the scriptures themselves. The by-words of a race or nation form an essential part of its cultural structure, more basic perhaps than ideas acquired through education, for they are common to the whole people and are universally applicable. Men *live by* maxims or "sayings," as they are called. Few individuals have either the time or ability to think out and codify the solutions to their problems in terms of the higher learning, but everyone can grasp a proverb. Everyone can perceive the truth of a simple adage, though he may not be able always to say why it is true. And it is these intuitive perceptions of great ideas, on the part of masses of people, that give a race its character.

The idea expressed in the above aphorism that the whole journey is contained in the first step refers undoubtedly to the importance of *beginnings,* to the necessity of getting off to a right start in anything that one undertakes. Every logician knows, for example, that before proceeding to a consideration of any proposition, it is first necessary to check the premises upon which the proposition rests. Otherwise, however logical the reasoning may be, the conclusions arrived at will be false. Every engineer knows that the *foundations* of a building must be strong and proportioned, else the whole structure will topple in time. The farmer is acutely aware of the fact that the success of autumn crops depends upon the initial steps taken in the spring. So it is in all walks of life—the ceremonies attached to the breaking of ground for a new building, the well-wishing of friends at the commencement of a business venture, the opening addresses of educators marking the start of a school term, the fitting prefaces and dedications of new books—all are based upon the idea of the importance of beginnings. All are for the purpose of striking a key-note, which,

it is hoped, will carry through to fulfillment and success. How account for this apparently universal tradition? How explain the fact that people everywhere have an almost superstitious feeling about the importance of the first step, so much so that an unfavorable start is oftentimes looked upon as ominous—portending misfortune, hardship, failure?

In *The Ocean of Theosophy,* Wm. Q. Judge makes the statement that "at the first moments of the solidification of this globe the mass of matter involved attained a certain and definite rate of vibration which will hold through all variations in any part of it until its hour for dissolution comes." Elsewhere in the *Ocean* it is stated that from the time a person is born, his natural life-term for that incarnation (barring accidents) is fixed, and that the cohesive forces of the soul hold the principles together until that hour arrives. Is it not true also that the seed contains in itself from the beginning the whole pattern of the future tree? And is it not a well-known fact that once a musical note is struck its vibrations will not and cannot change into those of another note? Evidently even Nature herself makes observances of beginnings.

"The pioneering of any enterprise," it is said, "contains the soul of it." Within the first step of a journey is wrapped the whole motive, purpose and plan of the venture. The first step contains the sum-total of knowledge gained from past experience, plus whatever of Will or determination the traveller is able to muster for the present and future. In other words, the Cause underlying an endeavor is dynamic and alive at the moment of beginning—more so perhaps than at any other point in the journey. Success in the undertaking depends upon the measure in which that Cause is kept alive and vibrant throughout. It depends upon the frequency with which the initial impulse is re-energized in heart and mind, the degree of adherence to purpose and plan.

On the other hand, why is it that, even with a seemingly good start, failure sometimes results? It is because men forget the first step, or lose the spirit in which that step was taken. They lose sight of the life-giving Cause behind their endeavor, and thus impoverish the soul of it. Loss of soul spells loss of all. In an age of materialism, the human mind is inclined to pay more attention to effects than to the Causes behind effects.

Insignificant details oftentimes absorb the consciousness to the complete forgetting of one's initial resolve. When a project is new and enthusiasm high, Cause alone is paramount in mind and heart. But once effects begin to show their faces, the power of the initiatory is often lost or diverted. Effects of actions performed possess power to glamorize the mind, to cast an hypnotic spell over brain and senses, and thus divert the soul from its wonted purposes. Such is the fascinating power of *Maya,* or illusion.

Some people have been known to delay a recognized duty with the excuse of being unfit, weak, and therefore unlikely to succeed. Holding this attitude, their weakness remains. None but the Sage has knowledge to foresee, in any given case, all the elements involved in an undertaking. No one has the power to call up in advance the total energy needed for the whole task—nor it is necessary. But everyone has the power to start. Everyone can take the first step, and thus using the strength he has, greater power results. A determined effort to follow duty puts the individual in magnetic rapport with the universal reservoir of force, and opens up channels through which Will may flow.

The Western mind has become so ingrained with the false religious idea that man is a weak, miserable sinner that the polarity of its whole nature is downward. Few individuals have any conception at all of their higher capabilities. Few have the courage to key themselves to the potentialities of their god-like natures, and thus to fructify their hidden spiritual germs of power and usefulness. Good intentions wither and die, simply because we're afraid to try. Potential genius contents itself with mediocrity because it does not take the first step to nobler doing, because it does not realize that the first produces the second, the second the third, and so on to the very goal. The word *try* is written over the portal that leads to the path of spiritual knowledge.

A group of students who aspired to make their mark in the world of letters are reported to have approached a successful author, and asked his advice. They wanted to know his opinion as to the key to success, and also if he would tell them something that would help toward the realization of their endeavor. He said: "If you have something of value to say, and feel an impulse to write, then the most helpful thing I can tell you is to *start writing.*"

Exercise Will—initiate action—assume the position of Doer of that which you desire to achieve! And then, as Robert Crosbie says, depend upon the power inherent *within* to express what you know and are. There is a magic potency in the first step taken toward a noble end in view.

THEOSOPHICAL UNDERCURRENTS

I am glad that you are seeing that quietness and calmness under all conditions is the only state that permits of one's best work and judgment. It also evidences strength and permits its expression; it gives confidence to others, and helps them; whereas, if one is himself disturbed, others see his weakness, and he does not get the confidence he might have had from them, nor, in fact, is he really strong. He is being continually thrown off his balance and says and does things for which he is afterwards sorry; then has to spend more time and effort in making amends, thus signing and sealing his weakness. "Be restrained, be liberal, be merciful; it is the death of selfishness." Strive for this.

Resolve to speak quietly and with right feeling; don't be impatient with anything or any body; don't complain for yourself, no matter what happens; bear your ills patiently; be solicitous of the ills of others. It would be well if you would be more sober and serious in thought: don't joke about persons, or disparage in any way; don't joke about serious things; there is a deep undercurrent of life that is utterly lost to one who only swims on the surface. Always consider the bearing and effect of what you are about to say or do, and think of others first, last and all the time. Perhaps this is a large order, but it is too true that you will have to fill it sooner or later, and the sooner is infinitely the better. Be helpful, but do not call for help for yourself any more than you can possibly avoid.

—ROBERT CROSBIE

"THE GITA"—INFORMAL ESSAYS

On Everyday Questions

IT is, of course, characteristic of the *Gita* that no systematic treatments are given of any subject, even though the chapter headings may indicate that such is to be the case. In the *Gita,* as in H. P. Blavatsky's *Secret Doctrine,* we shall see that the points made on any subject of central philosophical importance are scattered throughout the text. (In this case, the simplest explanation is probably the truest and most natural, for the problems of philosophy and psychology do not come up in a systematized fashion in the lives of human beings, but are rather organic to some complicated situation, which itself implicates numerous key matters of doctrine or persuasion.)

So, if we look to the *Gita* for a dissertation devoted exclusively to "the freedom of the will," we shall not be particularly rewarded, although we may discover in many of the *Gita's* chapters an impetus to *thinking* about this over-formalized question. The whole of Chapter Two, in one sense, is an expression of Krishna's conviction that the soul of man, though commonly involved in a network of destiny, *may rise to choose,* may select an idea or a line of action above and beyond the line of least resistance. In Chapter Three, also, are a few brief statements which merit prolonged pondering. "Devotion," says Krishna, "must be performed through the right performance of action," or, in other words, through choices exercised in situations wherein one's instincts are seen to reveal the highest truth or rightness.

Then Krishna says a very curious thing: "All actions performed other than as sacrifice unto God make the actor bound by action." Reading "the Supreme Spirit of all Selves" for "God"—as the general *Gita* context makes clear must be done—we shall probably conclude that very few human beings devote their actions *only* to this Spirit, and therefore that nearly all are "bound by action." Being "bound by action," in turn, must mean to be left *without alternatives* in many situations. On this view, how many are literally

without the present capacity or opportunity to exercise any fully free choices! Krishna declares:

> All actions are effected by the qualities of nature. The man deluded by ignorance thinks, "I am the actor." But he, O strong-armed one! who is acquainted with the nature of the two distinctions of cause and effect, knowing that the qualities act only in the qualities, and that the Self is distinct from them, is not attached in action. . . .
>
> Throwing every deed on me, and with thy meditation fixed upon the Higher Self, resolve to fight, without expectation, devoid of egotism and free from anguish.

To "resolve" is not to conquer, but only to begin to wish to conquer. Separating oneself from habits based on varied degrees of delusion is no easy matter. "Freedom," then, is only *theoretically* within reach. In contra-distinction to current scientific opinion and religion, Theosophy and the summation of Krishna's words are an affirmation of Free Will in man. But this is the doctrine of the *secret promise of freedom,* not the doctrine of its present, unqualified existence. It may even be that the actual free choices made by any given individual in any one life-time are few and far between.

Even Arjuna, the "*best* of the Bharatas," is with great difficulty sufficiently inspired by a Great Teacher to free himself from allowing his actions to be any more than conditioned reflexes to traditional modes of behavior.

How many *real choices* do we make in our own lives? Will not the man who has learned to be honest with himself admit that many of his apparent decisions and choices were pre-determined? Do there not almost always seem to be such strong lines of preferences or inclination within us that the debate presumably surrounding a "decision" is mere fanfare? Can we not say that most decisions are determined long before they are announced to the world, and that the interim is apt to be one devoted to finding expedient arguments and phrases to explain a course finally adopted? Perhaps this is what "bound by action" really means, in the terms of psychology.

It is seldom the larger and more spectacular choices which actually do call the power of free will into use. Nearly always, on major issues, there seem to be lines of mental influence so strong that their triumph is inevitable. For instance, men may profess a noble ethic, intellectually believe in its "truth" or its metaphysical rightness,

and yet go through an entire life-time without "devoting" a single *action* towards an alteration of behavior on behalf of the ideal.

The Theosophical argument for the existence of free will in man is simply the expression of the conviction that there are times, in the lives of all, when the old lines of influence from the past and the new lines of influence of the present imbue our psychic and mental natures equally and simultaneously. "Conditioning," then, can move us neither one way nor the other. The irresistible force has met the immovable object, and the Ego does have to choose.

What small and insignificant occasions these must often seem to be! Sometimes men have awakened in later years to a realization of the immense implications of some true decision made earlier in life, concerning, possibly, a thing so subtle as to seem irrelevant to the broad issues of a man's future. Yet selection of a wife and mother of children, the company he shall work for, or the trade or profession he will follow may all in turn have been profoundly modified or "conditioned" by this one free choice in the past. This, perhaps, is why moralists are so repetitive in their insistence that we consider "the small things" to be important. The moralists may not have the philosophical and psychological basis to explain just how small things relate to big things,—may, in fact, not believe in free choice at all, but only in propitiation of their God—but there is a distinct recognition even among religionists that we gradually prepare ourselves for great good or great evil by devotion to the small right or wrong. The reason that the large decisions are so seldom free is because they usually involve complex situations rather than simple ones; in such instances the attainment of an even balance of desires is almost impossible. Yet only when that even balance *is struck* can there be free choice in the full sense.

We may, if we choose, relate the whole question of free will to the religious or moral disciplines of self-restraint. Krishna once asked the rhetorical question, "What will restraint effect," since "all creatures act according to their natures." Restraint, of itself, never can nor will accomplish a transformation of motivation. The "restraint" of all but the most discerning ascetics is apt to give an illusory sense of mastery over "desires"—desires which will later re-assert themselves in new and less-planned-for situations. For instance, there is really only one identification of Self with objects of

sense, but innumerable ways and means of exploiting the senses. Men sometimes feel they have purged themselves of the evil of sensualism after restraining but a single channel of their essential appetites. And in such instances, whatever basis one *thinks* he is choosing from, choices will still be made on the basis of the predominant impulses of the past, clothed in new form.

The moments of genuine free will must come most frequently to those who face themselves honestly, appraise their actual dominant motivations and try to understand them.

Perhaps it could be thought that the study and profession of philosophy is of subsidiary importance if so few choices will *be* real choices no matter how much philosophy we study nor how much we might wish the fact to be otherwise. Yet the only alteration of karmic lines comes through Manas. We are able to stand at the crossroads of free choice only when and because the mind has been pioneering the possibilities of new ways of action.

"THE GUARDIAN OF A LIVING BEING"

Begin the morning by saying to thyself, I shall meet with the busybody; the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I, who have seen the nature of the good that it is beautiful and of the bad that it is ugly, and the nature of him who does wrong, that it is akin to me not only of the same blood or seed, but that it participates in the same intelligence and portion of the divinity, I can neither be injured by any of them, for no one can fix on me what is ugly, nor can I be angry with my kinsman, nor hate him. For we are made for co-operation, like feet, like hands, like eyelids, like rows of the upper and lower teeth. To act against one another then is contrary to nature; and it is acting against one another to be vexed and turn away.

The soul does violence to itself when it is overpowered by pleasure or pain.

Let the duty which is in thee be the guardian of a living being.

—MARCUS AURELIUS

YOUTH-COMPANIONS ASK—

SOMETIMES *when we are endeavoring to explain something to another person, it seems almost impossible to get our meaning across to him. Why should this be? The fault must lie with ourselves as much as with the other person, must it not, since it would seem that almost* ANY *idea can be conveyed to another if we can find the right expression.*

The "fault" probably does lie with ourselves in many cases, it is true. We may be trying too hard, or forcing on another person some idea in which he is not interested. It is useless to shake and jerk a lock in an attempt to open it unless we have first turned the key, and if we have not the key to another's mind, that is, if we have not that rapport which allows our minds to "mesh," we had best not try the impossible. For most likely we will be straining to make the other person think as *we* think, when his natural mode of thinking is quite different. "Each mind has a groove," wrote Mr. Judge, "and is not naturally willing to run in the natural groove of another mind." We cannot expect to be able to meet many different kinds of mind until we have broadened our own.

There is wisdom also in the saying that every heart keeps its own seasons. It is by no means true, can we not see, that *every* man is capable of understanding *every* idea at any given time. Were this so, it would follow that there would be a much greater equality between men than actually exists. We need to realize that every man learns in his own time and in his own way, and if we succeed in recognizing and accepting this, the resulting patience will make us that much more able to contact other minds.

To a certain degree we need to get over the idea that *we* are teaching others, or trying to do so, for this so easily makes for what Mr. Crosbie called "strenuosity"—another form of dogmatism. We are all fragments of the One Self, and the One Law works through and upon us all in conformity with causes we have ourselves secretly or visibly set in motion. Cooperation, not indoctrination, is the rule of brotherhood. And how can we be sure that what we are trying to get another to see actually represents truth? We should at least

consider it possible that one's inability to see it may as well indicate an incompleteness in the idea as a lack in his mentality.

At any rate, nothing is gained by riding over another's indifference on the high horse of our own enthusiasm. Again, cooperation is the prime necessity if there is to be any interchange of ideas. If two men are rowing a boat, and one merely sits back on his oar, the other cannot get anywhere by working his oar twice at fast as before, since he will only cause the boat to revolve in a circle. His energy should be spent in somehow rousing the other to activity, even at the cost of slackening his own speed.

Suppose a man serving in a public office as a representative of the people of a community, were faced with the need to vote on a measure to which he was opposed, but which the majority of his constituents expressed themselves in favor of? Where does his obligation lie—to his own integrity, or to those who elected him?

Well, we may counter with the old question, Is it ever right to do wrong? The reply, perhaps, is that it is never right to do wrong, but what would be "wrong" under the above circumstances? It would seem that a man would be doing wrong if he voted against his own convictions, simply because his constituency wanted him to do so. A representative duly elected by the people is not simply a proxy, obligated to vote as instructed. He is elected to a position of trust and responsibility by those who believe him to be capable of "representing" the *best,* not only the most popular, interests of the community.

If, in the opinion of the people concerned, he fails to do this, or to please them, he may be removed at the next election, but any system of government based, supposedly, on the dignity of man, must allow the individual the right of free decision. A man who is running for election, on his part, owes it to the people to make his stand on major issues quite clear, and to maintain insofar as possible, a position consistent with that stand on all other matters which may come before him. If he does this, there would seem no justice in complaints that he disregards the wishes of the constituency.

The First Fundamental, as defined in Theosophy, is so impersonal and so far removed from all human attributes, that it is difficult

for me to see how believing in this abstract One Reality can succeed in making men more brotherly. Men need warmth in order to feel their brotherhood with their fellow men, and it would seem that the conventional idea of God approaches more closely man's need in this respect than does the Unknowable.

Let us examine this idea of warmth. We think of it as a pleasant glow of feeling, perhaps. But then there is the other kind of "warmth," or heat, which means just the opposite, that is, anger of some sort. The "conventional" God mentioned by the questioner displays the former warmth for his "chosen people," and the latter type of warmth in his rage against other individuals or races. A similar duality pervades all the civilizations which worship such a God, for we allow ourselves to be drawn by our mindless emotions to love our "friends" and hate our "enemies" with equal warmth and equal lack of reason. A classic example of this, as regards one nation and another, is the American position in regard to the Russian people, who have been within the past ten years alternately blessed and cursed by the common American who derives his warmth of feeling almost solely from propaganda sources.

What kind of a basis for brotherhood is such emotionalism? We must admit that it is completely ephemeral. The First Fundamental of Theosophy may seem far removed from our present joys and troubles, but for that very reason it can be the steadying influence in our lives. A conception of Deity must be sufficiently far removed from both good and evil, so that we can as easily see "Divinity" in those we consider "bad," as in those whom we approve. The necessity is for *universal* brotherhood, not simply a warm feeling for those we like, and such universality *demands* impersonality. In order to believe that all men have in them the possibilities of good, we must hold to the idea that there is more to man than appears on the surface, for many men appear wholly bad to our eyes. This hidden potentiality is what all men have in common, and surely that is not too abstract to serve as a beginning for a view of the reality of our brotherhood? The theosophical view, then, is that men need to see the fact of brotherhood first with their *minds,* and *then* feel the warmth that is natural, as a result. But a brotherhood which springs from only a warm feeling cannot fail to be partial in its scope and short in its duration.

THE THEOSOPHICAL PUNDIT, T. SUBBA ROW

SHORTLY after theosophical work was organized in India in 1879, a young Brahmin lawyer of considerable influence made the acquaintance of H. P. Blavatsky. He was T. Subba Row, and he met H.P.B. when she visited Madras in May of 1882. About six months later, the Theosophical Society headquarters was moved from Bombay to Madras, and there began what was in effect a collaboration between Mme. Blavatsky and Subba Row in several aspects of theosophical promulgation. Both were charged with teaching certain European and Indian theosophists the fundamentals of Eastern philosophy, and, since they were fellow-pupils of the Theosophical Mahatmas, it was natural that in 1884 the title page of the projected *Secret Doctrine* should bear under H.P.B.'s name, the phrase, "assisted by T. Subba Row."

Subba Row's philosophic development began with a suddenness inexplicable except on the grounds of reincarnation. Col. H. S. Olcott, the Society's President (who also made Subba Row's acquaintance in 1882) remarked that when he contacted Theosophy "It was then *as though a store house of occult experience, long forgotten,* had suddenly opened to him; recollections of his last preceding birth came in upon him: he recognized his Guru, and thenceforward held intercourse with him and other Mahatmas; with some, personally at our Head-quarters, with others elsewhere and by correspondence. He told his mother that H.P.B. was a great Yogi, and that he had seen many strange phenomena in her presence. His stored up knowledge of Sanskrit literature came back to him, and his brother-in-law told me that if you would recite any verse of Gita, Brahma-Sutras or Upanishads, he could at once tell you whence it was taken and in what connection employed. . . . *He lived his occult life alone.*" H.P.B. writes, of the same phenomenon, "He began to devote himself to metaphysics and Occultism."

A prolific writer in *The Theosophist* between 1883 and 1887, Subba Row immediately assumed a distinguished place. Several of the famous "Replies to an English F.T.S." (see THEOSOPHY, Sep-

tember—December, 1948) were his, for he was assigned the questions on Sankaracharya, Indian chronology, and archaeology (*Theosophist,* September and November, 1883). A number of his articles were reprinted in *Five Years of Theosophy* (1885), as embodying fundamental statements of the philosophy.

Also in 1883, the "Kiddle incident," churned up by the spiritualists because of a passage in A. P. Sinnett's *Occult World,* broke over the heads of the theosophists, and doubts of the Mahatmas sprang up. H.P.B. maintained silence, and nothing was heard publicly from the Masters themselves, but several months later when a few articles appeared, it was Subba Row's statement—"Happy Mr. Kiddle's Discovery"—which gave in substance what the Master explained to his pupils at the time, and what was published in an appendix to *The Occult World* (4th ed., 1884). Soon afterward, Subba Row wrote a pamphlet defending in general Sinnett's other work, *Esoteric Buddhism,* and correcting a few erroneous deductions that critics had lighted upon. (This task was also done later by H.P.B. in *The Secret Doctrine,* although Sinnett never accepted the corrections. See his "Esoteric Teaching," in April THEOSOPHY.)

In February, 1886, appeared the notes of a lecture on the Bhagavad-Gita (reprinted in this issue) which Subba Row had delivered at the T. S. Convention in December, 1885. This was an introduction to a series given the following December, and printed in the *Theosophist,* beginning with the issue of February, 1887. The Gita series, beyond a doubt, is Subba Row's outstanding contribution to theosophical literature, and is referred to again and again in *The Secret Doctrine.* H.P.B. there characterizes Subba Row as "one of the best metaphysicians and Vedantic scholars in India," and remarks on his "superb definitions of Parabrahman and the Logos."

While Subba Row's expositions of Indian metaphysics were unequalled, he held a strong unwillingness to divulge teachings which had for hundreds and even thousands of years been the secret possession of the Brahmins. Although further gradual development of the teachings was called for in the natural course of the Theosophical Movement, he seemed unable to relinquish this attitude. It was in fact this attitude which was in large measure responsible for the unsatisfactory nature of the Psychical Research Society's discoveries at the T. S. headquarters. Subba Row's Brahminical prej-

udice had indeed another serious consequence, in connection with the teaching of the seven principles in man. Sinnett's classification in *Esoteric Buddhism* (the first to be published) was admittedly somewhat rigidly interpreted, and Subba Row, in the course of his remarks on the Gita, propounds a four-fold system as being more sound and philosophical. Not content with the substitution, however, he makes some slighting remarks on the sevenfold classification.

Whether or not the first draft of Volume I of the *Secret Doctrine,* sent to him in 1885 for his suggestions—but never returned to H.P.B. because he disapproved of content and arrangement—had further outraged his sense of secrecy as a Brahmin, it is impossible to say. But when H.P.B. took up the question of the classification of principles (*Theosophist,* April, 1887), while Subba Row's series was still being printed, that gentleman opened up an almost bitter exchange (on his part), in which he took an ever more uncompromising position, rejecting the doctrine with fervor. The mutual replies bring out philosophy on both sides (Subba Row was unable to assert that there is no such thing as the septenary classification), although no reconciliation was possible for Subba Row. Mr. Judge's *Path* magazine (which in April, 1887, began W.Q.J.'s Notes on the *Gita*) makes a passing allusion in February, 1888, to "some Hindu pundit [who] is so incensed that Eastern doctrines should be taught to the profane West, that he is going to tear the 'Secret Doctrine' to tatters, *by showing it doesn't agree with his view of Brahmanic teachings,*" and in the Correspondence section of the same issue, was printed an open letter to H. P. Blavatsky urging her to continue work on the *Secret Doctrine* even though "some Indian pundits are against it." (*The Secret Doctrine* appeared in October, 1888.)

In June, 1888, the *Theosophist* carried the announcement of Subba Row's resignation, and two years later there was notice of his passing. Since he was only in his thirties, H.P.B. explained in *Lucifer* (August, 1890) that—

> The cause of his death was a mysterious cutaneous disease which resulted in a terrible outbreak of boils, of so painful a nature that all sleep was denied the sufferer. Karma has mysterious ways of working out its end, which to the profane must remain for ever unfathomable. We can only feel profound regret that such Karma has reached one by whose death Madras has been deprived of a giant-intellect, and India has lost one of her best scholars.

> May his next rebirth be speedy and his life-span longer, and, above all, may he be reborn in Aryavarta still.

In *The Secret Doctrine,* H. P. Blavatsky devotes many pages, especially in the Introductory, to drawing out the implications of the book's title, and one such passage may serve as a general commentary on the Brahmins' position, exemplified by T. Subba Row:

"Toward the end of the first quarter of this century, a distinct class of literature appeared in the world. . . . Hindu, Egyptian, and other ancient religions, myths, and emblems were made to yield anything the symbologist wanted them to yield, thus often giving out the rude *outward* form in place of the *inner* meaning. Works, most remarkable for their ingenious deductions and speculations, in *circulo vicioso,* foregone conclusions generally changing places with premises . . . appeared rapidly in succession, over-flooding the libraries with dissertations rather on phallic and sexual worship than on real symbology, and each contradicting the other.

"This is the true reason, perhaps, why the outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy. I say 'a *few* truths,' advisedly, because that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees. But, even the little that is now given is better than complete silence upon those vital truths. The world of to-day, in its mad career towards the unknown—which it is too ready to confound with the unknowable, whenever the problem eludes the grasp of the physicist—is rapidly progressing on the reverse, material plane of spirituality. It has now become a vast arena—a true valley of discord and of eternal strife—a necropolis, wherein lie buried the highest and the most holy aspirations of our Spirit-Soul. That soul becomes with every new generation more paralyzed and atrophied. The 'amiable infidels and accomplished profligates' of Society, spoken of by Greeley, care little for the revival of the *dead* sciences of the past; but there is a fair minority of earnest students who are entitled to learn the few truths that may be given to them now; and *now* much more than ten years ago, when 'Isis Unveiled,' or even the later attempts to explain the mysteries of esoteric science, were published."

BHAGAVAD GITA

by SUBBA ROW

IN studying the Bhagavad Gita it must not be treated as if isolated from the rest of the Mahabharata as it at present exists. It was inserted by Vyasa in the right place with special reference to some of the incidents in that book. One must first realize the real position of Arjuna and Krishna in order to appreciate the teaching of the latter. Among other appellations Arjuna has one very strange name—he is called at different times by ten or eleven names, most of which are explained by himself in Virataparva. One name is omitted from the list, *i.e.,* Nara. This word simply means "man." But why a particular man should be called by this as a proper name may at first sight appear strange. Nevertheless herein lies a clue, which enables us to understand not only the position of the Bhagavad Gita in the text and its connexion with Arjuna and Krishna, but the entire current running through the whole of the Mahabharata, implying Vyasa's real views of the origin, trials and destiny of man. Vyasa looked upon Arjuna as man, or rather the real monad in man; and upon Krishna as the Logos, or the spirit that comes to save man. To some it appears strange that this highly philosophical teaching should have been inserted in a place apparently utterly unfitted for it. The discourse is alleged to have taken place between Arjuna and Krishna just before the battle began to rage. But when once you begin to appreciate the Mahabharata, you will see this was the fittest place for the Bhagavad Gita.

Historically the great battle was a struggle between two families. Philosophically it is the great battle in which the human spirit has to fight against the lower passions in the physical body. Many of our readers have probably heard about the so-called Dweller on the Threshold, so vividly described in Lytton's novel *Zanoni.* According to this author's description, the Dweller on the Threshold seems to be some elemental, or other monster of mysterious form, appearing before the neophyte just as he is about to enter the mysterious

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NOTE.—This article first appeared in *The Theosophist,* February, 1886.—Editors, THEOSOPHY.

land, and attempting to shake his resolution with menaces of unknown dangers if he is not fully prepared.

There is no such monster in reality. The description must be taken in a figurative sense. But nevertheless there is a Dweller on the Threshold, whose influence on the mental plane is far more trying than any physical terror can be. The real Dweller on the Threshold is formed of the despair and despondency of the neophyte, who is called upon to give up all his old affections for kindred, parents and children, as well as his aspirations for objects of worldly ambition, which have perhaps been his associates for many incarnations. When called upon to give up these things, the neophyte feels a kind of blank, before he realises his higher possibilities. After having given up all his associations, his life itself seems to vanish into thin air. He seems to have lost all hope, and to have no object to live and work for. He sees no signs of his own future progress. All before him seems darkness; and a sort of pressure comes upon the soul, under which it begins to droop, and in most cases he begins to fall back and gives up further progress. But in the case of a man who really struggles, he will battle against that despair, and be able to proceed on the Path. I may here refer you to a few passages in Mill's autobiography. Of course the author knew nothing of occultism; but there was one stage in his mental life which seems to have come on at a particular point of his career and to have closely resembled what I have been describing. Mill was a great analytical philosopher. He made an exhaustive analysis of all mental processes—mind, emotions, and will.

"I now saw or thought I saw, what I had always before received with incredulity,—that the habit of analysis has a tendency to wear away the feelings, as indeed it has when no other mental habit is cultivated. * * * Thus neither selfish nor unselfish pleasures were pleasures to me."

At last he came to have analysed the whole man into nothing. At this point a kind of melancholy came over him, which had something of terror in it. In this state of mind he continued for some years, until he read a copy of Wordsworth's poems full of sympathy for natural objects and human life. "From them," he says, "I seemed to learn what would be the perennial sources of happiness, when all the greater evils of life should have been removed." This feebly

indicates what the chela must experience when he has determined to renounce all old associates, and is called to live for a bright future on a higher plane. This transition stage was more or less the position of Arjuna before the discourse in question. He was about to engage in a war of extermination against foes led by some of his nearest relations, and he not unnaturally shrank from the thought of killing kindred and friends. We are each of us called upon to kill out all our passions and desires, not that they are all necessarily evil in themselves, but that their influence must be annihilated before we can establish ourselves on the higher planes. The position of Arjuna is intended to typify that of a chela, who is called upon to face the Dweller on the Threshold. As the guru prepares his chela for the trials of initiation by philosophical teaching, so at this critical point Krishna proceeds to instruct Arjuna.

The Bhagavad Gita may be looked upon as a discourse addressed by a guru to a chela who has fully determined upon the renunciation of all worldly desires and aspirations, but yet feels a certain despondency, caused by the apparent blankness of his existence. The book contains eighteen chapters, all intimately connected. Each chapter describes a particular phase or aspect of human life. The student should bear this in mind in reading the book, and endeavour to work out the correspondences. He will find what appear to be unnecessary repetitions. These were a necessity of the method adopted by Vyasa, his intention being to represent nature in different ways, as seen from the standpoints of the various philosophical schools, which flourished in India.

As regards the moral teaching of the Bhagavad Gita, it is often asserted by those who do not appreciate the benefits of occult study, that, if everybody pursued this course, the world would come to a standstill; and, therefore, that this teaching can only be useful to the few, and not to ordinary people. This is not so. It is of course true that the majority of men are not in the position to give up their duties as citizens and members of families. But Krishna distinctly states that these duties, if not reconcilable with ascetic life in a forest, can certainly be reconciled with that kind of mental abnegation which is far more powerful in the production of effects on the higher planes than any physical separation from the world. For though the ascetic's body may be in the jungle, his

thoughts may be in the world. Krishna therefore teaches that the real importance lies not in physical but in mental isolation. Every man who has duties to discharge must devote his mind to them. But, says the teacher, it is one thing to perform an action as a matter of duty, and another thing to perform the same from inclination, interest, or desire.

It is thus plain that it is in the power of a man to make definite progress in the development of his higher faculties, whilst there is nothing noticeable in his mode of life to distinguish him from his fellows. No religion teaches that men should be the slaves of interest and desire. Few inculcate the necessity of seclusion and asceticism. The great objection that has been brought against Hinduism and Buddhism is that by recommending such a mode of life to students of occultism they tend to render void the lives of men engaged in ordinary avocations. This objection, however, rests upon a misapprehension. For these religions teach that it is not the nature of the act, but the mental attitude of its performer, that is of importance. This is the moral teaching that runs through the whole of the Bhagavad Gita. The reader should note carefully the various arguments by which Krishna establishes his proposition. He will find an account of the origin and destiny of the human monad, and of the manner in which it attains salvation through the aid and enlightenment derived from its Logos. Some have taken Krishna's exhortation to Arjuna to worship him alone as supporting the doctrine of a personal god. But this is an erroneous conclusion. For, though speaking of himself as Parabrahm, Krishna is still the Logos. He describes himself as Atma, but no doubt is one with Parabrahm, as there is no essential difference between Atma and Parabrahm. * * * This implies no idea of a personal god.

Again notice the view of Krishna respecting the Sankya philosophy. Some strange ideas are afloat about this system. It is supposed that the Sutras we possess represent the original aphorisms of Kapila. But this has been denied by many great teachers, including Sankaracharya, who say that they do not represent his real views, but those of some other Kapila, or the writer of the book. The real Sankya philosophy is identical with the Pythagorean system of numerals, and the philosophy embodied in the Chaldean system of numbers. The philosopher's object was to represent all the mys-

terious powers of nature by a few simple formulae, which he expressed in numerals. The original book is not to be found, though it is possible that it still exists. The system now put forward under this name contains little beyond an account of the evolution of the elements and a few combinations of the same which enter into the formation of the various tatwams. Krishna reconciles the Sankya philosophy, Raj Yog, and even Hata Yog, by first pointing out that the philosophy, if properly understood, leads to the same merging of the human monad in the Logos. The doctrine of Karma, which embraces a wider field than that allowed it by orthodox pundits, who have limited its signification solely to religious observances, is the same in all philosophies, and is made by Krishna to include almost every good and bad act or even thought.

The student must first go through the Bhagavad Gita, and next try to differentiate the teachings in the eighteen different parts under different categories. He should observe how these different aspects branch out from one common centre, and how the teachings in these chapters are intended to do away with the objections of different philosophers to the occult theory and the path of salvation here pointed out. If this is done, the book will show the real attitude of occultists in considering the nature of the Logos and the human monad. In this way almost all that is held sacred in different systems is combined. By such teaching Krishna succeeds in dispelling Arjuna's despondency and in giving him a higher idea of the nature of the force acting through him, though for the time being it is manifesting itself as a distinct individual. He overcomes Arjuna's disinclination to fight by analysing the idea of self, and showing that the man is in error, who thinks that *he* is doing this, that and the other. When it is found that what he calls "I" is a sort of fiction, created by his own ignorance, a great part of the difficulty has ceased to exist.

He further proceeds to demonstrate the existence of a higher individuality, of which Arjuna had no previous knowledge. Then he points out that this individuality is connected with the Logos. He furthermore expounds the nature of the Logos and shows that it is Parabrahm. This is the substance of the first eleven or twelve chapters. In those that follow Krishna gives Arjuna further teaching in order to make him firm of purpose; and explains to him how

through the inherent qualities of Prakriti and Purusha all the entities have been brought into existence.

It is to be observed that the number eighteen is constantly recurring in the Mahabharata, seeing that it contains eighteen Parvas, the contending armies were divided into eighteen army-corps, the battle raged eighteen days, and the book is called by a name which means eighteen. This number is mysteriously connected with Arjuna. I have been describing him as man, but even Parabrahm manifests itself as a Logos in more ways than one. Krishna may be the Logos, but only one particular form of it. The number eighteen is to represent this particular form. Krishna is the seventh principle in man, and his gift of his sister in marriage to Arjuna typifies the union between the sixth and the fifth. It is worthy of note that Arjuna did not want Krishna to fight for him, but only to act as his charioteer and to be his friend and counsellor. From this it will be perceived that the human monad must fight its own battle, assisted when once he begins to tread the true path by his own Logos.

The Rhythm of Being

The day was dying, the night being born—but with great peace. Here were the imponderable processes and forces of the cosmos, harmonious and soundless. Harmony, that was it! That was what came out of the silence—a gentle rhythm, the strain of a perfect chord, the music of the spheres, perhaps.

It was enough to catch that rhythm, momentarily to be myself a part of it. In that instant I could feel no doubt of man's oneness with the universe. The conviction came that that rhythm was too orderly, too harmonious, too perfect to be a product of blind chance —that, therefore, there must be purpose in the whole and that man was part of that whole and not an accidental offshoot. It was a feeling that transcended reason, that went to the heart of man's despair and found it groundless. The universe was a cosmos, not a chaos; man was as rightfully a part of that cosmos as were the day and night.

—Richard E. Byrd

COMMUNICATIONS

What About the Maladjusted Child?

[The following letter from an elementary school teacher raises a problem which, if not new, is yet of special significance in a cycle of psychism such as the present. Waves of juvenile lawlessness are, perhaps, never so serious as when the adult world is also responding to the fear psychology, and while the general aims of theosophical education are often discussed among theosophists, it would seem valuable to attempt some specific applications to a question which is puzzling (and sometimes defeating) our public school teachers. Each case is individual, and for that very reason, many individual applications are needed. Also on the "agenda" of the Communications department at present are "Mercy" Killing and Competition. New topics are welcome.—Eds. THEOSOPHY.]

ONE of the problems that confront today's teachers is the large number of children who are misfits in the elementary school. In the particular area I am familiar with, these children are increasing in numbers every year, due perhaps to the immigration from the southern portion of the United States where the standard of living is low. One case will serve as an example: A Negro boy, eleven years of age, whose mother died of T.B. when he and his twin brother were two months old. A few weeks after the mother's death the father was injured at work, and lost his right arm. The aunt adopted the children in the family—seven in all—and has struggled to raise them. Three of the older ones, a girl and two boys, have been in the custody of the juvenile authorities because of moral misconduct. The aunt and uncle have been in very difficult financial condition for years. Now the aunt has become very discouraged, for she feels she has done her best to help these children, none of them her own, and has sacrificed her life for them. The boy in question has had several knives, razors, and other such articles taken from him at school. While he is in a fit of temper (usually brought on by his inability to keep up with the work of the class), he threatens to "slit the teacher's throat," and to "get" certain children against whom he has a temporary prejudice. His I.Q. is 59.

Thousands of children with low mentality are frustrated by the regular school curriculum. The work is far beyond their ability. It is useless to keep them in the lower grades "until they learn," for they will never be able to cope with normal school work. In California we now have a state law which provides special classes for these children. Administrators, however, do not have sufficient funds at their command to provide enough special classes, nor are they able to find adequately trained teachers for these classes. Parents sometimes resent the placing of their children in the special groups. They say that other normal children tease the special group and call it the "dumb" class.

Such special classes are limited to fifteen children with age differences of not more than four years. Each child is placed in the class after a case study is made, and after a conference between the district psychologist, school nurse, principal, and regular teacher. The work in the class includes all types of handcrafts, beginning reading, number meanings. Emotional blocks, frustrations, physical handicaps, and all such forms of maladjustment are the concern of the special teacher.

Here are the problems, then: there are more children than can be handled by such classes—and these remain the problem of the regular teacher; there are also many children whose I.Q. is too high for the special class (over 70) who are equally maladjusted in school and society; and, last but not least, the parents in many cases are inadequate in mental and emotional ability to handle their children. In what way shall we, as theosophists, approach the problem? Shall we be concerned with educating the parents first, or with improving conditions for the families, or with merely segregating these children so that they do not "disturb" the regular classroom? Should the concern of the teacher or educator center about the sub-normal child, and leave the normal child to take care of himself? In short, in an ideal community where each has his proper place under Law, where would the sub-normal child belong?

ON THE LOOKOUT

No Private Vice

One of the advantages of living in an age of such explosive and expansive nature as this one is that the individual can have little excuse for not seeing his faults, since they have all, it seems, been adopted, enlarged and flaunted before the world by great organizations, nations, even, and races. It appears, in fact, that there is no longer any private vice nor any private virtue. Our institutions have been so long with us that they have (as some pets do with their masters) assimilated an aspect of our character and they can no longer lay claim to any real impersonality.

If any one is led by temperament or plain thoughtlessness to an act of injustice to another man, because he differs in race or religion, a score of great national and racial injustices, from the Spanish Inquisition and the American slave trade to the Nazi or Communist purges, will rise to plague his conscience. Similarly, the man who is always being swayed by momentary desires and fancies will find himself the prize target of great advertizing campaigns designed to manipulate masses of men for profit.

"Never the Echo"

There is also a strong lesson to be read in the matter of gossip —which Mr. Judge called "the worst foe to brotherhood." From a reading of the history of the Theosophical Society, it is clear what havoc gossip can bring about in the confines of a given organization. Among the negative duties of the theosophist, H. P. Blavatsky with good reason placed the following minimum qualifications:

> To be ever prepared to recognize and confess one's faults. To rather sin through exaggerated praise than through too little appreciation of one's neighbour's efforts. Never to backbite or slander another person. Always to say openly and direct to his face anything you may have against him. Never to make yourself the echo of anything you may hear against another, nor harbour revenge against those who happen to injure you.

These, we may think, are rather unattainable virtues for an average man who, more even than talking about himself, likes to talk

about other people—seldom to their advantage. And, as virtues, these are, perhaps, unattainable, as hapless religions in the West may testify. But H. P. Blavatsky sets them forth in another context —as necessary *duties,* not as admirable virtues.

"The Affairs of Dame Rumor"

More than the preservation of any particular group is at stake in the nurture of these qualities. "Lookout" for April, for instance, examined the government's use of gossip and idle hearsay through the investigations of such agencies as the FBI. Paralleling this is the very considerable commercial aspect of the problem, the "rumor racket," which was discussed under that title in the magazine *Tomorrow* (October, 1948). The article is a chapter from *The Affairs of Dame Rumor* by David J. Jacobson. To some readers it will come as an unpleasant surprise that the "private sin" of gossip has been exploited commercially on such a large scale.

Mr. Jacobson, describing the rumor technique, gives an example that appears innocuous, yet its implications in regard to what makes humans "tick" are somewhat discouraging. This case concerned a women's glove manufacturer who, despite all legitimate selling efforts, was having a very hard time of it "before a couple of hundred two-women teams went to work":

> For weeks the operatives covered the leading department stores in a town. In a continuous stream, every day, they would march up to the glove counters and ask for the particular brand of gloves. As soon as the saleswoman said that the store did not carry the line, the operatives for the whispering agency would become highly indignant. They would fume about the apparent shortsightedness of the store and scoff at the other makes of gloves. The tumult became too much for the glove-buyers, who ordered thousands of pairs. Realizing it would be catastrophic for future sales if the gloves merely gathered dust on the shelves, the company sent operatives through the city spreading admiration and value rumors about the gloves. A short time later all the gloves in the stores were sold.

"Sentiment Spreaders"

Obviously, such verbal and anonymous advertizing has more effectiveness than "legitimate selling efforts." A person may have explained to him all the advantages of a particular product, and

he may be given all the best reasons why he should buy it over any other make, but let him *overhear* a casual remark about the value of such-and-such a model, or let someone hand along a "tip," and nine times out of ten the man will pass up the opportunity for rational judgment and snatch the blind chance. Also, Mr. Jacobson remarks—

> The power of rumors stems from the fact that the people who hear them believe they come from unbiased sources. Printed advertising selling a goods or a service may be discounted by readers who feel the company paying for it has a selfish purpose. Rumors have no such balance, as they are flexible, mobile, and, above all, extremely difficult to trace. Through the use of rumors, companies have been able to say things they would not dare to present in their advertising. Even the most scurrilous gossip columnist and the yellowest of yellow journals would not dare print many of the stories that pass from mouth to mouth.

From its beginnings in the impromptu remarks of rival salesmen, the rumors progressed during the 1930's to become a regular business. "Rumor organizations," reports Mr. Jacobson, "run by master psychologists, enjoyed an unprecedented boom. . . .

> Their clients included some of the most prominent corporations. For a comparatively reasonable price their staffs of "sentiment spreaders" were equipped to plant whatever whispers their employers felt would improve their positions in the commercial grab for a share of the consumer dollar.
>
> The oldest professional rumor service in the field, established in 1915, W. Howard Downey & Associates, boasted of branch offices in New York, Chicago, Atlanta, and Toronto. On a few hours' notice, this firm told potential customers, it was prepared to supply operatives for spreading rumors anywhere in the country. The standard Downey contract provided two-man teams to circulate word-of-mouth propaganda by conversation in subways, theatres, railroad trains, streetcars, steamboats, elevators, at concerts, picnics, fairs, baseball and football games, and all other places of public assembly.

"SIMPLE ARITHMETIC"

A former employee of one of these organizations stated that as many as fifty operatives had been put out at one time in a city on the basis that *one operative could change the opinion of a thousand persons in three days.* "The simple arithmetic of rumor-mongering," Mr. Jacobson remarks, "is breathtaking. Let a man tell a derogatory

tale about a particular product to ten of his friends. Then allow each friend to repeat the rumor to ten of his friends, at the rate of five minutes for a narration. Within twenty-five minutes a hundred thousand people will have heard the story."

> One frequently overlooked fact concerning rumors is that the shimmering whispers, the many scurrilous accounts which have not the barest association with reality and honesty are not only profitable weapons to those who use them, but have powerful allure for a large percentage of the American people. . . . The untruth about Chesterfield's contributing to aid the Nazis, for example, at a time when many people lived in constant dread of Hitler's triumphs, not only aroused a desire for revenge which resulted in a fall-off of sales, but gave the gullible dupe personal satisfaction by providing him with a means for venting his own inner emotions. Condemning the Chesterfield-makers, spreading the rumor, and no longer buying the cigarettes became as pleasurable to the credulous as loosening the laces of a tight shoe or unfastening a belt buckle after a heavy dinner. It now became possible to manifest hatred for nazism, to take action against a frightening enemy by moving against an individual commercial group. The opportunity was far too delicious for the frustrated to pause and make conscious inquiries into the matter of fact or truth.

"A Choice Conductor"

As Mr. Jacobson goes on to point out, there is always a large audience "ready fish for the bait of intolerance, an audience fast to resent, magnify, and voluntarily spread canards which hinted of prejudice against races or religions." This section of the population is a choice conductor of rumors.

In this case, it would seem possible to trace a man's predilection for rumor-mongering to the fact that he unconsciously realizes his own shortcomings in his own treatment of some minority groups, and thinks to compensate for it by tale-bearing on worse offenders. Granted that it is the undesirable elements in man which are roused by the habit of gossip, the end of rumor-mongering, in both its commercial and its private aspects, would be in view were men imbued with a sense of their own divine nature, and with a realization that whatever injustices were reported to them as having been committed by another could be no greater than their own injustice were they to repeat the tale irresponsibly.

"TAKE NO TALES . . ."

Wrote Mr. Judge, in a private letter to a friend—

> For the love of heaven do not take any tales or informations from any person to any other. The man who brought news to the king was sometimes killed. The surest way to make trouble out of nothing is to tell about it from one to another. Construe the words of the *Gita* about one's own duty to mean that you have nothing to do in the smallest particular with other people's fancies, tales, facts, or other matters, as you will have enough to do to look out for your own duty.

It was Thoreau who remarked, "He is blessed who is assured that the animal is dying out in him day by day, and the divine being established." A man who holds himself to the difficult discipline of neither commencing gossip, nor augmenting it, nor yet allowing himself to be moved by it, is indeed on the path to wisdom, and those who have not discovered the necessity for impersonality, "not speaking of the faults of others," and the withholding of judgment must wander yet a while in the ways of darkness.

DEVELOPMENT OF POTENCIES

Short of a comprehensive study of the astral light, or the universal ether—repository of human thoughts and a medium for the influencing of one mind by another—the modern investigator might turn his attention to the normal conditions necessary for the operation of telepathy. They were summarized clearly by H. P. Blavatsky in *The Key to Theosophy* as long ago as 1889. "The time is not far distant," she wrote, "when the World of Science will be forced to acknowledge that there exists as much interaction between one mind and another, no matter at what distance, as between one body and another in closest contact":

> When two minds are sympathetically related, and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will; for since the mind is not of a tangible nature, that distance can divide it from the subject of its contemplation, it follows that the only difference that can exist between two minds is a difference of STATE. So if this latter hindrance is overcome, where is the "miracle" of *thought transference,* at whatever distance?

But, before scientists can be brought to acknowledge these laws (she added) they will have to sweep away "the materialistic dross they have accumulated in their brains." Then, perhaps, ether as a medium for transmission of thought will become a reality, and the ancient philosophers will prove to be justified in their acceptance of this hypothetical Proteus as one of the lower "principles" of what the esoteric doctrine calls "Primordial Substance."

Butterflies on the Wing

In discussing the multitudes of Norwegian lemmings which swim to sea from time to time and perish, H. P. Blavatsky tells how "the powerful instinct which survives throughout ages an an inheritance from their progenitors impels them to seek a continent, once existing but now submerged beneath the ocean, and to court a watery grave" (*S.D.* II, 782). In this she was lending her powerful support to a writer in the *Popular Science Review* who, in an article "The Norwegian Lemming and its Migrations," suggested that instincts "are but the blind and sometimes even prejudicial inheritance of previously acquired experiences." The subject of plant and animal migrations has always fascinated students of natural history; but scientists are as far away as ever from solving the many problems associated with the phenomenon. Now, a special correspondent, writing in the London *Times* (Dec. 3, 1949) has brought up the question of the mystery of the migration of butterflies.

"The Painted Lady" Travels

The best known of English immigrant butterflies is the Painted Lady *(Pyrameis cardui),* which we are told is found in every continent in the world. The correspondent writes:

> During our winter it is breeding along the edges of the great desert belt that stretches across North Africa into South-Eastern Asia. In spring a definite northerly movement sets in. I have myself seen thousands of Painted Ladies moving northward through Egypt in different years at various dates from late March to early May. They cross the Mediterranean without any difficulty, and move on northward through Europe. The numbers vary greatly from year to year. Sometimes only very few reach even as far north as the south coast of Britain; in other years they are abundant even to the north of Scotland; and about one year in 10 a few stragglers are recorded in Iceland. The distance from North Africa

> to southern England is about a thousand miles, and from southern England on to Iceland is a further thousand. The same Painted Lady is found in North America, where it migrates in the spring from some of the drier areas in Mexico, often covering the whole of the United States and southern Canada, and even as far as Newfoundland. One great immigration observed in southern California was estimated to include about three million butterflies.

INSECT MIGRATION

This mystery of the mass movement of butterflies is part of the larger problem of insect migration. And one of the most puzzling aspects of the question is that of orientation:

> All these migrant insects show in their flights a definite sense of direction. We cannot suppose for a moment that it is a conscious sense, or that any of them know where they are going; but beyond all doubt, at certain times of the year in certain districts enormous numbers of butterflies fly regularly and steadily over great distances in certain fixed directions.

He goes on to say that he has himself seen in East Africa a large yellow butterfly flying to the north in numbers for over 16 weeks, and, for four weeks of this time, a second smaller yellow species flying in equally large numbers in exactly the opposite direction. "Butterflies on migration," he adds, "are so wedded to their direction that on meeting an obstruction, such as a house or a tree, they will nearly always fly up and over it, rather than divert to one side to avoid it." Why this correspondent should assume, after this, that no "conscious sense" is involved is also a mystery!

The truth is that, on this scale, the migrations themselves, whether of butterflies or other insects, as well as the problem of how migrants keep to a definite direction over long distances, are left completely unsolved. None of the theories so far advanced is adequate. We are told that orientation is related to the direction of the wind, of the sun, of polarized light, or of the earth's magnetic field. Even after centuries of observation, students of bird behaviour are still in need of an explanation of the orientation of migrant birds.

VARIED STATES OF CONSCIOUSNESS

Why might it not be that the magnetic lines followed by some of these animal migrations are in connection with former, ancient land masses,—as H. P. Blavatsky confirmed in the case of the Nor-

wegian lemmings? She suggested that this is evidence for the existence of former continents, preserved in the consciousness of the species. When H. P. Blavatsky was asked, after stating that we cannot presume to know how far insect consciousness goes, why natural science should not discover all that has to be known, even in the case of the ant, she answered:

> If a scientist could become an ant for a while, and think as an ant, and remember his experience on returning to his own sphere of consciousness, then only would he know something for certain of this interesting insect. As it is, he can only speculate, making inferences from the ant's behaviour. (*Transactions,* p. 14.)

It is here, in the realization that there are other and various intelligences, "from the Deva to the elephant, from the elemental to the ant" (to use H. P. Blavatsky's graphic phrase), and in the memory of the impersonal Monad which has passed through so many and varied forms of matter, endowed with instinct and consciousness on quite a different plane, that the naturalist of the future will solve many of these conundrums, including that of butterflies on the wing.

Evidence for Telepathy

The annual meetings of the British Association for the Advancement of Science in 1949 were notable for the presidential address in the Zoology section. This was given by the professor of Zoology and Comparative Anatomy at Oxford University, Dr. A. C. Hardy, FRS, who discussed the development of zoological field studies. In his view, zoology was partly science and partly natural history, and he considered the recent establishment in Britain of the Nature Conservancy was an event the importance of which was hardly yet realized. After a reference to the field being opened up by zoologists in the study of animal behaviour, Prof. Hardy touched finally on another matter which he felt it only right to mention, if one were not to be intellectually dishonest:

> There had appeared over the horizon something at which many did not like to look—it was telepathy. "If it is pointed out to us we say: 'No, it can't be there, our doctrines say it is impossible.' "

Patterns of Behaviour

Assuming the establishment of telepathy (as Prof. Hardy said he believed had been done), then "such a revolutionary discovery

should make us keep our minds open to the possibility that there may be so much more in living things and their evolution than our science has hitherto led us to expect." If something akin to telepathy —unconscious, no doubt—were found to be a factor in moulding the patterns of behaviour, distributed between, and linking, the individuals of a race, we might find ourselves coming back to something like those ideas of subconscious racial memory of Samuel Butler, but on a group rather than an individual basis. If there were such a group habit and behaviour pattern, it might operate through organic selection acting on the gene-complex:

> If this flight of fancy ever proved to be a fact, it would be a wedding of the ideas of Darwin and Mendel on the one hand, and of Lamarck and Samuel Butler on the other. We fool ourselves if we imagine that our present ideas about life and evolution are more than a tiny fraction of the truth yet to be discovered in the almost endless years ahead. We are but at the threshold of our understanding of living things. . . . It is indeed urgent that we should press on. (London *Times,* Sept. 2, 1949.)

LIVING THINGS IN EVOLUTION

By this treatment of the subject of telepathy, Prof. Hardy has done a useful service, both in rescuing the problem from the exclusive field of psychical research, and by introducing psychological factors into the ideas presently held with regard to evolution and organic selection. But, if science is to unravel this particular mystery, it must not only "press on" (as the eminent zoologist counsels it to do), but also look back to pre-Darwin thought. The acquisition by mankind as a whole of physical development has created an abyss between the sporadic manifestations today of unusual faculties and the regular expression in past ages of psychical powers. For—

> there was a day when all that which in our modern times is regarded as phenomena, so puzzling to the physiologists now compelled to believe in them—such as thought transference, clairvoyance, clairaudience, etc.; in short, all that which is called now "wonderful and abnormal"—all that and much more belonged to the senses and faculties common to all humanity. (*S.D.* I, 537.)

The "grand magisterium" (of the Astral Light) is truly beginning to assert itself again in this modern age.

THE UNITED LODGE OF THEOSOPHISTS

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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.

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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.

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