

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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

**सत्यात् नास्ति परो धर्मः ।**

"There is no Religion higher than Truth"

## **THE THEOSOPHICAL MOVEMENT**

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### **THE BIRTH-DAY**

**Eleventh of August**

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THOSE who have been graced by the Power of Wisdom-Compassion which streamed forth in the Teachings of H. P. Blavatsky will remember the 11th of August—for them the Natal Day. On this day in 1831 was born the body in which the Light Eternal was to be focused for the benefit of humankind, without any distinctions whatever.

Few in history have been so grossly misunderstood, scoffed at, abused, insulted, as was H. P. Blavatsky. Strength radiated from every pore of her body as it radiates from every page she wrote. The strength of courage slapped the face of sacrilege, the force of knowledge bombarded false learning, the power of truth exposed the errors of darkness. This courage which attacked and demolished made her many enemies. They were not humble enough, not persevering enough, to seek the meaning underlying her iconoclasm. The slap which could have awakened them to abjure the debauchery of sacrilege, to shake off the glamour of false learning, to overcome the darkness of human frailty and human foibles, was not utilized.

Only a few saw behind her strength the Devotion and the Sacrifice which were the ruling powers of her heart. But even among these there were those who were too glamoured by the babel of the world to withstand the onslaught on H.P.B. and the ridicule showered on her. The faith and the intuition of the very few survived these and they have thanked the Sublime Powers that be for the gain which has accrued to them.

This phenomenon did not occur only during 1871-1891, the period of her active work which saw the fulfilment of her mission. Its manifestation continues even today. H.P.B. is a Living Power. She is enshrined in her

Message, Exoteric and Esoteric. Even today that Message slaps the sacrilegious, bombards the professors of false learning, exposes the darkness which works such havoc in the brain and the blood of man. She shines in and through her books and her articles. Their light reveals the darkness and the falsehood in every department of life, while she radiates the True.

The prophetic vision of H. P. Blavatsky recognized in advance that opposition and enmity would be encountered. In the Preface to the first volume of her very first book, *Isis Unveiled*, she wrote:

Our work, then, is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology. To show that we do not at all conceal from ourselves the gravity of our undertaking, we may say in advance that it would not be strange if the following classes should array themselves against us:

The Christians, who will see that we question the evidences of the genuineness of their faith.

The Scientists, who will find their pretensions placed in the same bundle with those of the Roman Catholic Church for infallibility, and, in certain particulars, the sages and philosophers of the ancient world classed higher than they.

Pseudo-Scientists will, of course, denounce us furiously.

Broad Churchmen and Freethinkers will find that we do not accept what they do, but demand the recognition of the whole truth.

Men of letters and various *authorities*, who hide their real belief in deference to popular prejudices.

The mercenaries and parasites of the Press, who prostitute its more than royal power, and dishonour a noble profession, will find it easy to mock at things too wonderful for them to understand; for to them the price of a paragraph is more than the value of sincerity. From many will come honest criticism; from many—cant. But we look to the future.

Four were the main fronts on which H. P. Blavatsky attacked the enemy of Truth. The religious front, whereon orthodoxy, superstition, perverted faith and soul-exploitation had entrenched themselves. The educational front, on which minds were being despoiled and materialized and the voice of the heart was being silenced. The social front, on which ethics and morality were shallow and hollow. Finally, on the field of corporate action, where political factions were dreaming insane dreams, enslaving human hands and exploiting human labour.

But H.P.B. was not merely iconoclastic. She did not come to destroy; nor did she attack to leave behind a wreck of desolation. Her offensives were, in reality, a secondary manifestation. She aspired to define and to describe the

Verities, the knowledge of which would bring peace to the mind and enlightenment to the heart. In the process of construction she found it necessary, as did Jesus, Gautama, Krishna before her, to clear away the debris of false beliefs and untrue ways of living and thus found ranged against herself the enemies she named in the above quotation.

She did not fight four separated enemies, though, between the officers and the ranks of the four, differences of opinion existed. These four even today look to us like four distinct foes. Because of the principle that falsehood does not agree with falsehood while truth agrees with truth, the ranks of theologians and educationists, social reformers and politicians, philosophers and scientists, were in disarray. But all these groups joined forces to defy and try to demolish H.P.B. who warred on what might be described as Modern Knowledge. The day she struck the note that the religionists of the day were as much in the wrong as the scientists were in the dark, and that both along with philosophers and reformers were blind ones trying to lead the blind, everyone shouted down her endeavour to show that Truth, ancient and immemorial, was living and vital in the 19th century as it had been for millennia.

On the religious front, H.P.B. spoke of the Common Source of Wisdom, asserting that every religion had truth at its source but was enveloped in falsehood, superstition and absurd illogical claims to uniqueness in one shape or another. She upheld the old teachings that religions ought to unite man to man, and that whatever, in any creed, tended towards separating people was to be reckoned as irreligion. Further, she taught that Religion must be a Way of Life, Soul-life, and that every man should become a priest unto himself, among whose duties to himself was to find the hidden within the apparent, the mystic within the material, the soul within the form which that soul built. Priests and purohits, theologians and pundits, materialistic scientists and speculative philosophers, and so-called freethinkers and rationalists quickly arrayed themselves against her.

To answer them all she exposed the irrational explanations of the science of the day, acknowledging that the scientist's agnosticism and disbelief in the Occult were not so bad as the blind belief of the followers of sects and creeds. Against the agnosticism of science she upheld the Gnosis of Occultism. Denying the possibility of miracle and advancing the view that the age of miracles had never existed, she taught that modern science knew very little, theorized about many things, and that, compared to what it had discovered, there were many more surprises in store.

To educational, social and political reformers she spoke of their wrong basis in philosophy. First, last and all the time, she pointed to the unity in and

of Nature; to the Law which incessantly worked to restore broken harmony; and, thanking modern science for preaching that Law of cause and effect in the material world, asserted that It worked as rigidly and methodically in the moral world. From the underlying Unity sustained by Law, she derived the doctrine of Universal Brotherhood, not only an ideal to be talked about but a fact to be practised in daily life. The rich in coin, those who occupied the seats of power, and the exploiters of the bodies, the minds, the souls of men, and their kind, were up in arms against H.P.B. And when to the fundamental tenet of Unity and Universal Brotherhood she added the teaching of Reincarnation which convincingly explained the existing differences in the human kingdom, she drew further ridicule on her devoted head. While, on the one hand, the capitalistic class opposed her for championing the cause of the poor, the oppressed and the exploited, the awakening masses of Labour, on the other hand, thought her ignorant, misunderstanding her reference to "the insane dreams of Socialism and Communism" and her declaration that Jesus Christ and Gautama Buddha were real Socialists.

The charge of illogical idealism, of gross inconsistency, of blowing hot and cold at the same time, etc., were levelled against her. For the student of Theosophical history it is necessary to learn that while H.P.B. was personally attacked, scoffed at and ridiculed unjustly, her Teachings, the fundamentals of her philosophy, the propositions of her psychology, her socio-political ideas, her educational principles and ideals, have not been falsified. The second thing that the Theosophical student of the present generation has to note is that even today H.P.B.'s teachings have not gained acknowledgment. Her Theosophy has influenced the race-mind; her prophecy that the materialism of science would receive a deathblow ere the 19th century was over was fulfilled; her prediction that France, England and Europe generally would shortly face "a cataclysm which her [their] own cycle of racial *Karma* has led her [them] to" is coming true before our own eyes; and so on. All the same, her Message remains to be more widely popularized. Men and women have to redeem themselves, not only from material exploitation from without, but from their own mental arrogance, sophistry and perversion. And this cannot be done until they recognize the existence of spiritual slavery and attempt to remove the fetters of soul-bondage. The exploited masses and the exploiting classes are alike slaves—to their own egotism, conceit, greed and jealousy. Only those who have freed themselves from the tyranny of the constant enemy of man, the passion army on the march, in the brain and blood, can breathe the air of real liberty. Militarization and industrialization have enhanced the might of nations and empires. But was not Oscar Wilde right when he said that "Democracy means simply the bludgeoning of the

people by the people for the people," who have been made "cannon fodder" during this century? No, the old order has destroyed itself. That which will give place to the new awaits the work of human Reason, purified of lust and wrath and greed, of human Imagination which reflects the Heavenly Pattern, of human Labour which builds after that pattern. Men and women fettered by their own flesh and blood often try to fight tyranny; our own autocracy envisages autocracy all around us. Thus H.P.B. came to be misunderstood and maligned. She but claimed the freedom to follow Truth as she saw It, to preach Its grandeur and Its beauty which she perceived, leaving others, including her own pupils and followers, to act freely.

A New Birth in Freedom will come to the race only when a sufficient number of men and women have passed through the travails and pangs of the Second Birth. While the large bulk of Theosophical students study, preach and promulgate the Teachings of H.P.B., a few at least among them must practise her Occult Instructions and, through self-discipline, prepare themselves to be born again.

On this day of her body's birth, let the devotee renew his vow to be single-eyed in aim and purpose and to continue his labour to fight his egotism and to spread the beneficence of Impersonal Altruism all around.

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It is only the knowledge of the constant re-births of one and the same individuality throughout the life-cycle; the assurance that the same MONADS—among whom are many Dhyān-Chohans, or the "Gods" themselves—have to pass through the "Circle of Necessity," rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.

—*The Secret Doctrine, II, 303-4*

## SPIRITUAL PROGRESS

[The following article by H.P.B. was first published in *The Theosophist*,  
May 1885.]

CHRISTINA Rossetti's well-known lines:

Does the road wind up-hill all the way?  
Yes, to the very end.  
Will the day's journey take the whole long day?  
From morn to night, my friend

are like an epitome of the life of those who are truly treading the path which leads to higher things. Whatever differences are to be found in the various presentations of the Esoteric Doctrine, as in every age it donned a fresh garment, different both in hue and texture to that which preceded; yet in every one of them we find the fullest agreement upon one point—the road to spiritual development. One only inflexible rule has been ever binding upon the neophyte, as it is binding now—the *complete* subjugation of the lower nature by the higher. From the Vedas and Upanishads to the recently published *Light on the Path*, search as we may through the bibles of every race and cult, we find but one way—hard, painful, troublesome, by which man can gain the true spiritual insight. And how can it be otherwise since all religions and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit?

The true adept, the developed man, must, we are always told, *become*—he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain.

The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable in a world of which the one certain quality we can predicate is constant change, and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

Again, the idea of growth involves also the idea of disruption; the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives; the trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst

through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg, but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime—every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much; they are not content to leave well enough alone, to do always just what the occasion demands and no more; they exaggerate every action and so produce karma to be worked out in a future birth.

One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor in their lives, and so leaving the door open to anxiety, doubt, fear, despondency—failure.

The goal of the aspirant for spiritual wisdom is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity. This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that Adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another, and when he has attained a certain number of these powers is forthwith dubbed an Adept. Acting on this mistaken idea, they fancy that the first thing to be done towards attaining Adeptship is to acquire "powers"—clairvoyance and the power of leaving the physical body and travelling to a distance are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say; they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the acquirement of abnormal powers is the only road to

spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told them is perfectly true; that the Society was founded to teach no new and easy paths to the acquisition of "powers"; and that its only mission is to rekindle the torch of truth, so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow. The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest healer would dare to use.

In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts; such gifts (*laukika*) are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and adeptship which is accompanied by true psychic development (*lokottara*), once reached, is never lost.

It appears that various societies have sprung into existence since the foundation of the Theosophical Society, profiting by the interest the latter has awakened in matters of psychic research, and endeavouring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions, and we fear that there is fresh danger in this direction, here, as well as in Europe and America. We only hope that none of our members, dazzled by brilliant promises, will allow themselves to be taken in by self-deluded dreamers, or, it may be, wilful deceivers.

To show that some real necessity exists for our protests and warnings, we may mention that we have recently seen, enclosed in a letter from Benares, copies of an advertisement just put forth by a so-called "Mahatma." He calls for "eight men and women who know English and any of the Indian vernaculars well"; and concludes by saying that "those who want to know particulars of the work and *the amount of pay*" should apply to his address, with enclosed postage stamps! Upon the table before us lies a reprint of "The Divine Pymander," published in England last year, and which contains a

notice to "*Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDOO MAHATMAS,*" cordially inviting them to send in their names to the Editor, who will see them, "after a short probation," admitted into an Occult Brotherhood who "teach *freely* and *WITHOUT RESERVE* all they find worthy to receive." Strangely enough, we find in the very volume in question Hermes Trismegistus saying:

For this only, O Son, is the way to *Truth*, which our progenitors travelled in; and by which making their journey, they at length attained to the good. It is a venerable way and plain, but hard and difficult for the soul to go in, that is in the body.

*Wherefore we must look warily to such kind of people, that being in ignorance they may be less evil for fear of that which is hidden and secret.*

It is perfectly true that some Theosophists have been (through nobody's fault but their own) greatly disappointed because we have offered them no short cut to Yoga Vidya, and there are others who wish for practical work. And, significantly enough, those who have done least for the Society are loudest in fault-finding. Now, why do not these persons and all our members who are able to do so, take up the serious study of mesmerism? Mesmerism has been called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good to mankind. If in each of our branches we were able to establish a homoeopathic dispensary with the addition of mesmeric healing, such as has already been done with great success in Bombay, we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefit to the people at large.

There are others of our branches, besides the one at Bombay, that have done good work in this direction, but there is room for infinitely more to be done than has yet been attempted. And the same is the case in the various other departments of the Society's work. It would be a good thing if the members of each branch would put their heads together and seriously consult as to what tangible steps they can take to further the declared objects of the Society. In too many cases the members of the Theosophical Society content themselves with a somewhat superficial study of its books, without making any real contribution to its active work. If the Society is to be a power for good in this and other lands, it can only bring about this result by the active co-operation of every one of its members, and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to *earnestly set about carrying them into effect*. Right thought is a good thing, but thought alone does not count for much unless it

is translated into action. There is not a single member in the Society who is not able to do *something* to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that *something* an accomplished fact.

Above all we would reiterate the fact that the Society is no nursery for incipient adepts; teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation; the branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members; thus will be developed self-reliance and reasoning powers. We urge this strongly; for appeals have reached us that any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance (*i.e.*, looking into magic mirrors and reading the future, etc.). Now we consider that such experiments should originate amongst members themselves to be of any value in the development of the individual or to enable him to make progress in his "uphill" path, and therefore earnestly recommend our members to *try* for themselves.

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I SHALL tell thee a twofold tale. At one time things grew to be one only out of many; at another, that divided up to be many instead of one. There is a double becoming of perishable things and a double passing away. The coming together of all things brings one generation into being and destroys it; the other grows up and is scattered as things become divided. And these things never cease, continually changing places, at one time all uniting in one through Love, at another each borne in different directions by the repulsion of Strife. Thus, as far as it is their nature to grow into one out of many, and to become many once more when the one is parted asunder, so far they come into being and their life abides not. But, inasmuch as they never cease changing their places continually, so far they are immovable as they go round the circle of existence.

Nor is any part of the whole empty. Whence, then, could aught come to increase it? Where, too, could these things perish, since no place is empty of them? They are what they are; but, running through one another, different things continually come into being from different sources, yet ever alike.

—EMPEDOCLES

# THE SCIENCE OF CONDUCT

## The Indian Concept

ETHICS or morality is the science of human conduct which teaches us our duty to ourselves and to all living beings. People generally consider it to be a relative science, since what is good for one may not be good for another; further, what is good for anyone at one time, in one place and under certain circumstances, may not be good for him or her at another time, in another place, and under other circumstances.

The aim of ethics or morality is often considered to be happiness. This happiness is possible only when there is harmony between the physical, mental, emotional, moral and spiritual aspects of our being, and also between us and our environment, which includes our family, our society, our nation, and the world at large which comprises all humanity. It is therefore natural that morality is applicable to the individual, to the family, to the society, to the nation, and to the comity of nations. The science of conduct can be applied to wider and wider spheres, beginning with the individual who is like the centre of a circle and whose conception of ethics expands, to use an illustration from Emerson, in a series of concentric circles, until at last the outermost and widest possible circle embracing the whole universe of living beings is reached.

Various theories of ethics and morality have arisen in the West. The highest good has been the aim of different Western schools of thought, and these schools consider the highest good to be happiness, perfection, or duty. When the question is asked, "How do we know what is good or evil, right or wrong?" different answers are given, which have resulted in different schools, namely, the empirical, the rational, the intuitional, etc. Different teachings have been imparted in Greek and Graeco-Roman ethics, mediaeval ethics, and modern ethics. The earnestness with which the ethical Movement was initiated in the United States in 1876 by Felix Adler, a young Jew of Columbia University, deserves mention. Ethical societies sprang up on his inspiration in Great Britain and elsewhere. It might be recalled that a distinguished Indian scholar, Dr. Brojendranath Seal, presided over the first meeting of the Universal Races Congress, which was held in London and was promoted in part by the Union of Ethical Societies.

Though modern thought has been influenced by the ethical ideas and moral teachings of the thinkers of the West, we are here considering the ethical science taught by India from the earliest times, which is characterized by a sense of harmony and completeness. According to Indian teachers, the good or happiness attainable by the individual, the family, the society, the

nation and the world, is a reflection of the permanent happiness which everyone is seeking—the deep, inner, enduring bliss which is contentment in the Self, through the Self (*Bhagavad-Gita*, II, 55). All are consciously or unconsciously attempting to attain it. This, then, is the state of happiness that morality aims to establish. However difficult or painful it may sometimes seem to do right, however tiresome and irksome obedience to moral laws may appear to be, in the long run one will see that doing right means to be happy, and doing wrong means to be unhappy.

The great teachers of India—the Vedic Rishis, Rama, Krishna, the Buddha, Shankara, Ramanuja, Madhwa, and numerous saints, sages and mystics—have all practised and taught the great ethical science of India. The Vedic religion taught the theory of Karma—of action and reaction. The Buddha retaught it in the words: "As the wheels of the cart follow the ox, so misery follows sin." Jesus said: "As you sow, so you reap." It is possible for us sometimes to escape punishment in the accepted sense of the term, but even in this life our guilty conscience is sure to bring us unhappiness, and with a guilty conscience our evolution is hindered.

In India, the word "ethics" is not as much used as the Sanskrit word "*dharma*," which Jainism and Buddhism have borrowed from the Aryan scriptures, the Vedas. "*Dharma*" has been thus defined: "That which supports, that which holds together the peoples, that is *dharma*." (*Mahabharata*, "Kama Parva," lxix, 59)

The term "*dharma*" has been accepted by all the Aryan religions, as it is most comprehensive and most significant. It has been translated sometimes as "duty," and sometimes as "law"; but it is one of those words which the genius of Sanskrit as a language makes it almost impossible to translate. If an English word or words are to be used, we may say that it is the "is-ness" of things, their nature or character. To make it clear by illustrations, we say that fire burns and water wets. Using the word "*dharma*," we may say, "This is the *dharma* of fire, this of water."

The inner tendencies and impressions of an individual which constitute his character are the result of his past experiences in this life and in previous lives. Such impressions and tendencies are stored and are not destroyed when the body dies. When the individual is born again they form the basis of his character and therefore determine his *dharma* or duty. One cannot get rid of one's *dharma* any more than one can get rid of one's mind. To go against one's *dharma* is to harm oneself and hinder one's evolution; and one must do one's own *dharma* and not the *dharma* of another. To stick to one's own *dharma* is to help forward the intricate and complex cosmic process; to shirk one's *dharma* is to hinder it.

In India, Vedanta, which literally means the end of knowledge, or the highest wisdom, lays down the unity of all selves, the identity of the human soul with the Over-Soul, the truth that the Thing-in-Itself in man and the Thing-in-Itself of the universe are not two but one and identical. This spiritual truth gives rise to two other truths which stand as corollaries to it. These two corollaries are: (1) the unity of all life, and (2) human solidarity.

All Indian teachings on ethics or morality are founded on these principles. If there is only one Spirit, one Life, it becomes clear that if I help my neighbour I help myself, and if I injure my neighbour I injure myself. We should remember that with the science of ethics is associated the idea of evolution. Suppose I help my neighbour by material means, with a pure and unselfish motive; it means that I lose materially; but this loss is negligible compared to the ethical benefit which takes me at least a little way in the long journey to the rediscovery of my own Self, to the Divine Goal. If, on the other hand, I rob my neighbour, my evolution is hindered; at the same time, if the neighbour does not react against me, feeling that he as one who practises a higher ideal should not retaliate, then his evolution is advanced. The practice of ethics or morality brings in its wake not merely objective benefit or utility but also subjective purification. The personal ego in us, which is responsible for many of our passions of different kinds, becomes slowly attenuated, and this attenuation of the ego is what all religions aim at in the Yoga of Devotion or *Bhakti*, by which the love of oneself is forgotten in the love of the Divine; and in the Yoga of Wisdom or *Jnana*, which enables one to transcend the ego and realize the Self beyond; and in the Yoga of Action or *Karma*, without any thought of oneself or of reward, which is also a path to self-purification and the higher life.

Though the ethical science or system of morality taught by the Indian teachers had its source in a realm beyond reason, it did not contradict reason but fulfilled it. Such harmony between reason and intuition, which is a distinguishing feature of Indian thought, is absent in the West where theology, philosophy and science have grown and developed in their own way and are difficult to reconcile. This conflict between authority and reason in the West has led to growth of several ethical schools which have moved away from scriptural morality and moved also in opposition to one another. Of these ethical schools the intuitional school makes intuition or the dictates of conscience the basis of its morality; but it does not resolve the difficulties arising from variations of conscience implied by racial and national traditions, age-long social customs and individual development. One of the other schools, the utilitarian, has for its ethical basis "the greatest good of the greatest number"; by this it excludes the minority from its benevolent

operations; further, what really is "the greatest good of the greatest number" is open to question. Hence the school does not possess the value of a practical guide. When once the unity of the Self is recognized, these schools become reconciled, and the partial truths on which they are based become complete. The intuitionist can then understand the variations of conscience, which depends on the state of evolution attained by each individual and the experiences assimilated by him. The utilitarian also will then draw a lesson that there is no ultimate good for any which is not also good for all, that there is no question of majority and minority but of unity, and morality derives its sanction from this very unity of interest, from this very identity of nature. What is known as universal love, universal happiness or welfare, is but an expression of this unity. This unity is the root of all virtues and its opposite is the root of all vices.

The teaching of children and young people in the formative period of their life is an important factor. The child is father to the man, and childhood, therefore, is the best period for imbibing ethical values. The parent and the teacher are important factors in the moulding of children's character, but in modern times we have to take into account the impressions made on juvenile minds by newspapers and periodicals, the cinema, the radio and the television.

What is good for an adolescent may not be good for a growing child, and what is good for a grown-up man or woman may not be good for an adolescent. One rule cannot be laid down for all. This takes us to the conception of right and wrong, of what is duty and what is not duty.

Speaking generally, that is right, that is duty, which helps us onward on the path of evolution from the stage at which we find ourselves; and that which hinders our evolution is wrong and sinful. To do right is to be at peace with ourselves and with all other beings, and is therefore conducive to happiness; to do wrong is to be at war with ourselves and with others, and therefore brings misery. The science of ethics teaches us how to live and work in harmony with the cosmic processes, and thus to move along with the current of evolution. To go against the current would mean dashing ourselves against the rocks and bruising and wounding ourselves.

In the lower stages of evolution, human beings manifest separateness and self-seeking tendencies. When they are about to enter a higher stage of evolution, they find that the idea of separateness and their self-seeking tendencies are a drawback to further progress; they gradually try to transcend them, recognizing the unity of all selves, and let this recognition influence their life and work.

In ancient India, society was divided into four groups (miscalled four

castes), and the life of the individual into four stages. The members of all the four groups did their own respective duties, thus contributing to the welfare of the village or the civic commune, the province and the country. Thus the priest or teacher, the soldier, the administrator, artisan, agriculturist, and the servant of all, did their respective duties. In a similar way, the student, the married householder, the recluse who retired from active work, and the monk who took to the highest ideal and considered the whole earth his home and all humanity his people—all these, who represented the four stages of life, had their respective duties.

It must be admitted that in the modern world conditions have changed, and one of its features is the creation of different political ideologies and new forms of government, and the necessity for new remedies to cope with problems arising from undue industrialization, undue emphasis on commerce, and undue territorial expansion. But it is possible to make use of the good aspects of the Indian system of four social groups and four stages of life.

The aim of ethics is not to divide but to unite and lead the different parts of the single Wholeness to work in harmony with one another. In this vast cosmic body, we have humanity as a whole, and each separate being is but a cell. All the tribulations and trials, wars and disputes, poverty and starvation, suffering and misery, competition and the crushing of the weak, and countless other evils around us, are but diseases of this great body, on account of the parts of it getting out of order and working separately and competitively without a common object, instead of working together as a unity for the good of the whole.

To solve the problems confronting us, our entire life should be evenly programmed from childhood to old age. Let us also not forget that a beginning can be made only at the earlier stages of life, and the same training may not bear the same fruit. Proper education and culture, however, help us evolve in the right direction, the end being the realization of happiness and peace, not for one's own benefit, but for the good of all.

In fine, we have to remember that we are thrown willy-nilly into the vortex of a world-wide conflict, which is a conflict not merely of a political character, or between nation and nation, but also between race and race, culture and culture, and even religion and religion. In such a world-wide struggle, harmony and synthesis, peace and progress, can be established only by facing the struggle with the sharp sword of ethics. If this is not done, some of the powerful nations of today will stand in danger of being swept out of existence, as happened with ancient Greece, Rome, Babylon, Assyria, Egypt, Phoenicia, etc. It is a matter of history that ancient Greece is now no more, though the aroma of her culture and art is still being wafted over Europe and

America. It is also a fact that where the Caesars ruled, the spider weaves its web today. Let us all, therefore, accept the ideal of *dharma*, apply it to all our problems, individual and collective, and save humanity from wanton destruction.

The highest aim is not citizenship in an ideal state, but the gradual attainment of freedom and universal salvation by the fourfold scheme of economic, political, ethical and spiritual ends—not to produce the patriot or politician or hero of war, but the *Paramahansa*, the spiritual and moral superman who claims all the world as his home, and serves all humanity as embodiments of the Divine.

May these universally applicable verses for the welfare of all, inspire individuals and nations to hold aloft the ethical ideal!

May the world be peaceful! May the wicked become gentle! May all creatures think of mutual welfare! May their minds be occupied with what is auspicious! And may our hearts be immersed in selfless love for all!

May all be free from dangers! May none be subject to misery! May all realize what is good! May all be actuated by noble thoughts! May all rejoice everywhere!

May the wicked become virtuous! May the virtuous attain tranquillity! May the tranquil be free from bonds! May the freed make others free!

May good betide all people! May the rulers rule the earth following the righteous path! May the worlds be prosperous and happy!

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LET us look back three or four centuries. Then, as now, the great mass of mankind were governed by the three main wishes: the wish for vigour of body, including the absence of painful feelings; for wealth, or the power of procuring the external conditions of bodily enjoyment—these during life; and security from pain and continuance of happiness hereafter. Then, as now, men were desirous to attain them by some easier means than those of temperance, industry, and strict justice. They gladly therefore applied to the Priest, who could ensure them happiness hereafter without the performance of their duties here; to the Lawyer, who could make money a substitute for a right cause; to the Physician, whose medicines promised to take the sting out of the tail of their sensual indulgences, and let them fondle and play with vice, as with a charmed serpent; to the Alchemist, whose gold-tincture would enrich them without toil or economy; and to the Astrologer, from whom they could purchase foresight without knowledge or reflection.

—SAMUEL TAYLOR COLERIDGE

## LIFE AND THE ATOM

MADAME Blavatsky predicted in 1888 that there would be a "large rent made in the Veil of Nature between then and 1897, giving materialistic science its deathblow (*The Secret Doctrine*, I, 612). One of these rents in the Veil was made with Sir J. J. Thomson's contribution to electronic theory in 1897. The divisibility of the atom and the potentially dynamic nature of all matter came as a revelation to the scientific thought of the age.

Atoms, matter, force, motion, electricity and magnetism had all been shown in Theosophy to be varied expressions of intelligent, universal Life. This was very different from the soulless concepts adopted by science. "The same infinitesimal *invisible lives*" were shown in Occultism to "compose the atoms" of all bodies (*S.D.*, I, 261). The atomic nature of electricity was also pointed out in *The Secret Doctrine* (I, 111). Far from being "a fortuitous concurrence of atoms," Nature was affirmed to be a manifestation of Life under the natural Law inherent in a living Universe. Consciousness and Intelligence *per se*—not only the kind we think of—were postulated as universally present. The explanations were clear.

Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these are a trinity synthesized by Life, which pervades them all. (*S.D.*, I, 49)

"Inorganic substance" and so-called "inert matter" were ruled out as misconceptions of the facts in Nature.

ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the Laws known to those who reject Occultism. (*S.D.*, I, 248-49)

Accordingly, the "matter" of the Occultist was defined as "that totality of *existences* in the Kosmos, which falls within any of the planes of possible perception." (*S.D.*, I, 514)

The "infinite divisibility of the atom," previously discussed by science as a logical necessity (*S.D.*, I, 519-20), was established by the discovery of the electron as an evident fact in Nature. "Rediscovery" would be the better term, since the concept is one of great antiquity, and, as H.P.B. predicted, it indeed proved fatal to 19th-century materialism. According to the laws of soul evolution, "at the close of great Cycles, in connection with racial development," such aided discoveries take place. With spiritual knowledge of the Law it was possible to predict them, and the "deathblow" that

materialistic science would receive.

The materialism of the 20th century has yet to be overcome. The concept of "Soul-Atoms" (*S.D.*, I, 568) must complement that of the atom of science, if the constitution of matter as a manifestation of *Life* is to be understood. "Atomic Vortices—Atoms—in reality Souls and intelligences" (*S.D.*, I, 569) is a concept that gives meaning and purpose to atomic energy as a creative and not merely a destructive force.

It is not necessary to destroy cities by a barbaric display of nuclear energy to convince the human mind of the potentially dynamic nature of matter. The insanity of modern warfare is an outcome of the soulless concepts of materialism—scientific, political or theological. "Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going" (*S.D.*, I, 633). It is not enough to know even this, however. It is equally vital to realize that "the whole order of nature evinces a progressive march towards *a higher life*" (*S.D.*, I, 277). The potentialities of the divine lie in everything, everywhere, but the power inherent in matter as in man must be properly canalized.

People can reform themselves from within if they will. Cities can be remodelled for the better. Practical works such as slum clearance, making room for parks, decentralization, adequate housing, the provision of natural, wholesome food and decent clothing, sanitation, etc., prove that reconstruction on better foundations can be made peacefully.

To realize something of the illusory nature of matter in the sense of its perpetual, however imperceptible, change, is to awaken in some degree from the nightmare of materialistic negation to a perception of truth. Yet this is scarcely one-seventh of the way to the goal of knowing the primordial element of all that is. A change of heart, not only of mind, is required to proceed further on the way. All the steps have been taken by Those who have gone before. The Theosophical philosophy points out the guideposts which They have erected for those who would come later.

The discovery of the electro-magnetic field enveloping every organism is an approach to the teaching of the ancients about the astral body. It is, however, only an approach, one of several, and it is far from giving full comprehension of astral matter and the astral light, knowledge of which has existed for ages.

Modern speculations about life and the mystery of its supposed origin are coming closer to identifying matter, force and motion with Life itself. The idea of universal life is gaining recognition. With that realization will disappear all vain speculation about "non-living" matter and whether or not life exists on other planets. Concepts of healing arts will change. Even

technology will cease to be the lifeless, machine-like, mechanical skill it is now generally thought to be. The realization of universal life will result in very different evaluations of everything. Above all, it must bring a profounder conviction of Universal Brotherhood. Such realization has to begin within the mind and heart of the individual.

The "laws of nature" are themselves expressions of Nature's intelligence. In the simplest as the most complex chemical reaction the intelligence of Nature is involved. The notion that anything can be "purely automatic" is a fiction of the materialistic mind.

The enormously varied growth in the vegetable kingdom attests the growing intelligence of Nature. The animal kingdom constitutes another degree of intelligence. The human kingdom is its most varied expression—from foolishness to wisdom. The perfection of intelligence is represented by the wise and compassionate Elder Brothers of the human race. They have not only learned more of the constitution of matter than science ever dreamed of, but themselves have transformed the matter with which They have dealt, thus raising it to a higher status in the scheme of soul-evolution. It is for us to know and do the same.

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HE who has taken the first steps towards the knowledge of the Tao knows where to stop; he who maintains the Tao in himself knows how to be diligently vigilant; he who employs It knows what is most subtle.

When one knows what is most subtle, the light of intelligence grows around him; when he can know how to be diligently vigilant, his sage wisdom becomes complete; when he knows where to stop, he is grandly composed and restful.

When he is grandly composed and restful, his sage wisdom becomes complete; when his sage wisdom becomes complete, the light of intelligence grows around him; when the light of intelligence grows around him, he is one with the Tao.

This is the condition which is styled the True Forgetfulness—a forgetting which does not forget; a forgetting of what cannot be forgotten.

That which cannot be forgotten is the True Tao. The Tao is in heaven and earth, but heaven and earth are not conscious of It. Whether It seems to have feelings or to be without them, It is always one and the same.

—*Yu Shu King*, or "The Classic of the Pivot of Jade"

## REKINDLING THE HEROIC SPIRIT

THIS is an intensely competitive society in which all codes of decent behaviour are cast aside in the frantic attempt to accumulate material goods, which, in the final analysis, are just so much junk.

The deeper aspects of the relationship between human beings are completely ignored and even the efforts of a few individuals and groups to reawaken such feelings are hampered by ignorance of the true nature of the human being. Social reforms based on the banal conclusions of a materially orientated civilization can only add to the confusion of the individual within that society.

What is needed is an heroic attitude of mind that will result in the spiritual regeneration of such a corrupt system. We can turn, with profit, to the writings of those who have exemplified such an attitude of mind in their day-to-day lives. Damodar K. Mavalankar, who was described by H. P. Blavatsky as a totally successful chela and one who had the capability to become an Adept, Kali Yuga notwithstanding, gladly gave up his Brahmin caste for the sake of the Truth. There was a great deal of heroism in that act itself. So the words of Damodar can be taken as genuine expressions of the heroic spirit. In an article giving the reasons for his renunciation of caste, he writes as follows:

I may be told that I am making a foolish and useless sacrifice; that I cut myself off from all social intercourse and even risk losing the decent disposal of my body by those upon whom our customs impose that duty; and that none but a visionary would imagine that he, even though chiefest among Brahmins, could restore his country's greatness and the enlightenment of a whole nation, so great as ours. But these are the arguments of selfishness and moral cowardice. Single men have saved nations before, and though my vanity does not make me even dream that so glorious a result is within my humble grasp, yet a good example is never valueless, and it can be set by even the most insignificant. Certain it is that, without examples and self-sacrifices, there can be no reform. The world, as I see it, imposes on me a duty, and I think the most powerful and the only permanent cause of happiness is the consciousness that I am trying to do that duty. (*U.L.T. Pamphlet No. 4, pp. 5-6*)

In that one paragraph is contained the true meaning of heroism. How far it is from the so-called "standards" that are set in modern society where the ridiculous and erroneous "survival of the fittest" cult is predominant! We can think of many other examples of heroism that transcend race, creed, sex, caste, or colour. Mahatma Gandhi, Mother Teresa, Martin Luther King,

Father Damien and his successor, Sister Rose Gertrude, are just a handful of the more modern exemplars of this true heroism. Perhaps the greatest of all was H. P. Blavatsky, who laboured long, and against terrible odds, to lift high the torch of truth.

Before we fall into the error of hero-worship, against which the Masters of Wisdom warned us, we should try to absorb the words of H.P.B. on the subject. The following two paragraphs from her article entitled "Genius" throw a great deal of light on the subject:

Were Chapters II and III of I Corinthians ever translated in the Spirit in which they were written—even their dead letter is now disfigured—the world might receive strange revelations. Among other things it would have a key to many hitherto unexplained rites of ancient Paganism, one of which is the mystery of this same Hero-worship. And it would learn that if the streets of the city that honoured one such man were strewn with roses for the passage of the Hero of the day, if every citizen was called to bow in reverence to him who was so feasted, and if both priest and poet vied in their zeal to immortalize the hero's name after his death—occult philosophy tells us the reason why this was done.

"Behold," it saith, "in every manifestation of genius—*when combined with virtue*—in the warrior or the Bard, the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, "the undeniable presence of the celestial exile, the divine *Ego* whose jailor thou art, Oh man of matter!" Thus, that which we call *deification* applied to the immortal God within, not to the dead walls of the human tabernacle that contained him. And this was done in tacit and silent recognition of the efforts made by the divine captive who, under the most adverse circumstances of incarnation, still succeeded in manifesting himself. (*U.L.T.: Pamphlet No. 13, pp. 4-5*)

Are these not wonderful words of H.P.B.'s and do they not explain so much about true heroism? Alas, the prophecy of the Ancients of many civilizations regarding periods of time when virtue would be considered as insanity, and immorality accepted as normal, can be applied to our day and age. All students of true Theosophy, as put forward in the writings of H.P.B. and the Masters, have the great opportunity to play a part, no matter how small, in the rekindling of the heroic spirit in today's society. Read the section on "Practical Theosophy" in *The Key to Theosophy* to gain a clear intellectual understanding of the qualities needed for such a task. Then they need to be put into practice in our day-to-day lives.

It is certainly time that Theosophy should once more enter the arena. We are now living in the last few years of the twentieth century. A great effort must be now made to enlighten our fellow human beings as to the true values

of morality and compassion. Non-violence is an essential teaching to be lived by all humanity. *We* must strive to make the nineties a preparation for the advent of the twenty-first century. If our thoughts, actions and meditations are right, then we can effect great changes for the good in the consciousness of our fellow human beings during the next ten years. We should take heed of the words of H.P.B. and, instead of complaining about our limitations, commence the herculean task now and try to forget our petty selves in the glorious ideal of world improvement.

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THAT primitive religions are based entirely on fear and the religions of civilized peoples purely on morality is a prejudice against which we must be on our guard. The truth is that they are all intermediate types, with this reservation, that on the higher levels of social life the religion of morality predominates.

Common to all these types is the anthropomorphic character of their conception of God. Only individuals of exceptional endowments and exceptionally high-minded communities, as a general rule, get in any real sense beyond this level. But there is a third state of religious experience which belongs to all of them, even though it is rarely found in a pure form, and which I will call cosmic religious feeling. It is very difficult to explain this religious feeling to anyone who is entirely without it, especially as there is no anthropomorphic conception of God corresponding to it.

The individual feels the nothingness of human desires and aims, and the sublimity and marvellous order which reveal themselves both in nature and in the world of thought. He looks upon individual existence as a prison of the spirit and wants to experience the universe as a single significant whole....

The religious geniuses of all ages have been distinguished by this kind of religious feeling, which knows no dogma and no God conceived in man's image; so that there can be no church whose central teachings are based on it. Hence, it is precisely among the heretics of every age that we find men who are filled with the highest kind of religious feeling and were in many cases regarded by their contemporaries as Atheists, sometimes also as saints....

How can cosmic religious feeling be communicated from one person to another, if it can give rise to no definite notion of a God and no theology? In my view, it is the most important function of art and science to awaken this feeling and keep it alive in those who are capable of it.

—ALBERT EINSTEIN

## DIVINE PERSONALITIES AND IMPERSONAL WISDOM

THE Path of Theosophy is the Path of Impersonality. Only a few students of Theosophy have any real conception of the profundity of this statement which they so glibly repeat. Robert Crosbie has recorded in more than one place that Theosophists often speak of "getting rid of the personality" without any clear notion of what is meant thereby. "It is not the personality that is in the way, but the personal idea in regard to it." Theosophy recognizes the personality as a fact in Nature and a necessity in human evolution. It has a role in spiritual life. Without this vehicle, built up by the Monad with materials borrowed in its passage through the phenomenal world, the Divine spark could not attain self-consciousness.

Impersonality does not consist in ignoring, decrying or neglecting the personality, but in separating the thinking, discriminating intelligence from the Form—the Perceiver from Its perceptions. The personality is a machine for conserving energy and putting it to use; the personal idea is the identification of the Consciousness, the Power to perceive, with the material vehicle, with the emotions, with the mind. H.P.B. asks us to distinguish between "the simple fact of self-consciousness, the simple feeling that 'I am I,' and the complex thought that 'I am Mr. Smith' or 'Mrs. Brown.'" The recognition of the former is a unifying force, the delusion of the latter is divisive. But, "complete knowledge must be attained in the triune man: body, soul and spirit." The Great Masters reached perfection in and through the personality. Buddha and Krishna could not have performed their mission among men without incarnating as Personages, *i.e.*, without the use of Personalities made lofty, noble and great by the Divine within.

The old texts of Spiritual Wisdom reveal this truth. All that we know now—which is very little—of that Great Personage, Lao Tzu, is what is revealed in his message, the *Tao Te King*. So with Krishna. When we seek to know the history of his life on earth, we are lost in contradictions, as various *Puranas* give each a different set of incidents. One type of Man is revealed by the *Mahabharata*, while from the *Bhagavata* and the *Bhagavata Purana* emerges a different kind altogether. How, then, shall we understand who Krishna really was? By going to the one authentic book of his teaching and philosophy—the *Bhagavad-Gita*. Therein all the aspects of this great Personage—the Divine Incarnation—variously revealed in the different texts as Cowherd and Playmate, Statesman and Warrior, Friend, Teacher and Avatara, are synthesized in a harmonious whole. Thus, out of the Impersonal Message emerges the true personality of the Messenger. Following the

Theosophical principle of going from the Teachings to the Teacher, let us see a little of what the *Gita* reveals of the Personage, the Divine Personality or Avatara of the Messenger.

The *Gita* has been variously claimed to be a book of Action, of Devotion, of Knowledge. But it does not teach any of these three exclusively. The Message is one which affects every constituent of our being, head, heart and hands. And as these are interdependent, we find the *Gita* teaching action in meditation, meditation in action; Wisdom wedded to Compassion; love with knowledge, knowledge to be practised and knowledge to be derived from every action. Krishna was a Karma-Yogi who taught "inaction in action and action in inaction." But Krishna was not a Karma-Yogi only. As a matter of fact, he refused to *act* on the battlefield and remained but the Charioteer. He was also a Gnyani, Wisdom incarnate, who yet possessed the humility to appear as a man among men. And finally, Krishna embodied the devotion or Bhakti whose essence is discrimination. He called Arjuna his friend, but his love did not hesitate to rebuke as "despicable weakness" Arjuna's impulsive decision not to resist the evils of Duryodhana, the weaknesses of the blind Dhritarashtra. In the personality of Krishna every principle is harmonized with every other.

India today suffers from, at best, partial applications of the Divine Message. To understand the all-round nature of the Message—the all-sided perfection of the Messenger—that is what India sorely needs. We need Purity of Motive, the Divine Desire which is both just and compassionate; we need knowledge of the spiritual pattern of Nature's laws, which will enable us to know what to do and when; we need to perform our actions in the daily routine of life in a spirit of justice and of love rooted in knowledge which the *Gita* can give us. The *Gita* makes full provision for the purification and development of every avenue through which the power of the Soul expresses itself during incarnated existence.

Let us learn to use the *Gita* as a reference book for daily practice—a never-failing source of help and of guidance. Let us refer to it constantly: when we are elated or depressed; when we want to rush about doing things, or desire to loll about and do nothing; when we are irritable, going towards anger, or kindly, inclining towards precipitate action; for every one of these conditions, and for all others, the *Gita* has a line of ideation, a basic principle to offer. No benefit will ever accrue from mere daily reading or chanting of the *Gita* verses at dawn and at dusk, no real good result from mere mental study or intellectual exercise. The prime requisite is to *absorb* the *Gita's* ideas and to *apply* its Message in the daily routine of life. No mortal struggling in the stream of evolution can say that the *Gita* has so become part

and parcel of his being that he can express its Message at every turn. That is possible only for those Great Perfected Souls who have reached "the other shore." But every human being can make a *beginning* at application, for only thus can he ultimately reach Perfection.

People say that there is no time for consulting the *Gita* in the midst of the business of life. That is a delusion; what is lacking is not time, but inclination. In the midst of the most pressing events, during "the flying of arrows," at the most critical time, on the battlefield itself, Krishna, halting between the two armies, taught the Philosophy of Sacrificial Action, energized by Pure Desire, ensouled by Impersonal Wisdom.

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THERE are beings who come into the world from time to time, with no marks of distinction that we, as human beings, can recognize, yet the possessors of a knowledge which we ardently desire to possess. They are never recognized, save by the very few, while they are among us; but when they go, that which they have given tells us what they were. By the very character of the teachings of Jesus, we recognize the nature of the being who brought them. So the teachings of Theosophy—a knowledge which is absolutely scientific, covering every department of nature, explaining all that now are mysteries—declare the nature of those beings who brought Theosophy, our Elder Brothers. And They, who have raised themselves out of our ranks, do not leave us in trouble, in darkness, in ignorance. Their desire is that we shall see, understand, know ourselves; that, quickly setting right the ideas which we hold of life, and letting right actions flow from right ideas, we may act as divine beings.... We are helped just so far as we desire and merit help, and just so far as we, with what we learn, help others who know still less than we.

The great Message of Theosophy is for the hungry; for the weary; for those who see the absolute paucity of what has been put before us as knowledge by those who style themselves our teachers. For them there is a way; for them there is food in abundance; for them this whole Movement is kept in being by one single will, the Will of the Elder Brothers, who have carried these great eternal truths through good and evil, in order that mankind may be benefited, not desiring any reward, not desiring any recognition, desiring only that their fellowmen, their younger brothers, may know, may realize what They know.

—ROBERT CROSBIE

## MR. JUDGE'S BOOKS—A STUDY

### VI. — Letters That Have Helped Me

[Reprinted from THE THEOSOPHICAL MOVEMENT, October 1945.]

ALTHOUGH this book is of very great value to anyone who is trying to live a "good" life, its main purpose is to help us in our self-appointed work "in and on ourselves, each one." This task "has for its object the enlightenment of oneself for the good of others" (p. 75)<sup>1</sup>, for the belief grows in us in our study that "the Masters do some of Their work with and for humanity" through the Theosophical Movement, and in a certain sense every sincere student of Theosophy "is in the way of becoming a chela" (p. 46). But before They can help us in our task we must "furnish the conditions" necessary, and these conditions are not the mere desire to be helped. They call for "a change in thought and nature." (p. 76)

Change in thought will bring about change in nature, so that the new beginning must be made with thought, rooted in "an abiding, settled faith that nothing may shake." (p. 50)

In the first letter Mr. Judge gives us a line of thought with regard to our daily life that is foundational and on which, therefore, we can begin to build. He says, though not exactly in this order:

Do what you find to do.

Desire ardently to do it.

Use earthly discrimination, prudence and wisdom.

*Do what you find to do.* This is the application of the theory that Karma is an immutable law which brings reactions to the actor at the right time, in the right place. If we believe this, if we have faith in it, "if we admit that we are in the stream of evolution, then each circumstance must be to us quite right" (p. 40), and we will not "growl at anything" we have to do (p.138). We will go further and "take it as a good thing" we have to do, which will redound to the good of others and ourselves (*Ibid.*). Further still, we will make use of it in our task. Mr. Judge says that "every situation ought to be used as a means." (p. 45)

*Desire ardently to do it.* We often err in thinking that circumstances are only past Karma and that as such we should let them unfold while we "grin and bear them." We cannot, in fact, thus dismiss the past. We must ardently

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<sup>1</sup>All page references are to the Indian edition of *Letters That Have Helped Me*, published in 1930.

desire to tackle the situation in which we find ourselves, for in it is not only the paying off of the debt of the disharmony created in the past, but also the possibility of change of nature in us. The athlete uses anything that will strengthen his muscles, no matter how arduous the process; situations, both pleasant and unpleasant, are the opportunities for the strengthening of our moral fibre and should be welcomed. Normally what we desire ardently to do is to carry out some plan of our own making and Mr. Judge warns us that "those plans we make may all be made ignorantly and thus wrongly," and when such plans fail we should be glad, not sorry, that "kind Nature will not permit us to carry them out" (p. 41). To safeguard ourselves from thus planning, he points out the root of the trouble. "The heart and mind are the real planes of error." Let us therefore "look to it that we do all acts merely because they are there to be done." (p. 26)

*Use earthly discrimination, prudence and wisdom.* As soon as we begin to do what lies before us, we find not only that there are too many things to be done but also that there are many ways of doing them. We can clear the ground to a great extent by remembering the advice:

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. (p. 136)

These things only affect us as we take note of them (p. 139) so we need not think of them. Discrimination grows as we try to pick out the necessary acts to perform, *i.e.*, those that are really ours to do. It is easier, though needing practice and alertness, to learn to be prudent by going slow and holding fast, for we can only discriminate in terms of our own already existing knowledge, experience and consciousness, and all along the line we see the need of more knowledge. Applied knowledge becomes wisdom in time.

Mr. Judge gives us three qualities which will help us in our task, *i.e.*, Resignation, Satisfaction, Contentment. And with these three, Knowledge. (p. 20)

*Resignation* strikes at the root of the personal self. "We make our own storms." All our troubles are caused by our belief that we are important in the world, that we have to rush out to do. Resignation demands a withdrawal from the outer fray and a constant alertness, ready to meet that without when it, of itself, comes within our consciousness. There we can deal with it. On that plane we can meet it in battle by the process of passive resistance, which no power can withstand. The words seem almost false and incongruous at first sight, for "Resistance" implies strength, "passive" implies inactivity; but

inactivity in activity, activity in inactivity are words trying to portray metaphysical concepts. It is only the man of great faith who can passively resist the temptation to go out and fight, and also resist the pressure from without. Besides faith he must have patience—for he will have to keep on his "sure spot" of resistance for a very long time. Patience itself cannot be had without fearlessness, and what can give true fearlessness except absolute trust in LAW Itself? Mr. Judge says:

Do you know what it is to resist without resistance? That means, among other things, that too great an expenditure of strength, of "fortitude," is not wise. If one fights, one is drawn into the swirl of events and thoughts instead of leaning back on the great ocean of the Self which is never moved. (p. 135)

Patience is really the best and most important thing, for it includes many. You cannot have it if you are not calm and ready for the emergency, and as calmness is the one thing necessary for the spirit to be heard, it is evident how important patience is. It also prevents one from precipitating a thing, for by precipitation we may smash a good egg or a good plan, and throw the Karma, for the time, off and prevent certain good effects flowing. So keep right on and try for patience in all the very smallest things of life every day. (p. 136)

Nothing is gained, but a good deal is lost by impatience—not only strength, but also sight and intuition...Wait for the hour to make the decision, for if you decide in advance of the time you tend to raise a confusion. So have courage, patience, hope, faith, and cheerfulness. (p. 134)

Resignation being an active principle we are told to "arouse the inner attitude of attention and caution." (*Ibid.*)

*Satisfaction* is possible only when we remember the Master's words, quoted by Mr. Judge: "He who does the best he knows how and that he can do, does enough for us" (p. 10). We should not "look at things as failures, but regard every apparent failure after real effort as a success, for the real test is in the effort and motive, and not in the result" (pp. 137-8). We must try to look upon everything that comes to us, and also on how we are able to act, as "just what we desired." If we rely on Law, then, in doing our own duty we must be "satisfied that the results must be right, no matter what they may be" (p. 135). Mr. Judge advises us to "think that over," and try to make it a part of our inner mind "that it is no use to worry." If we can truly say that we desired ardently to do the right thing and our duty, then we did the best we could, and in this thought there is satisfaction, even though we realize that we did not do as well as we would have done had we had our present

knowledge.

*Contentment.* Calm after the storm: a standing on one's own "sure spot," with utter faith that all is well, for "the good law looks out for all things, and all we have to do is our duty as it comes along from day to day" (p. 135). We shall then neither regret nor anxiously peer into the future, but concentrate on the "cheerful performance of duty" (p. 134). Contentment is not a passive quality but an active one. It shows the will operating through controlled thought and harmonious feelings and resulting in the perfect performance of duty. Mr. Judge says, "try to take pleasure in doing what is your duty, and especially in the *little* duties of life. When doing any duty put your whole heart into it. (*Ibid.*)

The subject of elementals is applied to everyday difficulties, especially psychological ones. We are reminded that such difficulties are in fact

but mere carcasses, shells of monsters from past existences offering themselves that we may give them life to terrify us as soon as we have entered them either by fear or love. No matter which way we enter, whether by attachment or by repugnant horror, it is all one: they are in one case vivified by a lover; in the other by a slave who would be free but cannot. (p. 65)

Mr. Judge issues a strong warning against criticism of others when he gives us the scientific side of criticism.

It is true—and humanly natural—that the others (like you and *your* friends) indulged in some slight critiques on your friend, but they were small and coupled with sincere and kind thoughts up to their lights, no matter how large and bitter all this was made by maya to appear. The dark powers seized on them, enlarged them, dressed them up, assumed the images of the thinkers, enlivened the thoughts with elementals: all with an object, *viz.*, to make your friend think it all came from the others. (p. 88)

Further, he reminds us that we live among those of opposite faith, beliefs and ways of life, and that

around them are elementals who would, if they could, implant suspicion and distrust about those whom [we] revere, or, if they fail there, will try to cause physical ills or aggravate present ones. (p. 96)

When we turn to the relationship existing between Masters and ourselves, we see why character training has to take place, for we are warned of the effect of certain traits of character on that relationship. Says Mr. Judge:

Even after weeks or months of devotion, or years of work, we are surprised at small seeds of vanity or any other thing which would be easily

conquered in other years of inattentive life, but which seem now to arise as if helped by some damnable intelligence. This great power of self-illusion is strong enough to create a roaring torrent or a mountain of ice between us and our Masters. (p. 66)

Without resignation as to our personal part in life we can never be of use to Them. We read, but seldom make vital, the following:

Look at the great fountain of hope and of joy in the consideration that the Brothers exist, that They were men too: They had to fight the fight; They triumphed, and They work for those left after Them. Then beyond Them are "the Fathers," that is, the spirits of "just men made perfect," those Who lived and worked for humanity ages ago and Who are now out of our sphere, but Who nevertheless still influence us in that Their spiritual forces flow down upon this earth for all pure souls. Their immediate influence is felt by Masters, and by us through the latter. (p. 9)

We make this passage vital when we add to it the words—"and by others through us." When this idea sets fire to our mind and heart we determine to devote ourselves to this end. "Each man who determines in himself that he will enter the Path, has a Guru," says Mr. Judge (p. 49). What does it matter whether we know or do not know, in our physical brain, the details of the help given? What we do know is that "we have appealed" to mighty Karma, and faith in that will carry us on and enable us to get help from all quarters. (p.50)

Hearing of the "trials" of probationary chelas, our minds jump to something extraordinary, mysterious, and "occult." Mr. Judge reminds us that even at that stage of the journey these "trials" do not refer to fixed and stated tests, but to "all the events of life and the bearing of the probationer in them" (p. 46), so how much more must our daily life be our testing ground! As we struggle with our daily living in all its phases, we are slowly getting to the condition where "our inner nature is to that extent opened that it can and will take knowledge." (*Ibid.*)

Let us close this series with the stirring words of Mr. Judge on p. 2—words which give us the key to his character, and from which we may all take courage and strengthen our resolve:

O, what a groan Nature gives to see the heavy Karma which man has piled upon himself and all the creatures of the three worlds! That deep sigh pierces through my heart. How can the load be lifted? Am I to stand for myself, while the few strong hands of Blessed Masters and Their friends hold back the awful cloud? Such a vow I registered ages ago to help them, and I must. Would to great Karma I could do more! And you! do what you can.

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## IN THE LIGHT OF THEOSOPHY

"Can we really understand matter?" This is the question raised by *Time* magazine in its issue dated April 16, 1990. Physics, "the hardest of the hard sciences," has made considerable progress in our century, and some physicists are of the view that a grand synthesis of all the forces of nature is at hand.

In recent decades, the implications of quantum mechanics have broken down old and effete ideas of "reality" as scientists had known it. At the subatomic level, the hitherto accepted concept of the solidity of things becomes illusory, a *maya*. The implications of the elusiveness of the quantum world, writes Eugene Linden in the *Time* essay, have not been fully digested by physicists and the rest of science.

Inside the atom is a world of perpetual uncertainty in which particle behaviour can be expressed only as a set of probabilities, and reality exists only in the eyes of the observer. Though the recognition of this uncertainty grew in part out of Albert Einstein's work, the idea bothered him immensely. "God does not play dice with the universe," he remarked.

The set of mathematical tools developed to explore the subatomic world is called quantum mechanics. The theory works amazingly well in predicting the behaviour of quarks, leptons and the like, but its equations imply the existence of phenomena that seem impossible. For instance, under special circumstances, quantum theory predicts that a change in an object in one place can instantly produce a change in a related object somewhere else—even on the other side of the universe.

Over the years, this seeming paradox has been stated in various ways, but its most familiar form involves the behaviour of photons, the basic units of light. When two photons are emitted by a particular light source and given a certain polarization (which can be thought of as a type of orientation), quantum theory holds that the two photons will always share that orientation. But what if an observer altered the polarization of one photon once it was in flight?... The outcome [of experiments by physicist John Clauser] was clear: a change in one photon did alter the polarization of the other. In other words, nature chose quantum mechanics, showing that the two related photons could not be considered separate objects, but rather remained connected in some mysterious way. This experiment, argues physicist Henry Stapp of Lawrence Berkeley Laboratories, imposes new limits on what can be established about the nature of matter by proving that experiments can be influenced by events elsewhere in the universe.

Some physicists believe that the anomalies of quantum theory deserve much more investigation if they are to get any closer to understanding how the world works. "There are events," they say, "on the border between the

visible and the invisible in which quantum effects could conceivably come into play.

The foundations of mechanistic science have been shattered from within. This first happened in physics, and more recently in a variety of other sciences. The universe is now seen as a unified web of events and relations rather than an infinitely complicated mechanical clockwork. In subatomic analysis of matter, all substance has disappeared and what remains is abstract order and pattern. In this view, the universe is a dynamic unified field and what takes place in one part of it has its repercussions in all other parts. Even the little that scientists know of the forces at work in the universe, shows "very plainly that every part, every speck and atom are in harmony with their fellow atoms, and these with the whole, each having its distinct mission throughout the life-cycle" (*S.D.*, II, 653-54). There is a cyclic, never varying law in nature, a uniform plan that prevails through the whole manvantaric period. All that exists "started from the same neutral centre of Life" and all has to "re-emerge into it at the consummation of the cycle." (*S.D.*, II, 261)

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The tissues of all living things are composed of cells. Understanding the cell, therefore, is vital to the understanding of the physical aspect of life, as scientists are recognizing in an ever increasing measure. The latest among their discoveries is that cells of living organisms exchange information with the help of light impulses. Experiments carried out by scientists from the Byelorussian Academy of Sciences' Institute of Physics reveal that cells can "see" and that they "communicate" with one another through visual contact. "Communication using light," says scientist Vasily Mostovnikov, "largely explains the phenomenal ability of cells to co-ordinate internal chemical reactions, of which there are about one million per second in every cell." The Soviet scientists claim to have grounds to assume that the language of quantum signals is a means of communication not only between cells but also between organisms. (*Science Express*, June 5)

The cell and its interior still guard many secrets. *The Secret Doctrine* speaks of the "inner soul of the physical cell" (I, 219). It is not likely that scientists will thoroughly understand the functioning of the physical cell without admitting the existence of the dynamic, electro-magnetic astral cell as the ideal matrix upon which the material particles arrange themselves. "Every cell in the human body (as in every animal) is endowed with its own peculiar discrimination, instinct, and, speaking relatively, with intelligence" (*Transactions*, p. 25). And H.P.B. states elsewhere: "With us 'atoms' are the

inner principles and the intelligent, spiritual guides of the cells and particles they inform. This may be unscientific, but it is a fact in nature." (*Lucifer*, February 1891)

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Earth Day was celebrated this May, and *Life* magazine for that month is appropriately dedicated to Earth Day's cause—the environment—and what stands at its centre—the tree. The dominion of trees is seriously threatened, and they have been given a position of prominence in this year's celebrations to arouse greater awareness that our well-being is linked to their well-being.

Trees are the largest living creatures. Purely in functional terms, the tree has much to contribute to environmental activities. Plant enough trees, environmentalists say, and you diminish the threat of global warming by reversing the build-up of carbon dioxide. Trees take in carbon dioxide; chloroplasts in the leaves use the carbon in the gas to make sugars and starches; the leftover oxygen is released into the air. Yet, about 2.8 billion trees are cut down in the world each year in a rampage of greed. About half the trees harvested worldwide are used for fuel, a figure that rises to 90 percent in India. Cut an old-growth forest and more than aesthetics is lost. Birds, animals, insects and plants that thrive in the richness simply go away or die. Destroy too much of their habitat and they become extinct. The harm that the chain reaction does to human life is incalculable. Environmentalists say that they have what is now recognized as the world's most important issue on their hands.

As a symbol, the tree is accorded a unique place in the world's imagination. "Trees were invented to contain and reveal secrets," writes Roger Rosenblatt in *Life* magazine. The Tree of Knowledge is among the most ancient of symbols. The worship of the tree was at one time a universal custom, and the ancients used it for their esoteric sacred rites. The poet and the artist have adored its beauty and the mystic has heard its sermon.

Where trees thrive, an almost mystical contentment follows....Silently in our minds they rise as symbols of stability, dignity, adventure, comfort, knowledge, of our dominance and lack of it. They symbolize our virtue....

Writers have been using trees for centuries to reveal things contained, secrets even to themselves. Look at a bookshelf made of wood and all its contents made of wood and think how closely tied are woods with words. Books line up a shelf like a stand of pines, each connected to the others by kind, yet strangers to one another too....Everything made of wood seems to contain a portion of a tree's secret power and is ready to reveal it. Cellos, violins, pianos, woodwinds; boxes, benches, sleds, chests, caskets; a

special chair, a favourite tennis racket....The mysterious love that sailors have for ships or archers for bows is connected to the wood. The attraction that people feel in certain houses is so connected....

Trees have themselves as secrets. Their peculiar static power is hidden in the open, in their great weight, height and size. A vista without a tree is missing something indispensable; the tree is the eye's focal point and resting place. Painters have always known this. Whether drawn in a Mondrian abstraction or in the details of a Renaissance landscape, the tree is the heart of repose. Where trees are absent there is a desert (aptly named), and nothing to hold on to.

It seems the mind cannot do without them, that the image of a tree is embossed on our thoughts, on our ideal vision of the world.

"There are no ancient symbols without a deep and philosophical meaning attached to them; their importance and significance increasing with their antiquity," wrote H.P.B. in *The Secret Doctrine* (I, 379). The tree is such a symbol. A great deal of information is given in *The Secret Doctrine* about this symbol—a symbol which has "never been so degraded by antiquity as it is now, in this our age of the breaking of idols, not for truth's sake, but to glorify the more gross matter" (I, 405). *The Theosophical Glossary* (p. 337) gives an idea of the veneration in which the tree was held in antiquity:

From the highest antiquity trees were connected with the gods and mystical forces in nature. Every nation had its sacred tree, with its peculiar characteristics and attributes based on natural, and also occasionally on occult properties, as expounded in the esoteric teachings. Thus the peepul or *Ashvattha* of India, the abode of Pitris (elementals in fact) of a lower order, became the Bo-tree or *ficus religiosa* of the Buddhists the world over, since Gautama Buddha reached the highest knowledge and Nirvana under such a tree. The ash tree, Yggdrasil, is the world-tree of the Norsemen or Scandinavians. The banyan tree is the symbol of spirit and matter, descending to the earth, striking root, and then re-ascending heavenward again. The triple-leaved *palasa* is a symbol of the triple essence in the Universe—Spirit, Soul, Matter. The dark cypress was the world-tree of Mexico, and is now with the Christians and Mahomedans the emblem of death, of peace and rest. The fir was held sacred in Egypt, and its cone was carried in religious processions, though now it has almost disappeared from the land of the mummies; so also was the sycamore, the tamarisk, the palm and the vine. The sycamore was *the* Tree of Life in Egypt, and also in Assyria. It was sacred to Hathor at Heliopolis; and is now sacred in the same place to the Virgin Mary. Its juice was precious by virtue of its occult powers, as the Soma is with Brahmans, and Haoma with the Parsis. "The fruit and sap of the Tree of Life bestow immortality." A large volume might be written upon these sacred trees of antiquity, the

reverence for some of which has survived to this day, without exhausting the subject.

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That scent affects the growth of plants has been known for some time. Science has now begun to tap other possibilities of scent. A scientific method has been devised to identify the effects particular fragrances have on the human psyche. This new science is called aromacology—derived from the words "aroma" and psychology." (*Science Express*, June 5)

It has long been assumed that fragrance does have a psychological effect on people, but it is only recently that the technology for testing these effects scientifically has been developed. Japan is in the forefront of this research. In 1988, Dr. Shizuo Torii, a professor at the Toho University, devised a testing method which measures brain waves after the test subject has smelled a certain fragrance. Dr. Torii found that there were basically two response patterns: some scents produced a brainwave pattern that indicated relaxation and calm, and some produced a pattern that indicated stimulation and stress.

"Scent-therapy" has been used in some hospitals. Just as music was a mode of healing in old temples dedicated to Asclepius and is even now used as therapy for physical and psychological illnesses, so do colour and scent have their direct effects on our psychological nature and on the elemental lives making up our bodies. Scent, colour, sound are all correlated, and all have their vibrations which produce effects on the physical and psychological planes.

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The cover story in *Femina* (Bombay) for June 23, on "Films and Indian Society," focuses attention on the impact of this audio-visual medium on public thinking and behaviour, especially of the impressionable youth. The debate whether movies act as agents of social reform or of degeneration, carried on endlessly in magazines and newspapers, has received a new impetus lately. Many recent Hindi films have come in for severe criticism because of incidents of real-life re-enactment of gruesome violence, rape and hit-and-run scenes depicted therein. Police records show instances of depravity and crime lifted directly from one or another film.

In fact such behavioural patterns, the use of film language and the way human relationships are copied from the silver screen, put us in a quandry as to whether films copy life or life copies films....

Needless violence and sexual perversions and exploitation that are shown in the films with all their gory details inspire and instigate young

rudderless boys who are dropouts from schools, if they go to schools at all, and who have no family culture or name to inhibit them in their reckless misdemeanour. The tragedy is, one does not even have to go to cinema houses to get lessons in mindless violence. If you go along any street you will find film posters depicting gun-toting heroes and even heroines. All conceivable types of firearms are shown. If they run short of ideas about automatic guns they show the good old Rampuri knife with blood dripping from it. This is the daily lesson school-going children get.

In justification, it is argued by the film makers that they depict only reality in society. Maybe, though one wonders where one sees automatic guns; but showing perversity and wickedness, which mercifully is still not the dominant trait in society, so unabashedly in the name of reality, is itself a sort of perversion....It will be specious to say that portrayal of such social malaise engenders disgust and thereby works as a rectifier. Most people who frequent cinema houses feel tempted to pick up those ideas. This is the reality....

Where does all this bring us? As the Director-General of Police says, "Have we nothing good in our society? Have we no normal subjects which can create pure entertainment?" Or as many citizens fear, "Must we teach our *goondas* more and more imaginative ways to kill and torture their victims? Must we have bad language, arrogance and defiance from young people? Must such films corrode even what remains of our values and our devotion to excellence in all endeavours? Must films spew a message of blood and revenge?"

The proper function of films should be the same as that of the great dramas of old—to benefit mankind through the dramatization of great ideas, universal truths. Motion pictures, rightly used, could provide a hundred ways of educating the mass mind. Films which appeal merely to the kamic nature, no matter how artistically conceived, are retarding. Films which seek to awaken the idealism natural to the higher nature of each one are in harmony with great Nature's purpose; therefore, in harmony also with human evolutionary development. But before our films can enter the category of meaningful art—art that tells something of the story of the soul—they will have to undergo a vital rebirth.

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# THEOSOPHICAL PUBLICATIONS

## By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.  
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.  
INDEX TO THE SECRET DOCTRINE  
THE THEOSOPHICAL GLOSSARY  
TRANSACTIONS OF THE BLAVATSKY LODGE  
THE KEY TO THEOSOPHY  
THE VOICE OF THE SILENCE  
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS  
RAJA-YOGA OR OCCULTISM  
SHE BEING DEAD YET SPEAKETH  
THE ESOTERIC CHARACTER OF THE GOSPELS  
A BOOK OF QUOTATIONS

## By William Q. Judge:

THE OCEAN OF THEOSOPHY  
LETTERS THAT HAVE HELPED ME  
THE BHAGAVAD-GITA  
NOTES ON THE BHAGAVAD-GITA  
THE YOGA APHORISMS OF PATANJALI  
VERNAL BLOOMS  
THE HEART DOCTRINE  
ECHOES FROM THE ORIENT  
AN EPILOGUE OF THEOSOPHY AND THEOSOPHY GENERALLY STATED  
A BOOK OF QUOTATIONS

## By Robert Crosbie:

THE FRIENDLY PHILOSOPHER  
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY  
UNIVERSAL THEOSOPHY  
A BOOK OF QUOTATIONS

## Other Publications:

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THROUGH THE GATES OF GOLD  
THE DHAMMAPADA  
THE LIGHT OF ASIA  
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING  
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY  
THE ETERNAL VERITIES  
THE TELL-TALE PICTURE GALLERY  
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)  
LIVING THE LIFE  
THE BUILDING OF THE HOME  
"THUS HAVE I HEARD"  
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE  
U.L.T.—ITS MISSION AND ITS FUTURE  
TEXTS FOR THEOSOPHICAL MEETINGS  
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"  
U.L.T. PAMPHLET SERIES, NOS. 1-36  
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished 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.

## U.L.T. LODGES

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BANGALORE 560 004, INDIA	.. .. .	4 Sir Krishna Rao Road, Basavangudi
BOMBAY 400 020, INDIA	.. .. .	.. .. 40 New Marine Lines
BOMBAY 400 019, INDIA	.. .. .	Anandi Niwas, Bhaudaji Road, Matunga
LONDON W2, 3AL, ENGLAND	.. .. .	.. .. 62 Queen's Gardens
LONDON, ONTARIO, CANADA	.. .. .	.. .. 799 Adelaide Street
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SAN DIEGO, CALIFORNIA 92105, U.S.A.	.. .. .	.. .. 3766 El Cajon Boulevard
SAN FRANCISCO, CALIFORNIA 94114, U.S.A.	.. .. .	.. .. 166 Sanchez Street
SANTA BARBARA, CALIFORNIA 93101, U.S.A.	.. .. .	.. .. 326 West Sola Street
THE HAGUE, HOLLAND	.. .. .	Jacob Catsstraat 80, 2274 GX Voorburg
TORINO 10121, ITALY	.. .. .	.. .. Via Giusti, 5
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