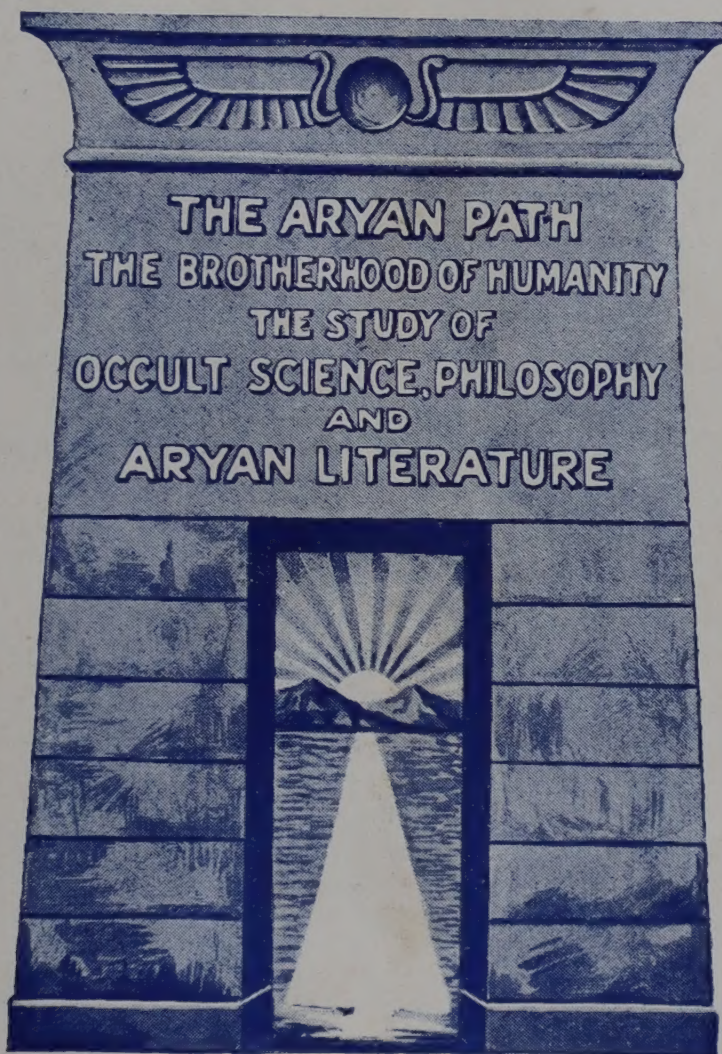




THE  
**THEOSOPHICAL MOVEMENT**  
A MAGAZINE DEVOTED TO



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Vol. XXV No. 10

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August 17, 1955

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The "Atman," the Self, the mighty Lord and Protector, once that man knew him as the "I am," the "Ego Sum," the "Ahmi," showed his full power to him who could recognize the "still small voice." From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth.... We cannot attain the "Kingdom of Heaven," unless we unite ourselves indissolubly with our *Rex Lucis*, the Lord of Splendour and of Light, our Immortal God. We must first conquer immortality and "take the Kingdom of Heaven by violence," offered to our material selves.

—H. P. BLAVATSKY

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher Than Truth*

BOMBAY, 17th August 1955.

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# AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1955.

VOL. XXV. No. 10

## THE GREAT WORK

The body through which the Messenger of the trans-Himalayan Adepts for the 19th-20th century laboured for humanity was born at midnight hour on the 11th of August, 1831. That body has been known to the world under the name of H. P. Blavatsky. The embodied one was known among her followers as "H.P.B."; "but otherwise to us," wrote the Mahatma K.H. This accredited Agent of the Great Lodge has been insulted, derided and rejected by men and women of our cycle, but as the same Mahatma wrote: "There is no likelihood of our finding a better one for years to come."

Humbly and reverently the Theosophical student should reflect upon some pertinent sayings of the Great Masters, and how H.P.B. exemplified them in herself, in her words and in her works.

"I am but a slave of my Masters," wrote the Mahatma K.H. How truly and thoroughly this peculiar, or shall we say "unique," slavery was the guiding force of the entire life activity of H.P.B.!

Again, the same Master said: "It is men, not ceremony-masters, we seek; devotion, not mere observances." H.P.B.'s devotion was unconventional in two directions: she was not a social ceremonialist and she broke many a meaningless taboo; but in breaking conventions she showed invariably the real spiritual or esoteric basis of action. Just as in her stories, collected under the caption *Nightmare Tales*, profound hints and information regarding the laws of Occult Science are given, so also in acting unconventionally she conveyed instruction, indirectly when not directly. Her deeds were never formal observances; they were ever acts of wisdom, of charity, or of sacrifice.

In another place the Mahatma asks and answers: "Whom can Masters trust under *all* circumstances? One whose faithful service is pledged to us, come well, come ill." This mark of the true Chela H.P.B. evinced in every year, every week, every hour of her incarnation. Her profound devotion never wavered; she had no thought, no feeling, no energy, for anything outside the Lines of her Mission, laid down for her by the Great Lodge. Like the Masters she too "never whined over the inevitable but tried to make the best of the worst."

Neither a demagogue nor an exploiter, H.P.B. in her profound writings followed faithfully the pattern of the Great Instructors: "Provoke men to correct thinking and a correct life." By precept and by example she conveyed mighty, majestic and deathless truths to humanity at large. Working with the mind of the race as she found it, she was provocative; she awakened the minds of thousands, and did succeed in changing the race mind. She had wisdom, and so she was humble. The important aspect of that wisdom referred to in *The Voice of the Silence* is enshrined in the aphorism "Thus have I heard." The Mahatma once wrote:—

Abstract enquiries into the most puzzling problems did not arise in the brain of Archimedes as a spontaneous and hitherto untouched subject, but rather as a reflection of prior enquiries in the same direction and by men separated from his days by as long a period—and far longer—than the one which separates you from the great Syracusan.

In her article, "Occult or Exact Science?" (reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. XII, February-June 1942), she reiterated this teaching and explained:—

This brings us back to an old axiom of esoteric philosophy: *"nothing of that which does not exist somewhere, whether in the visible or invisible kosmos, can be reproduced artificially, or even in human thought."*

"What nonsense is this?" exclaimed a combative Theosophist upon hearing it uttered. "Suppose I think of an animate tower, with rooms in it and a human head, approaching and talking with me—can there be such a thing in the universe?"

"Or parrots hatching out of almond shells?" said another sceptic. Why not?—was the answer—not on this earth, of course. But how do we know that there may not be such beings as you describe—tower-like bodies and human heads—on some other planet? Imagination is nothing but the memory of preceding births—Pythagoras tells us. You may yourself have been such a "tower man" for all you know, with rooms in you in which your family found shelter like the little ones of the kangaroo. As for parrots hatching out of almond shells—no one could swear that there was no such thing in nature, in days of old, when evolution gave birth to far more curious monsters. A bird hatching out of the fruit of a tree is perhaps one of those countless words dropped by evolution so many ages ago, that the last whisper of its echo was lost in the Diluvian roar.

In this era when "originality" is so much prized and honoured, the duty of the Theosophical propagandist is not to overlook this vital idea. It contains a great truth and is capable of leading a sincere and earnest mind to a new line of research. The Astral Light, divine and devilish, is the library of true records of Immortal Ideas as of passing fancies. The phenomena of remembrance, recollection, reminiscence, of receiving "bolts from the blue" or being struck, as by lightning, by a flash of intuition, are all related to the world of Prototypes, of Archetypes, etc.

H.P.B. was not only trained to read the cipher language of symbols recorded in the architecture and literature of the physical plane but also to decipher the images in the Astral Light and the Formless Forms of the Divine Astral or *Akasa*. Let us be as careful, patient, cautious and painstaking in studying what she has recorded for us in her living books and articles, as she was in

preparing them for our benefit. We must labour on, remembering the words of H.P.B.:—

The Occultist waits and bides his time.

## THE LAW WILL REPAY

We can never give anything away. In a mathematical, geometrical universe it is impossible to give from one to another, freely or with regret, without a compensating return. That is a mathematical law.

We can never take anything from life or from anyone without a retributive return. That is the law.

Nothing is ours to give or ours when we have taken it. All belongs to the ALL. What individuals do is to use that which they have the capacity to use and then to pass it on. We do not give anything, for we have nothing to give; we can pass it on—that is all.

What we take—in contradistinction to what we receive—makes a disturbance in the mathematical universe, a misfit in the geometrical structure and, apart from causing confusion to the taker within the structure, what is taken has to be returned, causing pain and sorrow.

Most of us do not want others to suffer for what they have taken from us (?) and most of us do not want compensation for good done. In neither case have we any say in the matter. Law works.

There is only one way out. Give to and receive from Krishna, the ALL. Nothing is ours; we can lose nothing. All we can do is to *use* what comes for the ALL. The more we give, the more we have to give: the more we take, the less we have. Only by sensing the mathematical, geometrical structure of the Universe can we see the inevitability of this fact.

And therein lies freedom.

## SILENCE AND SPEECH

Man's mouth and his power to speak are considered valuable assets in human evolution. In Esoteric Philosophy the lighting up of Manas is an inner process which affects human consciousness, and its outer and visible sign is the development of articulate speech.

Like the Creative Logos man creates by speech. While Logoic Speech is true, mystic and divine, ordinary human speech is far from being accurate or mystical as is Nature; very often it is the reverse of the divine; it carries the signature of the beast—the cunning fox, the stinging snake, the angry wolf or the misleading mocking-bird.

The Vow of Silence has always been considered a necessity for the neophyte. To give Mother Nature a chance to speak to our brain-mind is another good reason to cultivate the habit of silence in the midst of our daily avocations. Not to speak continuously is a negative exercise necessary for the acquirement of the positive faculty of listening to the Voice of the Silence. A quick mind and fast speech are deterrents in the life of the neophyte. Steadying the speed of the mind and deliberate speech are detergent, and aid the development of the disciple-life.

We are prone to impress our own cerebration on others; we are prone not to listen to the answers or explanations given to our own questions or enquiries; we are prone to be enamoured of our own tone and our own words. This subtle egotism is the iron link between the regenerating practices referred to above and what follows.

What most aspirants suffer from is the disease of wrong speech. Small talk, shop talk, jesting talk, degenerating into personal talk, malicious talk, backbiting, etc., are considered by the Science of Occultism to be calamitous offences.

It would be useful for the would-be chela to ask himself: Am I a foe in my own household? In my spiritual family? In the Temple of Theosophy? Who are my boon companions—the studious and the assiduous, or sluggards in the morning and time-wasters at night?

Human nature being the same everywhere and in all cycles, what was published 30 years ago for the benefit of the students of that generation is reprinted below for the present-day use of student-servers:—

### “THE DUTY OF ANOTHER”

[Reprinted from *Theosophy*, Vol. XIV, pp. 16-20, for November 1925.—EDS.]

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.—*W. Q. J.*

Many students of Theosophy have read this passage from *Letters That Have Helped Me* over and over again. Scarce one but has thrilled to its deep significance, its compelling implications. Scarce one has *advantaged himself* of it.

The mighty truth of this simple, commonplace statement of occultism, the science of human

relations, arouses the Knower in every human heart. Its validity is perceived directly. But the personal nature of the student is so continually in the ascendant that this momentary conjunction of *Buddhi* and *Manas* cannot become permanent. It is, and it is not—a flash, and it is gone. Echoes linger for a longer or shorter time, depending upon the strength of the original impression; in most students the reverberation is speedily exhausted.

A Nucleus of Universal Brotherhood will never be effected, it is certain, until some few students, and at last a considerable number of them, are actual embodiments as to human relations of the high attainment implied in this passage. It pre-

sents the first essential of Unity; and Unity is a greater energy than brilliancy or learning, or any other quality. Unity is a magnet, a mighty potency. It is the lever that will move the world.

On the day when Theosophy will have accomplished its most holy and most important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish. (H. P. Blavatsky, *First Message to American Theosophists*.)

Those who study the history of the earlier years of the Theosophical Movement of the Nineteenth Century, now made available through the publication of several authentic books, must perceive that absence of unity was the unvarying cause of the failure of groups, as well as individual students. What was the reason for that lack? "They were psychics," someone will answer. "They were mediumistic," says another. "They were mad for the 'mysterious.'" "They did not study and apply Theosophy." "They followed 'teachers' instead of a teaching." Many answers can be given—all true, so far as they go.

The underlying source of the lack of unity, however, was something else: the self-same reason for many of the failures of today. The students then were just as virtuous as the students of today—just as well-meaning, just as industrious. Today's crop includes "psychics," "mediums," "mystery-mongers," followers of persons, dilettante Theosophists, literary Theosophists, Christian Theosophists, phenomena hunters, "broad-minded" optimists, despairing pessimists—the entire galaxy of old—as well as a quiet, hard-working group of students to whom a Theosophical education and common sense in Theosophy is the modulus and the goal, and who set the note and hold the lines for the true Movement of today.

The disastrous lack of unity—cause of all failures, then and now, and so apparent now as the passage of years has permitted the relativities to settle into their proper places in the historical

background—was due to the fact that the students took "tales or informations" from one to another, gave currency to "other people's fancies, tales, facts."

Let the earnest student of today read over again, with the foregoing in mind, *The Mahatma Letters*, *The Letters of H. P. Blavatsky*, *The Theosophical Movement*, and the *Letters That Have Helped Me* of W. Q. Judge. External statements and internal evidence alike will drive home the conviction that it was *gossip* nine times out of ten that caused all the troubles in that troublous sea of human relations. The students apparently were unable to control their tongues, let alone their thoughts! They talked about one another to one another—in letters, in articles, in pamphlets, as well as by word of mouth. They gossiped themselves into the Society and out of it again; they gossiped the Society itself into the mire of outraged public opinion; they gossiped it into pieces—and those pieces into still other pieces. They finally *killed* it: talked it to death, all unknowing that it *was* dead. The *Kama-rupic* remnants of the old Society which still exist, with *Elementaries* for leaders and *Earth-walkers* for ghostly luminaries, are kept in motion because of this same old human tendency—to gossip.

Masters and Teachers alike warned the Members against this continual round of petty personalities to which they lent themselves. By precept, by example, as well as by actual direct interposition more than once, They pointed out the necessity of looking at fellow students as Souls and Minds, as Units of the Race, not as personalities—and of dealing accordingly with events and the persons concerned with them. It is clear They did all that They lawfully could do—and could do no more. The human mind cannot with impunity be forced; it has to see and know for itself. Suggestion can be made, constructive lines of thought and action indicated; but the integrity of the human being cannot be violated—"You can't prevent people doing what they can do," as Mr. Judge once phrased it. And so the addicts to the gossip-intoxicant failed to understand, being drunken with their brew. They drank themselves and their

“nucleus of a universal brotherhood” to death!

History repeats itself. “The worst foes of all are those of a man’s own household.” To some minds this statement may appear as a terrible and unwarrantable indictment. It is not that, but a *warning*. The Theosophical Society of old was not broken by anything outside itself; the explosions, oft-repeated, and ultimately fatal, had their genesis within the ranks, as we have seen. It was the all-unconscious foes “of a man’s own household” that disrupted the house; the students simply could not let one another and one another’s duties alone; they could not mind their own business—sink the personal in the business proper and common to all. The vehicle of the Movement in the outer world of men thus destroyed itself.

Law is Law: like causes produce like results. This is not a new epoch, with a new and wise humanity thoughtfully engaged in making it. This is merely a new day, or phase, of the same old epoch. Human nature is just the same today as it was yesterday and the day before; so is the path of occultism. The cause of every individual student-failure now is always in the student himself—not outside him, though events and persons may appear to conspire in producing that impression. So also with groups of students, lodges, societies, associations of whatever designation.

Could a sincere student, for the moment thoughtlessly indulging his human nature in a swirl of personalities, entertain but for one instant the thought, “I am a foe of my own household”: what a turn to the rightabout in thought, will and feeling would that instant take place! The tendency to gossip would at once be checked. Checked once, and it would naturally be checked again—and again and again, until the pernicious habit would be replaced by a constructive one. A new and higher line of personal thinking would be energized, and ever more and more elevated, until an egoic nature would one day replace the human nature as a basis for waking thought and action.

Is it any wonder that some groups of students are unwilling to permit their joint meetings and lodge rooms to become a centre for what are called “social” activities, which are always per-

sonal? Is it any wonder they try to preserve that environment intact, as a place to which all may come as Minds and Souls, intent on altruistic study and application? The periodic lifting of oneself to that elevation, which is above the personal, tends to establish in the student a point of view—to help him hold more firmly to it in all the relations of life. Such relations do not become cold and dead when looked at from the higher viewpoint, but glorified, rather. Life is not less beautiful and interesting, but immensely more so—more wonderful, more purposeful, tremendously more worth while!

What shall Theosophists talk about, then? Shall they go about as ultra-superior people—a trifle cold, somewhat haughty, un-human, or perhaps negative? Or shall they remain silent when the day’s Karma brings them together—afraid to speak lest their unruly tongues turn them into “foes”?

Years ago, when Mr. Judge was publishing his magazine, a brief item appeared answering this question. Here is the whole of it:—

When two or three or more Theosophists meet together socially, what should they talk about in the absence of uninterested strangers? It may be said that they should talk like any other people, but this ought not to be the case. The usual worldly custom is to bring up for conversation unimportant matters, often in regard to persons, not infrequently to their detriment, or in regard to transient events, and to discuss these without relating them to permanent and basic principles. Many people talk for the sake of talking, as others read for the sake of reading, regardless of results. But those who know that a “single word may ruin a whole city or put the spirit of a lion into a dead fox” will be more careful of their words. Apart from that aspect of the question, it should be evident that for people who profess to be interested in Theosophy to meet together without discussing it is to fritter away their time and opportunity. To babble out words does not help on the evolution of humanity or inspire any other idea but the natural one that such conversation borders on the idiotic. Nor is there any reason why conversation should not be at once interesting and instructive. It can easily be led into such channels by anyone present. No one has a right to excuse himself on the ground that “the others” would talk gossip, or about clothes or games or similar things; for a few words and, more important still, a proper attitude of mind will at once lead the conversation into the proper channel. And here again any extreme should

be avoided. There is a right time and a wrong time for the discussion of games, clothes, food, and so forth, and there is a decided limit to the usefulness of such discussion. Other topics should be dealt with when fellow students are so fortunate as to meet together. They at least should never part without conversing on some ennobling and uplifting subject that will help them in their work and study. To make that a rule would not only insure much positive good; it would insure against much positive harm.

Here is a modulus for those who will receive it. This is "Western occultism"—so simple and so practical that its far-reaching effects are not understood except as one's attention is called to them. Mr. Judge's warning appeared in his old publication in the issue for the month following his passing from that pain-wracked body that had been broken—by gossip! Did the students of 1896 heed it? History gives the answer. They were interested in personalities at the time, seeking a "successor"! A few weeks later some of these "foes of a man's own household" had found one. Disintegration soon set in.

The evidence is writ large and clear. The lesson is convincing. Ignorance of the Law does not excuse the defendant, and this is just, even in spirit, when that ignorance need not have been if ordinary heed to plain suggestions—voiced in simple, unmistakable words—had been paid by those to whom they were delivered. If the students of today, of whom we are some, will but have a care for the *present*—each one clear the weeds from his own path, permitting his neighbour the privilege of unobstructedly cleaning *his* weeds from his own path—all will go well. The future, too, is not our business: the Master's hand is over all. "The Master will look after results." The words of H.P.B. in her *Third Message* are as true, and as truly applicable, today as they were when written in 1890:—

...there is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and WORK as one mind, one heart. The Masters require only that each shall do *his best*, and, above all, that each shall strive in reality to feel himself one with his fellow workers.

It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing*; each can and should co-operate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.

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## IS KARMA MERCIFUL?

[Reprinted from *The Vahan* for August 1891.—EDS.]

Q.—What place have mercy and forgiveness in Theosophy, and are they consistent with Karma?

W.Q.J.—Mercy and forgiveness should have the highest place in that branch of Theosophy which treats of ethics as applied to our conduct. And were it not for the perfect mercifulness of Karma—which is merciful because it is just—we ought long ago to have been wiped out of existence. The very fact that the oppressor, the unjust, the wicked, live out their lives is proof of mercy in the great heart of Nature. They are thus given chance after chance to retrieve their errors and climb, if even on the ladder of pain, to the height of perfection. It is true that Karma is just, because it exacts payment to the last farthing, but on the other hand it is eternally merciful, since it unerringly pays out its compensations. Nor is the shielding from necessary pain true mercy, but is indeed the opposite, for sometimes it is only through pain that the soul acquires the precise knowledge and strength it requires. In my view, mercy and justice go hand in hand when Karma issues its decrees, because that law is accurate, faithful, powerful, and not subject to the weakness, the failure in judgment, the ignorance that always accompany the workings of the ordinary human judgment and action.

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## THE ITALIAN RENAISSANCE AND ANCIENT WISDOM

It may be that, from the very beginning of the Christian era, the Lodge of Masters of Wisdom, recognizing the period as a downward cycle, endeavoured, especially through suggestions of education, to lessen the load of Karmic evils awaiting the egos of the oncoming centuries. Such preparatory efforts and their results were apparently greatly multiplied in the 11th, 12th and 13th centuries, so that by the 14th century the European mind was partially ready to reawaken to some of the cultural possessions of the pre-Christian time. Thus conditions had become more favourable for the projection by the Lodge of Their Plan for a broad enlightenment of the human mind. The approach was made first in religion, both because religion is the real *Ursprung*, the primeval fount of human society, and because at that time the clamp of spiritual ignorance and religious conventionality was at its tightest. Yet, though the 14th century was supremely important in religious awakening, the spiritual gestation of the period was not limited to religion. It produced a complicated, important epoch with many phases of intellectual, emotional and spiritual evolution.

Also, throughout the later mediæval time sweeping changes had occurred in economic and social living. These were due in part to a passing from the feudal manorial and cultural system to an urban system—to a growth of city-states, *i.e.*, towns with their adjacent and supporting lands. There was, too, a somewhat static condition of the Roman Catholic Church, even at the height of its power and its claim to political as well as religious headship everywhere. These were outward causes of the transformation. But inwardly all these outward differences may be recognized as having been produced by the expansion of men's minds through the working upon them of the Lodge of Masters in furthering the evolution of mankind. All these growths and differences would bring human betterment, if and so far as men proved capable of following truly profitable constructive procedures. That so much good shone out in the Renaissance evidences the inherent Light in the souls of men.

That so much evil also burst forth tells how far men had failed and were constantly failing to act for what was to their own highest advantage. And an Upper Current of Spiritual Operation, unrecognized, undreamed of by the men below it, on whom it acted, is the basic Fact of the period.

The big result of that great evolutionary Impulsion, which gave the 14th century its unique distinction, was the whole Renaissance-Reformation cycle—a movement evident to the minds of many men who yet remained ignorant of its Source and dreamed not of its Projectors. These vital differentiations in the mind of Europe could not have sprung from ignorant, mediocre men. The Origin and Causes by their very nature must have started from above. Where could their Origin be but in that invisible Body of Adepts who were labouring to transform the thinking of Europe? The Causes were spiritual and mental in nature and so were their first effects. The Adepts gave the impulses toward Truth needed by the mind of the age. What the future development might be depended on the response of the future age-mind.

But, to glimpse the working of these Adept influences upon Europe, men of today have to consider the possibility of invisible powers of communication that belong to planes higher than the mere earth. It is no longer necessary to regard the opinions of those unwilling to consider such possibilities with respect. Unobjective transmission of thought—true telepathy—and clairvoyance are now known by science to take place. At that time, as well as before and ever since, psycho-spiritual communications flowed freely from Adept to Adept, wherever they were, and from Adepts to men, though the men remained unconscious of the source of their ideas.

Such mental enlightenment as the Adepts were creating naturally aroused truer conceptions of rounded, full human living, of the worth and beauty of every life and of physical Nature. Likewise there came more recognition of the social and moral value of community living.

Scholarship and investigation began to be more highly esteemed; science became sufficiently free of clerical fetters to emphasize observation of natural objects, to discover natural laws and even to see a broader, kinder relation subsisting between nature and man. The philosophic desire to know for the sake of knowledge itself and for putting knowledge into human service was also aroused and gratified. Men were to explore the earth, to give and receive true benefits from such exploring, thus attaining a wider, deeper comprehension of humanity.

Other accomplishments included a revival of interest in the legacy of ancient Rome and Greece; and, with this, philosophic thinking began to move gradually from its basis in theology and dependence on Aristotle's teachings to the more spiritual heights of Plato. Every capacity of mind and every phase of life, from the most spiritual to the common daily concerns, experienced an awakening.

This spiritual and mental progress carried with it so much vitality that diverse manifestations quickly followed; new life-blood coursed rapidly throughout the whole European section of humanity.

The period is simply unsurpassed, beyond description. Every writer on history feels the uplift of it, knows his inability to depict it, and falls back on the word "Renaissance"—Rebirth of Everything. Even the most successful analysts and picture-makers fail to capture in words the quality of that high period. Their vision, limited to the earth-plane appearances, catches no glimpse of that Spiritual Implanting—that unsuspected Biogenesis—of all the powers in the nature of man.

Yet, notwithstanding this height of true idealism, the egos of the period carried a heavy weight of ignorance, general, and especially clerical. The clerical attitude included a strong discrediting of an ordinary man's powers and a complete, even fierce, refusal to grant any man's individual responsibility for his own spiritual welfare. To admit such individual responsibility was to make priesthood, church and religious organizations unnecessary—a thing impossible for most minds to contemplate; shocking, indeed, to everybody except

some scattered rebels, unorganized and half concealed. Yet some of those rebels were the greater men of the time, the Whiter Lights, demanding that responsibility for themselves and for others.

Spiritually, the most important element of the Renaissance was the Impulsion given by the Adepts toward the true philosophy; and for this They turned especially to the writings of Plato. European thought from about 1300 to 1600 was rich with men's search for that philosophy. Historians feel this and express something of the urge in the direction of high thinking. But the actual Cause of that exceptional moving toward the heights of thought still remains almost unseen. Without that Cause all would have been different. True, the art and architecture, the commercial, geographical, scientific and economic outreaches of the Italian Renaissance were all contributors to and supporters of the arousal of the time; they were each affected in some measure and more or less consciously by that idealism. But the highest mind of Europe, the Higher Manas of the age, found its chief sustenance, under Adept influence, in men's striving toward the true philosophy, the true Pan-Theism, which had been expressed and systematized ages before in the archaic Wisdom-Religion, and transmitted to Europe by Pythagoras and Plato. There had been much of the Archaic Wisdom among the Neo-Platonists of Alexandria, who were intelligent transmitters, especially of Plato. Yet they had changed what they transmitted. The later clergy changed still more, weakened and even perverted; so that the influences and the clearer teachings of Plato existed only faintly in mediæval Christianity.

But throughout the 15th and 16th centuries, generations of ardent youths, drifting off a little from the heirloom of conventional religion, rose in eager aspiration toward the upper reaches of Plato's philosophical perceptions, which seemed to them almost a new world. With many, in Italy, these aspirations remained chiefly intellectual. But in the northern countries the revolt against the Church, the longings for freedom—religious, intellectual and political—were far stronger. In those lands the questions awakened by Plato's thinking, or by the ecstasies of Neo-Platonists, aroused per-

ceptions in some men that had compelling power. And everywhere throughout Europe the greater minds were tinted with one colour or another of that Ancient Wisdom. Their number is measured by scores and hundreds. It is a simple fact that without the Florentine Academy, suggested by the schools of Pythagoras and Plato, created and sustained by Cosimo and Lorenzo de' Medici, without Pico della Mirandola's truly philosophic estimates and corrections of the current theology, without Ficino's translations into Latin of Plato and Plotinus, without the effects of all these and other like efforts on the general mind, the Renaissance in Italy and throughout Europe would have been little more than a brilliant growth of commerce and business, of political statecraft and religious policy.

Unfortunately, the prevalent revivals of the Roman and Greek past, and the great enthusiasm for these revivals, which together were grouped under the name of "humanism," tended with educated men in Italy to become fashionable cults. Many such men moved either toward a somewhat fanciful mysticism, with little philosophic practicality, or they became mainly intellectual and disputatious. On the other hand, the genuine mysticism of Plato, as it passed north into Germany, had reawakened the half-forgotten mysticism of Eckhart and others, and thus become a stimulus to the better thought of the Reformation in every northern country.

The influence and the information were spread by printed books or tracts, by men going to Italy or studying with those who had been there, and by teachers travelling between schools and universities throughout the North, both east and west. The Platonic current to some extent reached Spain and other Southern regions, but mostly the South remained loyally Catholic and mediæval. In the North, however, full of religious and political revolt, the influence was somewhat narrowed into the merely reformatory. Yet even this narrowing may have better served the purposes of the White Lodge than the flowery mystical or the intellectual debates which in Italy became a check to the highest effects of Platonism. For a basic fact is

that if the Archaic Philosophy, by whomever presented, does not reach and affect the ethical nature of man, its value can be only temporary. The Italian mind was not much interested in ethics. It was too political and too churchly. The Northern mind was much more open to the ethical.

Besides, it must be noted that the general mind everywhere was little touched by Platonism. The citizenry throughout Europe were interested in commercial pursuits and the finer, more luxurious improvements in daily living that these permitted. Also, it is worth recalling that in England reformatory activities long preceded the uplift made in Northern Europe by the Renaissance. John Wyclif was a pre-Reformation worker, and even one or two generations before him, his country was partly awake. Surely it was not by chance that England produced reform activities before the formal beginning of the White Lodge's 14th-century operations, since, more than a century earlier, the Great Charter had expressed in that country the demand of the people for freedom from the tyranny of oppressive rulers.

For a full generation during the middle of the 15th century Cosimo de' Medici was the head of his important family. He was the chief citizen of Florence and he governed it in a truly royal manner. More than any contemporary ruler elsewhere Cosimo associated himself with the widespread revival of art and learning. Yet his most influential step was his stimulation of the reawakening of Plato's philosophy. Already in Italy there existed a group of eager young men who were studying Greek. Cosimo saw in them an important opportunity. During the session at Florence of the Council for the union of the Greek and Latin churches it was suggested by the Neo-Platonic sage, Gemistus Pletho, that Cosimo found a Platonic Academy, similar to that formed by Plato himself centuries before. Cosimo agreed and did so about 1442, opening a villa belonging to him as a meeting place for this aristocratic group of scholars. There they studied and discussed the problems of philosophy and life as they saw them in Plato's presentations. Then Cosimo, to make

his Platonic revival more extensive, felt that Plato's works must be translated into Latin, or fail of intelligent comprehension by many eager readers still ignorant of Greek. He wanted the general educated public to have a knowledge of Plato.

Among the young scholars was Marsilio Ficino, who displayed unusual facility in Greek. Ficino was engaged to make the translations, and Cosimo provided him in a palace of his own with suitable quarters for living and literary work. Here Ficino remained for many years, translating, besides Plato, the work of the Neo-Platonist Plotinus. Ficino held a unique position in Italy as a Grecian and a philosopher.

When Cosimo died, his grandson Lorenzo continued to support and keep up the importance of the Academy. Lorenzo de' Medici's own attainments as a Grecian and an Academician were quite as notable as his accomplishments in nearly every known form of culture. The Academy long flourished, and became the model of similar cultural bodies in many European cities.

The other chief Greek scholar and member of the Academy was Pico della Mirandola. He was one of those universal geniuses of whom the Renaissance produced several. While still very young he became interested in Platonic philosophy, and he early conceived ideas about the unity of all things. Such unity was held as a foundational fact by both Plato and Pythagoras. But the general lack of proper knowledge of ancient peoples misled Pico, so that he thought the Greek philosophers possessed only fragments of the one eternal truth, and that these existed in more ancient form in the Old Testament of the Hebrews. He believed too that a philosophic intellect could unify the fragments of all the past into a system. In this way he hoped to be able to reconcile the divergences between Plato and Aristotle and to show their proper relation to the Hebrew Kabala. The Kabala, or esoteric teachings of the Hebrews, possessed great interest and even authority for Pico, and well it might, since it contains much of the Archaic Wisdom.

He worked strenuously to accomplish his syn-

thetic purpose, but never came to see that, though the divergent material contained many identical ideas, such a harmonious systematizing of all was in fact a philosophic impossibility, because the fundamental basis as given in the Archaic Wisdom was not sufficiently evident in the various philosophies. He could not free himself from Christian theology. The greatness of his work was not in philosophic synthesis, as he had thought it might be. Instead, his greatness lies in his correct perception of the true nature of MAN, and of men as deific beings, capable of gaining their spiritual evolution through their own free efforts, unhampered by priestly supervision. His beneficent influence then and later came from his courageous attacks on the grosser errors of theology, parts of which he still accepted.

A like statement of overdependence on Christian theology must be made about Ficino. Ficino's earnest effort was to reconcile Greek ideas with theological dogmas, which to him were unquestioned. His influence at that time can hardly be measured. He stood supreme in his own field. How clear his insight into the depths of Greek thought actually was, is another matter. A similar opinion may be held of Lorenzo de' Medici, who was less a metaphysician, perhaps, than a very remarkable all-round man of the world. Though the Florentine Academy was fostered rather than checked by the Church, even these three men, the highest among the high, well knew that their actions were constantly watched by the clergy.

Pico and Ficino represented the highest reaches of Renaissance Platonism; yet both accepted the personalized God of theology. The thought conditions of the time almost prevented anything else; still, each felt and tried to harmonize with that personalism a truly Pan-Theistic *feeling*, rather than conception, of an Abstract Spiritual Deity.

Quotations from each will prove this. Ficino says:—

We shall see God as He is, because we shall know God as God. Do not distract yourself over various things in order to reach Him, for He is unity itself.

For Ficino, therefore, God's existence was a fact resting on a man's inner experience.

Pico's perception is perhaps simpler and clearer. In his treatise on "Being and Unity," or "Being and The One," Pico asked: "Is God, or The One, to be regarded as Being or as above Being?" Plato held the latter view, and Pico followed Plato in saying:—

God is not "Being," because He is the archetypal cause of "Being." He may be called Being Itself, The One Itself, The Good Itself; but it is better to describe him as "above Being"; and better still to say that He is "intelligibly and ineffably above all that we can most perfectly conceive of Him."

Pico also said: "God is all things and most eminently and most perfectly all things." Fine as these passages are, they yet show how far the Abstract Pan-Theism—ALL-GOD-ness—had been softened down nearly to what is today called pantheism.

In both Ficino and Pico is found another very important aspect of the current theology. This aspect may be called the Heavenly Hierarchy. The fact of Hierarchies of Beings in the heavens was taught by the Wisdom-Religion, and in H. P. Blavatsky's *Secret Doctrine* (I. 213) we learn that the Heavenly Hierarchy is the group of "Creative Powers," which is composed of the Creative Forces who are called Gods. We learn that it has "seven (or 4 and 3)" divisions "within the twelve great Orders" of Beings, which are "recorded in the twelve signs of the Zodiac"; also that the Heavenly Hierarchy includes a corresponding "seven of the manifesting scale," and that these are "connected with the Seven Planets." The Teaching adds:—

All this is subdivided into numberless groups of divine Spiritual, semi-Spiritual, and ethereal Beings... The highest group is composed of the divine Flames, so-called, also spoken of as the "Fiery Lions" and the "Lions of Life"...[and as] formless Fiery Breaths.

These passages are partly interpreted by the Book itself (I. 478), which teaches "belief in conscious Powers and Spiritual Entities; in terrestrial, semi-intelligent, and highly intellectual Forces on other planes." But a footnote says of these intellectual Forces: "Their intellection, of course, being of quite a different nature to any we can conceive of on Earth."

This footnote gives the clue to the whole problem

of interpreting mediæval theology—gives the clue to why that theology ever existed. For, since with our earth-consciousness we *cannot even conceive* of the intellection belonging to the Creative Forces on other planes, how can we possibly build correct systems of thought about the nature and doings of those Creative Forces? There lies the big trouble. The churchmen viewed everything in the light of their own earth-consciousness. They could not help it; for under Karma they inwardly knew only earth-consciousness. And outwardly they had no such imagery or guidance as *The Secret Doctrine* gives to us. Hence even far-reaching minds like Pico's could not fully escape the narrowness and consequent falseness of the churchly range.

That Hierarchy in the heavens, or groups of Hierarchies, Pythagoras represented by the 12-sided figure called the dodecahedron, which he said the Deity (meaning those Creative Powers) used in constructing the universe. Plato presented the same features of the philosophy. But, alas for the world! In Plato's day there existed only groups of Teachers scattered in several lands to whom such men as Pythagoras and Plato could go for instruction. Besides, it was already the *Kali Yuga*, the age when the mass-mind came into power—the power and the mind of those who had been able to "receive but a spark" of the divine Wisdom at the time of its Impartation. And when that mass-mind tries to grasp abstractions, it stumbles, lacking power, and often falls.

Pythagoras had veiled the great abstractions in mathematical symbols which were correct in nature and in interrelations. Plato understood the teaching of Pythagoras and taught it to his special pupils, but for the public—the mass-mind—he was largely vowed to silence. Even for much of what he could reveal, he used veils; and his veils, instead of being exact symbols, were words—words which could and did come to mean various things, according to the clearness of the minds that spoke them. Plato did the best he could; for his age (as witnessed by the legal governmental murder of his teacher and friend Socrates) almost compelled him to use the veils in order to continue teaching at all. For these reasons, the world, the general mind,

had to wait for over two millennia for the Ancient Truths to be given in less veiled form. When they were so given, the continuing ignorance of the general mind promptly repeated its former behaviour, and is still repeating it.

So, the Twelve Great Orders of Beings, the zodiacal signs, the planets, the dodecahedron and other mathematical symbols of Pythagoras—in short, the true Heavenly Hierarchy—were not really understood even in Plato's day. But they were and continued to be richly productive of half-false speculations.

The fact is that higher mathematics, especially in its philosophical aspects, is a science grasped only by special kinds of minds. A mystical mind goes off easily into poorly based speculation. A matter-of-fact mind demands what it calls logical and objective proofs of abstract statements and formulas. Indeed, almost the entire mass of thinking for many centuries busily modified the Ancient Teaching according to various particular bents. The Neo-Platonists, who were among the most truly perceptive, were mystically inclined, and they so interpreted the Heavenly Hierarchy. They thought of it as a kind of pyramid, at the top of which was Deity, God, the Father. Their statements included much truth. But the distance from that God-at-the-top to the being or man on earth was so great that the fact of the *identity in Essence* of the two was rarely seen, still less *felt*. Only by the most strenuous efforts could man unite himself with God. This union was the Neo-Platonist *ecstasy*; it was seldom attained and by very few men. The limit for most men was, not their reverently realizing themselves as God in their inner true Essence, but becoming "godlike"—a word often used by those philosophers. That century-long mixture of partly false cerebrations, fancies and so-called "revelations"—that war of dogmas and doctrines, of men's self-will and claims to power—all that became important in the basis of the Christian religion and mediæval theology.

Into this welter the Adepts working in the Renaissance projected Their pure Truth. Their wish was to salvage the few capable, the few who had been able to receive *Rays* instead of sparks;

and likewise the further compassionate wish to uplift somewhat that ungrateful, lumpish mass-mind.

Surely it was not strange that Ficino and Pico were somewhat caught in the quagmire of mass opinion. Praiseworthy efforts they made to reach the actual truths behind Plato's veils; and the *ethics* of Plato they and their companions in the Academy did reach and adapt to their time. Pico particularly made a successful attack on the falsities and black-magic practices associated with the Heavenly Hierarchy by the then current astrology. False astrological practices were almost unbelievably wide-spread, among all classes of people, and were influentially powerful. Probably the Heavenly Hierarchy was never more degraded than at that time.

Ficino's statements as to the Hierarchy may represent fairly the opinions of the Academicians and other educated persons. Ficino said that

the totality of existing things, which contains all objects of possible knowledge, constitutes a hierarchy limited at both extremes. God is at the peak of the whole hierarchy, Himself a member of the series, yet He is basically distinguished from all other members. Moreover, as creator and cause of existence, He is above and outside all things, but at the same time He is *in* all things, and hence is the totality of all real things.

Another all-important topic treated by the Wisdom-Religion was woefully misinterpreted by Christian theology. This was the problem of Good and Evil. The actual origin of the trouble, however, was far earlier than Christianity. The origin lies in the fact that the Manas of the race was so little developed, and by evolutionary law could not be far developed before the middle of this present Fourth Round. Besides, it may be that early religions remained *too silent* about the Great Abstractions. And they had no universalized vocabulary. There were no words sufficient in scope to suggest (but not pin down) concepts that must be kept *fluidic* if they are to be felt and grasped intuitively by the Inner Mind. Genuinely philosophic thinkers grasp these concepts in spite of poor words. Such thinkers became the special pupils of men like Pythagoras and Plato, and it was the efforts to aid the less philosophical thinkers that led these men to use pictures and myths, veiled

words and circumlocutions. This effort too caused Plato to name the Abstract Principle "The Supreme Good." But it may have been a mistake to use a word that to the ordinary mind necessarily carried an opposite. For many persons do not find it easy to think Good without thinking Evil, or to think Supreme Good (or God) without thinking Supreme Evil (or Devil).

The difficulty lies, then, not entirely with any particular religion but quite as much with the nature of the human mind, which is forced by the laws under which it works to proceed gradually, conquering its limitations and consequent errors as it grows. These last facts are the real explanation of efforts made by the White Lodge to expand and enlighten human thinking. Only by such help—but it must be joined with strivings by humanity itself, joined with struggles of individual men themselves—can evolution and growth proceed. There cannot be passivity in men.

These considerations lift the problem of Good and Evil above any particular system or philosophy and place it where it belongs, *i.e.*, with the Beings who are undergoing evolution. The sense of sin as toward any domineering divinities or organizations is replaced by a sense of responsibility for self and all others. The striving toward the Good inherent in the human mind is due to a recognition in the Higher Soul itself of its identity with the ALL-SOUL. The Wisdom-Religion declared as a primal fact this identity of man with Deity and his possession of the deific powers. Man's chief object is the unfolding by evolutionary law of these deific powers. Human history is the record of the effort to prove these facts in actual life-experience.

From these primal facts spring many corollaries concerning the nature and activities of man. One such corollary is that there is no Evil as a distinct entity, and that Evil inheres in the ignorant thoughts and feelings of men themselves, showing in their outward acts. Also, another corollary, that man's being deific in Essence means human freedom, means that man is able and free to create his own conditions. He is not the slave and victim of a Nature that is hostile, or of other men, or of a god superimposed upon him from outside by priests,

claiming to be his helpers but all too often his tyrants. On this same basis rests as a third corollary—the fact that man is also equal, in divine possibilities through evolution, with all other men. Thus, being free in himself and equal in possible divinity, and since he and all other men have one Source and one Nature-Essence, he is able to recognize still another corollary, namely, that all are brothers to all men and all beings.

These great corollaries, springing from the foundational fact of man's deific identity, were combined by the early divine Teachers and high Sages of primitive humanity into the exalted systems of ethics and philosophy of all the most ancient nations. It was these fundamental spiritualizing ideas that were impacted in the imperishable nature of man and were the source of all the various religions and philosophies. Later religions doubted the identity, ignored it, forgot it, *denied it*; and no religion ever denied it more strenuously than the Christian. Christian theology built its whole system on the doubting and the denying. It thereby largely destroyed the consciousness of personal responsibility, thus weakening men and retarding their evolution instead of strengthening them to progress.

A man *could* pass his time on earth so as actually to exemplify and even *embody* the great ideas of the Wisdom-Religion. What prevents him? His own and the general ignorance; his own and the general lack of overcoming the habits, tendencies and conditions which are destructive to the higher humanness. Such overcoming is a slow process for most men, stretching through many lives or even *Manvantaras*. Earth experience is philosophically an illusion, because temporary; and Good and Evil are parts of the great illusion. By considering this, any man can gradually turn a seeming evil into a good, or *vice versa*, according as he views them in his thought process. Man made of thought is continually thinking, and his thoughts can work wonders. For by repeated and continuous effort even low men may at last reach their divine possibilities; none are shut out by any invincible fate.

The answers about Evil and Good would not be very hard to grasp, were it not for the gigantic structures of false beliefs erected by the various theologies; were it not that some men desire to exploit other men and that many men are cowards, afraid to think and act on the guidance of their own Higher Self. These two classes of men, the selfish domineering and the servile weak, make up a large proportion of our humanity. This has been so from the beginning. It takes the strength given by one's Higher Self—by the God-Essence in a man—to understand the concepts of high philosophy; and even more to grasp and practise those facts and implications of true Pan-Theism. These demand warriors, but warriors of the mind and the heart. Most men still think that fist-fighting, gun-fire, or heavier bludgeons are easier and superior; while the battles of mind and heart seem to them unreal or foolish.

Perhaps not many of us as students of Theosophy dare think of ourselves as having been able to receive *Rays* of the divine Wisdom when it was imparted. Perhaps very many of us received

only "sparks." But we are glad to be even sparks, and thankful to be taught how to keep the sparks aglow, how to cherish and feed them into a more raylike steadiness for ourselves and others as we move on the upward Path.

It is important that we should not belittle in any way the enlightenment given to the West by the Renaissance, because we should see that this enlightenment was the best effort that men had left possible at the time to the supreme Theosophical Workers. Their Endeavour included all the currents of thought, and all the outward practical steps for lifting the general European mentality to a higher level. By our realizing this, we learn to estimate better the tragic difficulties those same Workers have with the conditions of our own present world—the whole world, the world that we have helped to make. We are roused to more steadfast zeal in trying to uplift the mind of today, and we are encouraged by knowing that the Adepts now have a body of helpers (however small, relatively) who are conscious of what is being done and are determined to give it their best support.

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## "THE TEACHINGS OF THE COMPASSIONATE BUDDHA"\*

The growing interest in the West in the teachings of that man among men, Gautama Buddha, is evidenced by a notable recent release under the above title. This cheap and convenient edition in the Mentor Religious Classics series, ably edited with a commentary by Professor Edwin A. Burtt of Cornell University, the author of many scholarly volumes, is a collection of the best translations of some of the basic Buddhist texts. As the editor remarks in his Introduction, a more descriptive title of the book would be "Teachings Expressing Varied Historical Trends in the Development of Buddhism," all of these trends springing from the inspiration of Gautama the Buddha. Considering

how vast the field is which Professor Burtt has attempted to cover, extending from the time when the earliest discourses were committed to writing to later centuries during which Buddhist thought developed further, he needs to be congratulated upon the judicious choices he has made.

It is a hopeful sign—one which should rejoice students of Theosophy—that the violent hostility of adherents of one religion toward others is passing away, and is being replaced by an increasing eagerness to appreciate what is significant and valuable in each of them. This trend in world thought, furthering as it does the Second Object of the Theosophical Movement, is due in no small measure to the impact of Theosophical ideas upon the race mind, albeit unconsciously. For over two millennia Buddha has wielded a tremendous influence over

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\* A Mentor Religious Classic. Edited by EDWIN A. BURTT. (The New American Library of World Literature, Inc., New York. 247 pp. 1955. 50 cents)



the thinking of countless millions in Asia, but now, with the growing recognition of him as a universal figure and appreciation of his influence in the West, too, as that of a truly Enlightened One, the world may to that extent be said to be coming nearer to Theosophy; for, as H.P.B. wrote, there is a "resemblance, amounting almost to identity, between the ethics of Theosophy and those of the religion of Buddha." And in Buddhism it is the ethics which have always been the most insisted upon. In *Isis Unveiled* she approvingly quotes Max Müller as saying that the moral code which forms the most important element of Buddhist reform "is one of the most perfect which the world has ever known."

H.P.B., who had the highest reverence for Gautama Buddha and for his saving message of light and love, and who made persistent efforts to remove the misconceptions prevalent in the West in connection with his teachings, wrote in *The Theosophical Glossary*:—

His is the only absolutely bloodless religion among all the existing religions: tolerant and liberal, teaching universal compassion and charity, love and self-sacrifice, poverty and contentment with one's lot, whatever it may be. No persecutions, and enforcement of faith by fire and sword, have ever disgraced it. No thunder-and-lightning-vomiting god has interfered with its chaste commandments; and if the simple, humane and philosophical code of daily life left to us by the greatest Man-Reformer ever known, should ever come to be adopted by mankind at large, then indeed an era of bliss and peace would dawn on Humanity.

The religion-philosophy bearing the honoured name of this great Teacher of mankind, with its teaching of tolerance and gentleness and its inspiration to spiritual striving, has indeed a message for the troubled modern world. The influence of Buddha on his time and all generations thereafter has been of unqualified beneficence. It is this influence which Professor Burttt has attempted to reveal in *The Teachings of the Compassionate Buddha*, which aims to reach the general public rather than scholars. In the main he has allowed the teachings to speak for themselves. They suggest

many stimulating thoughts, many deep ideas capable of greatly benefiting this sorrowful modern world. He who would extract from the book the real jewels that it contains must read it with the eye of the soul, seeing between the written words those that have not been written. The reader will also see something of the gracious figure of the great Teacher, verily a moral and spiritual giant, who, in Professor Burttt's words, "combined in high degree two qualities that are rarely found together and each of which is rarely exemplified in high degree." "A pioneering lover of men, and a philosophic genius; rolled into a single vigorous and radiant personality," he aroused in his followers—in his own time and for all time thereafter—an eager, affectionate devotion such as only the greatest of men, the holy Buddhas of Compassion and of Perfection, have awakened.

If Buddhism has a special message for the world today it is because, of all the world religions, it has departed the least from the original doctrines of the Master Gautama. The noble truths, profound and universal, which he proclaimed, if practised, would have nothing but a unifying effect on human beings. Fittingly, in the present dark storm of fear and hatred, and at a time when loud claims of the motive of world peace and unity are being made by all the contestants of the present cold war, the "unifying genius of Buddhism" with its mellowing influence could pave the way for lasting amity and concord between individuals and nations.

It was a tragic mistake that Buddhism was banished from India, the land of its inception, to spread its beneficence under foreign skies. Had India retained Buddhism as a guiding force, her history would certainly have been far different and brighter. Buddha's message was above geographical considerations. It is, therefore, in the interest of humanity at large that his teachings should become a living and effective force in the guidance of our life, individual as well as national and collective.

# THE THEOSOPHICAL MOVEMENT—1875-1950

## X.—THE YEARS OF PREPARATION IN AMERICA

When a seed has germinated in the soil and the seedling has appeared above the ground, growth seems to stagnate for a while, and then, quite suddenly, the plant bursts into vigorous activity and branches and leaves form rapidly. It is as if a pause was necessary so that the roots might spread and assimilate the necessary elements in the soil in order that they might support the future rapid growth.

A similar phase seems to have occurred in the growth of the Movement in America. By the interest which H.P.B. aroused and stimulated a seed was sown which germinated in the Theosophical Society, formed in 1875. This was followed by a period of apparent stagnation, after the departure of H.P.B. and Colonel Olcott for India at the end of 1878.

With the commencement of *The Path* in 1886 there was a sudden forward surge, and in the period from 1886 to 1896 the number of branches in the U.S.A. increased from 12 to 103, while, by the time the second volume of *The Path* began, its readers were to be found over much of the civilized world. H.P.B. wrote in 1888 that Theosophy had lately taken a new start in America. Also one may perhaps wonder what may be the full implication of Judge's remark in the opening editorial of *The Path*. Referring to this magazine he wrote: "To us it appears that there is a field and a need for it in this country. No cultivating of this field is necessary, for it is already ripe."

To what extent was Judge merely in the position under Karma in which he could harvest the field already ripe, and to what extent did he himself, by what he did and what he was in those 10 years of trial, achieve the cultivation of the field? The answer to this question is of significance to each student.

In common with other great men, Judge seems to have had a premonition of work to be done, of a mission to fulfil. He wrote of himself as one who

had wandered many periods through the corridors of life, seeking the friends who could show him where the designs for the work had been hidden (*Vernal Blooms*, p. 3). His meeting with H.P.B. in 1874 revealed to him once again those plans and must have been for him a moment of enlightenment and inspiration. But such moments are always followed by periods of trial from which the individual emerges either with the new-found knowledge and inspiration consolidated or with the same battles to fight over again under conditions of greater difficulty.

These trials are related either to individual and family Karma or to national and racial Karma. For many of us it is largely the former. Elements of our egotistical personality, stirred and driven into opposition by the renewed inspiration and resolve, bring on doubt, darkness and despair. This means opportunity as well as danger. It is an opportunity to see ourselves as we really are in our personal nature and therefore to change and assimilate that nature to the Higher Nature—such an opportunity as no other experiences offer. If we hold fast to the light that shines within and go slow we shall find confirmation of the new-found knowledge in experience, shall purge our new-found resolve of its selfish elements and, thus strengthened and purified, shall become the better able to help and to teach others. The danger is that, if we are sluggards and cowards and let go, our last state will be worse than our first.

Judge must already have achieved a knowledge, a strength, a largeness of heart and a readiness to subordinate personal interests to Masters' Work such as is unknown to most of us, or he would not have had that sense of looking for the plans of the work or that instant recognition of H.P.B. Therefore, while he had his trials, they may well have related more to racial Karma than do the trials which we have to undergo. Nevertheless, since the difficulties of one human being are the difficulties of humanity, there is no essential difference between

the two types of Karma, and it is only by overcoming individual and family Karma that we can learn to overcome racial Karma. Since Judge successfully came through his trials his life gives a practical demonstration of many truths of Theosophy.

The nature of the trials which Judge had to undergo can be glimpsed on almost every page of *Letters That Have Helped Me*. He writes in Letter XI of the first volume of having reread the life of Buddha and of being filled with a longing desire to give himself for humanity, to devote himself to a fierce, determined effort to plant himself nearer the altar of sacrifice. Such a desire did not grow in a day, and we must imagine Judge in the years of apparent isolation in America moved often by that longing desire and yet having to relearn and apply the lesson which in consequence he was able to give to others with such effectiveness in later years:—

It is not that you must rush madly or boldly out *to do, to do*. Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying anything out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of. Then rejoice that another had been so fortunate as to make such a meritorious Karma. Thus, like the rivers running into the unswelling, passive ocean, will your desires enter into your heart.

While carrying on meetings single-handed he must sometimes have felt “so much and so awfully alone,” have felt that objects, senses, men and time conspired to show that Masters laughed at him; but he must continually have persevered with the thought of Masters in his heart as real, living beings and Their Work for humanity as more important than his personal progress or his recognition by Them. So it was that he could write:—

We dare not hope, but we *dare* try to live on and on that we may serve Them as They serve the Law. We are not to try to be chelas or to do any one thing in this incarnation, but only to know and to be just as much as we can, and the possibility is not measured. (*Letters*, p. 40)

So it was, also, that he gained the strength to stand firm when in 1884 he passed through the

valley of the shadow, when quite vividly the question of sticking fast or letting go came up. So it was that he gained the wisdom and nobility to act as the Masters would undoubtedly have had him act when later some whose best friend he was turned against him. Out of these things grew the U.L.T. with its hope of the successful carrying forward of the Movement to the coming of the next Messenger.

The writings of Judge are the distilled essence of his own experiences, in which he followed faithfully the lines laid down by his teacher. It is this that makes of him both one who can say with sincerity, “Thus have I heard,” and an original thinker with an inspiration of his own to solve the universal problems. It is this which stamps him with the mark of true genius, which is ever “original, *sui generis* in its creative impulses and realizations.” Because Judge learnt before teaching, checked, tested and verified in every phase of his life’s activity the teachings of old, he has left his imperishable mark on the Movement. This is seen in the Declaration of the U.L.T., which preserves some of the words and inspiration of the editorial by Judge which opened the second volume of *The Path*. In it he wrote:—

*The Path* will continue its policy of independent devotion to the Cause of Theosophy, without professing to be the organ either of the Society or of any Branch; it is loyal to the great Founders of the Society, 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; yet its columns are open to all Theosophists who may desire to express their views on matters of real importance to the cause in which all should be interested. (Reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. XI, p. 182, for October 1941)

These words will continue to bear fruit even perhaps when the name of Judge is forgotten and the form of the words is destroyed. It is not that they express anything original but that they gain life from their fount or origin, the Higher Self of Man, because Judge lived a life of independent devotion to the Cause of Theosophy and was not concerned with dissensions or differences of individual opinion.

It may be said, therefore, that the value of Judge's lifework was threefold. First, he transmitted faithfully the teachings of H.P.B. Secondly, because he thought and lived the teachings during those years of trial in America his presentations of those teachings gained a special power and influence. Thirdly, the outcome of his life's work gave a practical demonstration for us of the validity of the teachings on Karma which he handed on. Because of that outcome we can have confidence that if we do that which we find to do and desire ardently to do it, if we but strive to know and to be just as much as we can, then the possibility for us is not measured. Suddenly we shall find that done of which we had longed to be the doer, and the next Messenger will be here with a strong and united body of people to assist him.

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## FROM SLAVERY TO LIBERTY

Man moves like a pendulum from abject *slavery* in one form or another to its antithesis, *liberty*, which too often becomes license. Since 1948, the United States has exhibited, as a nation, its enslavement by the fear of Communism. So great became this national neurosis that the very foundations of American Democracy seemed to be threatened. A modern parallel is of course the Nazi régime with its Jew-baiting, children informing against their parents, etc., from which the civilized world turned in horror. America seems to have gone through a somewhat corresponding, if less acute, phase, but happily it is seen to be receding.

But how great was the threat—and how important to the student of Occultism who finds personal fears, doubts, uncertainties, suspicions and hurt feelings welling up within his nature—is evident from the results of two nation-wide opinion-sampling surveys in mid-1954, which are summarized in the *New Republic* for May 30th.

Given a choice between two alternatives, 58 per cent [of the Americans interviewed] felt it more important to find out all the Communists even if some innocent

people were hurt while only 32 per cent thought it was important to protect the rights of innocent people.

And 73 per cent "thought it a good idea for people to report . . . any neighbours or acquaintances whom they suspect of being Communists."

Students of Theosophy should be well able to imagine how separative and destructive such thoughts and actions would prove to unity and integrity. Let them apply the law of correspondences to this national example, and see whether within themselves there lurk the seeds of fear, suspicion, gossip, etc., and, finding them, take immediate steps to root them out. Otherwise they will meet with a loss of moral power and of prestige corresponding to that which the United States now faces. Was it not the late President Roosevelt who tried a few short years ago to promote the "Good neighbour" ideal among nations? How quickly ideals can become submerged in national and therefore personal selfishness!

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## HELP AND INSTRUCTION

It is not easy to help and teach others, even if those others know still less than we do; nor is it a simple matter so to live that our spiritual superiors can give us help and instruction.

Every student of Theosophy knows that there are those Friends of our human race whose only object is to help their younger, sore-footed brothers to reach the goal of life, and there comes a time when he begins to wonder why it is that he does not receive the personal help he feels he needs. Why?

And again he asks "why" when, in response to the injunction implied in the words of the U.L.T. Declaration, he endeavours to help and teach others only to find that as a rule those who seem so sorely to need the teaching he has to give do not appear in the least to appreciate his efforts on their behalf. How can it be that when he is passing on to them, not his own opinions, but a fragment of "the accumulated Wisdom of the Ages," his friends do not respond? Where lies the fault?

Let us "search the Scriptures."

The monad, we are told in *The Secret Doctrine*, "is the plank of salvation for the personalities in which it indwells." And further: "It is for the latter to cling to it; and thus, partaking of its divine nature, obtain immortality." If the personality does not so cling, the monad will drift away, like the plank to which it is compared.

Of Atma it is said that it is the ray of eternal light which shines upon and through the darkness of matter—when the latter is willing.

The Koran describes the attitude of Allah to man in these words:—

Allah says: Whoso seeketh to approach me one span, I seek to approach one cubit; and whoso seeketh to approach me one cubit, I seek to approach two fathoms. And whoso walketh towards me, I run towards him.

The Kabala gives the same message in another form. All men, according to its teaching, have a superior above, whose inner pleasure it is to descend into them, but this is not possible until "they have adored"—as in meditation, *The Secret Doctrine* explains.

*Light on the Path* states that "the warrior" within must be *sought* by the man who desires his inspiration, otherwise the wished-for contact will not be made.

"Every step taken by one in our direction," says one of the Masters; "will force us to take one towards him."

The above quotations—which might be multiplied indefinitely—will suffice to point to the student-aspirant an important lesson: In all of them we find the same idea embodied, namely, the Higher, in possession of an abundant supply of all that the lower needs and anxious to dispense its blessings, waits patiently until the lower proves by

self-induced efforts to go in the direction of the Higher that it is sufficiently awake to benefit by the gift. God helps those who help themselves, as the old adage teaches. "Grace" is not bestowed upon the merely expectant and the vaguely desiring. The homeward path, which all human beings should be treading now, demands self-energization on the part of the pilgrim.

A writer in *The Theosophist* for September 1884, (see THE THEOSOPHICAL MOVEMENT, Vol. XXII, pp. 199-200), commenting on the problem of obtaining spiritual help, compares the soul of man as he is at present to a dry, brown bulb destined, if cared for with discretion, to become the bearer of lovely blossoms later, and remarks that the soul's

inner actions and reactions must have triumphed over its dormancy, and its spiritual aspirations must have pushed their way out of the dry earth of material associations into the clear air of spirituality before the watchers over the progress of their less advanced brethren, can dare to water them, however sparingly, with the water of life.

A suggestive comparison this. It brings out very clearly a very important lesson—one which should help the aspirant pupil-teacher to solve the problem of his failures. It indicates that much harm may be done if the older student tries to impart his knowledge to one who is not ripe to appreciate it. And who among us is wise enough to discern whether or not another soul has "triumphed over its dormancy" and is ready? Better far for those who desire to pass on what they have learned to abstain from addressing themselves to individuals of their choosing and join in the impersonal work of holding meetings to which all are invited and welcomed and where "a steady outpouring of the eternal ideas will attract and hold those who need them."

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Undoubtedly if we were to reform this outward life truly and thoroughly, we should find no duty of the inner omitted. It would be employment for our whole nature; and what we should do thereafter would be as vain a question as to ask a bird what it will do when its nest is built and its brood reared. But a moral reform must take place first, and then the necessity of the other will be superseded, and we shall sail and plough by its force alone.

—THOREAU

## EXTRACTS FROM UNPUBLISHED LETTERS

## I.—THE YOGA OF DESPONDENCY

Your valiant stand and your right resolve, as also your desire to tread the Right Path, for which purpose you sacrificed much, is a force which makes you a member of a Mighty Company. We put ourselves on probation as personalities by such resolve and sacrifice. This means that there is a new orientation in your life; you are on the Bridge which H.P.B. called *Antahkarana* and which Zoroastrians call the Chinvand Bridge. This bridges the deep waters which separate this from the Occult world. The latter is the world of the Ego. Purification of the personality by life means reverses to it, and these naturally produce irritation, non-understanding, depression, suffering, and—through them all—Realization. Each time pain transforms itself into a faculty—a spiritual faculty, and gradually produces Clear Vision. This Clear Vision has a double aspect; it not only is the vision of the Ego, but he sees the worlds through clarified and purified emotions and feelings as also thoughts and reasoning. Therefore it does not see colours—it sees through colours; it does not hear sounds—it hears through sounds; thus all colours and sounds and their forms and shapes are mere symbols which weave themselves into Emblems which the Ego fully understands.

Now, what are called tests on the Path and trials of the neophyte are as much self-engendered as the resolves we make, or the sacrifices we offer. We put ourselves on the Path and thereby precipitate our own tests and bring forth our own trials. These tests and trials *seem* to us to be rooted outside of us—but this is due to our misunderstanding the Law of Karma. The Law operates within us and through us on others; within others and through them on us. Think on this and you will gain some illumination.

To continue—being what you have made yourself by your noble resolve and beautiful sacrifice and standing on that Bridge, you must perforce meet your *Kurukshetra*. You are *between* the two

armies: the abyss of the material world is behind you; you can walk back into it, but that will be equivalent to a boy of seven trying to make himself an infant of three—he will only disfigure himself if not destroy himself—for it cannot be done. Having left the abyss, you must be prepared to go through the *Yoga* of Despondency. Remember, please, it is not the despair of the world; it is a *yoga*; see the title of the first Discourse of the *Gita*. Read carefully that first discourse and remember that Krishna is the Ego—your own Real Self—the Charioteer who has placed you in the midst of the two armies because *you*—Arjuna, the Reincarnating Self—the Personality, asked Krishna to take you there. Therefore, Arjuna-like, you have to survey the armies, and *which* Arjuna during these millions of years has not thrown down his weapon in the Despondency caused by that first survey? We are all the same, and if I write this it is to remind you that Krishna is near—nearer to you today than last year, nearer to you than your friend can ever hope to be, or, for the matter of that, anyone. We all of us become Krishna, are Krishna. Therefore do not fancy that your moods are something of a speciality of abomination. There is a danger lurking in that. Our subtle *Ahankara* forces itself forward, and if we cannot be an especially good someone then we want to be an especially bad someone.

Do you see the Personality—how it stealthily comes forth? Remember therefore not to grieve for your mistakes any more than to extol yourself for your good deeds. On the Bridge, in the midst of the two armies, the activities which we pursued in the World of Matter follow us and overwhelm our march forward to the World of Spirit. Be wise in living—look not behind, or far away into the Golden Age, yet to be. Do what is nearest at hand as a real warrior—chivalry, courage, love are our virtues, and the Sword of Knowledge destroys doubt, fear and the binding limitations of matter.

## II.—THE QUIET WITHIN WHICH IS COMPASSION

If it is the teaching that Kama is hard like iron it is not difficult for you to see where the hardness of the streak comes from. It is a well-known fact that feelings, *i.e.*, Kamic expressions, are very changeable; but throughout the changes the hardness remains. It is the separative quality of Kama, the begetter and sustainer of the "I" notion or *Ahankara*. It is the "I" of Kama which separates—itsself from others, as also one thing from another. It is the hardening quality that is separative, the maker of heavenly bodies and the rest. All *feelings* are separative; therefore Compassion cannot be placed in the hierarchy of Kama. If it is not a "feeling" what is it? It is a Power, a *Shakti* born of Buddhi, which, when active, uses Manas: it is Buddhi using Knowledge, which means understanding expressing itself as helpfulness. When a mother loves her child, or a friend his friend, often there is no true Compassion, but the instinct of Kama, very often beautiful and even noble, on the way to Compassion, but not Compassion.

Knowledge and good works are called purifiers, and they are truly so, for these soften Kama and the feeling-Kama seeks its mate, the feeling-Buddhi, and thus love transforms itself into Compassion. The personal "I" notion is not annihilated but transmuted; it remains, but it is different.

That is the principle: now to application. In our line of work and in our life of occultism, solidarity among fellow students is the greatest of essentials. That fellowship, please note, has to rest on Wisdom and the Service of Wisdom. That is why, in this connection, we have to practise "an exemption from self-identifying attachment for children, wife, and household," and "a want of

pleasure in congregations of men." False attachments not only are injurious in themselves but, further, vitiate our efforts towards true fellowship. Herein you will find the rationale of "Come out from among them, and be ye separate"; it also explains why the Buddha left his palace and his wife, and why Jesus is said to have spoken what he did about his mother.

This is a *silent* and *inner process*. It will be evident to you that real adjustment between true Fellows is dual: (1) a casting-out process and (2) assimilation. Both should be on the basis of Compassion, *i.e.*, *not* of feelings. Understanding-feeling grows as feeling-feeling decreases. Get knowledge, do works, begin to assimilate the right people, reject the wrong ones and in doing the last two encounter a further test—*viz.*, when those whom we thought right go wrong and *vice versa*, *i.e.*, weak people come up to rightness.

Develop Compassion then, *i.e.*, understanding helpfulness. Do not rush to render help before you understand; do not try to explain before you understand; do not try to sacrifice before you understand; do not attach yourself before you understand or repel before you understand. Do not be guided by feelings, however noble they may appear, but try to *understand* them. Repose and Bliss are conjoint and born of true understanding. Wherever and whenever restlessness, inner or outer, of body or mind, exists, there Compassion cannot be, because understanding is absent. Equipoise of mind, non-agitation of brain and senses, are a reflection of the Quiet within which is Compassion, understanding and helping all. Don't think this is beyond you; slowly and gradually it will come.

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Neither by the eyes, nor by spirit, nor by the sensuous organ, by austerity, nor by sacrifices, can we see God. Only the pure, by the light of wisdom and by deep meditation can see the pure God.—*Upanishads*

Only the pure in heart shall see God.—*Jesus*

## IN THE LIGHT OF THEOSOPHY

Speaking on a text from St. Paul's Epistle to the Romans, "Be not overcome of evil, but overcome evil with good," Yale President Dr. A. Whitney Griswold in his baccalaureate address (reported in *The Christian Science Monitor* of June 14th) told the graduating class:—

If appeasing our enemies is not the answer, neither is hating them...Somewhere between the extremes of appeasement and hate there is a place for courage and strength to express themselves in magnanimity and charity, and this is the place we must find.

Of the many reasons why hate is not the answer, Dr. Griswold pointed out, the most profound and obvious one—though often overlooked—is that men do not hate unless they also fear. And fear, the Apostle John has said, "hath torment"—for the one who is afraid. Hating is not only painful; it is inefficient. Professional soldiers have learned that ages ago in the school of hard experience. It is not too soon for youth just leaving college to start thinking about it.

Heavy is the price the world has had to pay—and still continues to pay—for disregarding the sage teaching given 2500 years ago by Gautama the Buddha, who defined Eternal Religion, the Ancient Wisdom, in a single statement: "Hatred ceaseth not by hatred; hatred ceaseth by love." This moral precept which enshrines a psychological exercise has its counterparts in the teachings of all the Great Teachers of humanity. "Resist not evil" and "Love your enemies," taught Jesus; and this root doctrine, from which ramify many teachings, has been conveniently forgotten by many who profess to be the followers of Christ. And this in spite of its being a self-evident verity! Is it not time man awakened in himself the divine intuitions called Inherent Ideas, which lie latent at the core of his consciousness and which alone will make him recognize as true and good and valuable teachings such as these given out by the Buddhas and the Christs of the race and meant to be applied by him?

A fine reply was made by Miss Caroline M. Bernard, Matron of Hampstead's New End Hospital in London, to tributes paid to her at the recent annual prize-giving, when her plan to retire soon was announced. Mr. J. E. Piercy, the Surgeon Superintendent, said there was no matron anywhere he would rather have had during the hospital's development. That she was far from being an easy-going matron, or what the Germans call a "*Ja Bruder*," was implicit in his humorous reference to their having worked together for many years and having managed to see eye to eye "in the majority of cases." "We have always been on speaking terms although sometimes our voices may have been raised."

Mr. Henry Brooke, Hampstead's M.P., also praised her contribution to New End's reputation and to "the wonderful spirit existing in the hospital."

The latter, Miss Bernard said, was more important than the improvements and "wonderful" buildings at New End. And she added:—

I have learned one lesson from the sisters and nurses here—you can do anything with anybody provided you trust and love them.

That is a lesson which many of our students need to take to heart. Mr. Judge wrote at a time of crisis in the Society:—

LOVE and TRUST are the only weapons that can overcome the REAL enemies against which the true Theosophist must fight. If I, or you, go into this battle from pride, from self-will, from desire to hold our position in the face of the world, from anything but the purest motives, we shall fail. Let us search ourselves well and...see if there is in us the reality of the brotherhood which we preach and which we are supposed to represent.

In an article entitled "In Defense of Iago," appearing in the Spring 1955 issue of *Shakespeare Quarterly* (New York), Professor Marvin Rosenberg of the University of California defends Iago against the two common charges, that "he was a decent man—a man, that is, who injured others



only after he was provoked to do so"; and that "he was a creature of subhuman evil, malignant without any motivation, an embodiment of Satan himself." Professor Rosenberg's contention is that Shakespeare intended Iago to be neither, but sought to show, in his jealousy, pride, hypocrisy, envy and other manifestations, his broad-based affinity with mankind.

What I hope to show, after exonerating the rascal of charges of outraged decency and Satanic or abstract evil, is that he was wonderfully shaped by Shakespeare into a first-rate dramatic character, as well as a clearly recognizable type of human being, with passions and frustrations—and even physical symptoms—characteristic of a type of troubled humanity common enough so that psychologists in our time regularly encounter it...with a great playwright's searching insight, he was probing into the roots of human wickedness to find—and show in the theatre—how it was that a man really could smile and smile and smile and be a villain....

What is compelling about this kind of Iago in the theatre is his unmistakable humanity. He does not draw our sympathy, because he is a very wicked man; but he evokes our fear, because we know wicked men do exist, and here is a shockingly real reflection of how their twisted emotions work; and he evokes some other nameless kind of terror, a terror of recognition, for he is compounded of deep human motives that run through all of us. I believe it is this uncanny echo in Iago—uncanny in the Freudian sense—that has made him so fascinating and puzzling to so many audiences and critics.

In the ultimate analysis all sins are pardonable—save hypocrisy; and Iago excels in it. It weakens the very line of communication between our consciousness here in the personality and the Divine Self within. Is Iago an example of the soulless being, of one separated from the Inner, Divine Man? "Many are the Soulless men among us," said H.P.B. We elbow them "at every step in life." Did Shakespeare intend Iago to be a representative of this class of spiritually dead beings who, through repeated, conscious and deliberate disobedience to the laws of spiritual life, have severed all ties with the higher principles which constitute the essential elements of man's humanity? Nothing is too base for Iago, the arch deceiver, the man who could lead others, through the subtle use of the hypnotic power which he commands and with-

out a qualm, to their own ruin—"but for my sport and profit." Many in our present cycle will see in Iago a reflection of themselves; many less debased will see the devastation that can be caused by wrongly influencing, or being influenced by, another for some selfish end.

The following is translated from *De Telegraaf* (Holland) for 8th June 1955:—

In a lecture given on the 5th of June by Mr. A. J. M. van Overveldt, Public Prosecutor to the district courts at Breda and Bergen-op-Zoom, to the members of a Society of high police officers, the speaker declared that he found the practice of narco-analysis inadmissible.

According to Mr. van Overveldt this method takes the place of the rack in former times. The suspect is a party to a lawsuit and not an object of investigation. According to law, during the investigation every means of coercion is interdicted. Even if this method were employed on a voluntary basis, the statement would be made without the will of the person in question and perhaps against his will. A confession made under narcosis is no confession.

In the speaker's opinion narco-analysis defies the personal freedom guaranteed by the constitution, and he called it burglary into the treasure-house of the human spirit. The State is not entitled to interfere with human integrity by paralyzing free will.

The use of narcotic drugs or of the hypnotic method for facilitating the conviction and punishment of criminals has its own limitations and dangers. Practices which induce in the individual a passive relinquishment of control or consciousness can only make the unconscious *animal* man speak. To destroy in the criminal or the suspect the power of reason, imagination and determination has a dehumanizing effect; it lowers a human being to the level of the animal. Criminal investigators are gravely mistaken if they think that a study of the animal man can explain the *whole* man.

Mr. Judge wrote in *The Ocean of Theosophy* (pp. 148-49):—

The modern man sees no misdemeanour in looking into the secrets of another...but the Adepts say it is an invasion of the rights of the other person. No man has the right, even when he has the power in his hand, to enter into the mind of another and pick

out its secrets. This is the law of the Lodge to all who seek, and if one sees that he is about to discover the secrets of another he must at once withdraw and proceed no further. If he proceeds his power is taken from him in the case of a disciple; in the case of any other person he must take the consequence of this sort of burglary.

Mr. G. W. Lambert, C.B., the new President of the Society for Psychological Research, writes on "Poltergeists: A Physical Theory" in the Society's *Journal* for June 1955. The new theory he advances in regard to Poltergeist phenomena is that they may be due to underground upheavals caused by water displacements, especially tidal water, and he supports his arguments with statistical data to show that in the majority of cases cited the location was in the vicinity of tidal water. However inadequate for a large number of well-authenticated cases, the theory is ingenious, for it is going along a line of research which, if expanded to include meteorological conditions in general and the electro-magnetic and atmospheric currents in especial, would lead to a correct understanding of the phenomena. It would then be discovered that, however sporadic, the occurrences are subject to law. This was pointed out by H. P. Blavatsky in *The Theosophist* of 1881, under the title "Stone-Showers," in answer to a letter from a correspondent (reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. IX, pp. 33-4). Madame Blavatsky explains that science, in its study of the magnetic needle perturbations, divides these into two classes, "periodical" and "fitful," though both have their own cycles, and she suggests that these magnetic perturbations are closely related to the phenomena of stone-showers.

The old name for these nature forces or correlations is simply "elementals," but, as H.P.B. insists, these must not be thought of as "beings." The medium, she says,

will attract stones within the periphery of his force, but at the same time repel them, the polaric condition of his body preventing the missiles from touching it. And its own molecular condition will temporarily induct with its properties all the other human and even non-sensitive bodies around it.

Mr. Lambert, not being able to place these

phenomena within his theory, has to negative them, whereas they can be fitted in quite easily as has been shown.

Under the title "Polio Is Not Yet Conquered" an article appeared in the *Homöopathische Monatsblätter* (published by the Paracelsus Verlag, Stuttgart) for May 1955, from which we translate the following:—

German specialists (amongst them Professor Pette of Hamburg) have already drawn attention to the fact that the tests [of polio vaccine] carried out in the U.S.A. are not adequate as a basis upon which to form a sound opinion. They therefore advise caution. It is a good thing that the Federal Minister of the Interior has instructed the Federal Health Office in Koblenz to make careful tests before deciding to use the vaccine in Germany. It will also have to be decided who is to be responsible for possible injuries arising from its use. Despite this, however, the Minister of the Interior for Hessen has asked the *Arbeitsgemeinschaft sozialistischer Aerzte* to apply to the Landtag [Diet] for funds to finance free mass inoculations...the Health and Social Insurance having refused to be responsible for the sum....

Modern medical men as well as the masses, addicted to serums and vaccines as they are, have fallen victim to this new panacea—the polio vaccine. As has been pointed out in this magazine time and again, the appalling feature is that medical science continues to press upon the public, and the public passively receives, the injection of numberless substances in the way of serums and vaccines, whose action is obscure, whose potential and possible transformations are unknown, and which in most cases can be demonstrated to have a high percentage of fatal or disastrous effects. It is noteworthy that the dread disease of poliomyelitis, or infantile paralysis, first became a menace after mass inoculation of the juvenile population with vaccines supposed to immunize them against other diseases had come into vogue. Is it still not time that medical science opened its eyes to the fact that vaccination gives rise to other diseases? It would be a matter of little wonder if, as an after-effect of mass inoculation of children with this dubious polio vaccine, some new "mysterious" disease were to develop in due course.

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### Pamphlets by Wm. Q. Judge

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

### Pamphlets by Damodar K. Mavalankar

Nos. 4 and 12.

### Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

## MAGAZINES

*Theosophy* — Los Angeles — XLIIIrd Volume  
*The Aryan Path* — Bombay — XXVith Volume  
*The Theosophical Movement* — Bombay — XXVth Volume

## BULLETINS

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

## U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MADRAS, MYSORE AND POONA.

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

# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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

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

### U. L. T. LODGES

AMSTERDAM, Z., HOLLAND . . . . .	123 Stadionweg
BANGALORE (4), INDIA . . . . .	15 Sir Krishna Rao Road, Basavangudi
BERKELEY (4), CALIFORNIA, U.S.A. . . . .	Masonic Temple Building, Bancroft and Shattuck
BOMBAY (1), INDIA . . . . .	51 Mahatma Gandhi Road
LAGUNA BEACH, CALIFORNIA, U.S.A. . . . .	1434 South Coast Boulevard
LONDON (W. 2), ENGLAND . . . . .	62 Queen's Gardens
LONDON, ONTARIO, CANADA . . . . .	483 Dundas Street
LOS ANGELES (7), CALIFORNIA, U.S.A. . . . .	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA . . . . .	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (21), U.S.A. . . . .	347 East 72nd Street
PARIS (16 <sup>e</sup> ), FRANCE . . . . .	11 bis, Rue Keppler
PHILADELPHIA (3), PENNSYLVANIA, U.S.A. . . . .	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A. . . . .	32 North Central Avenue
READING, PENNSYLVANIA, U.S.A. . . . .	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A. . . . .	1237½ H Street
SAN DIEGO (3), CALIFORNIA, U.S.A. . . . .	3148 Fifth Avenue
SAN FRANCISCO (14), CALIFORNIA, U.S.A. . . . .	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A. . . . .	579 Foothill Boulevard
SYDNEY, AUSTRALIA . . . . .	Federation House, 166 Philip Street
WASHINGTON (8), D.C., U.S.A. . . . .	2653 Connecticut Avenue, N.W.