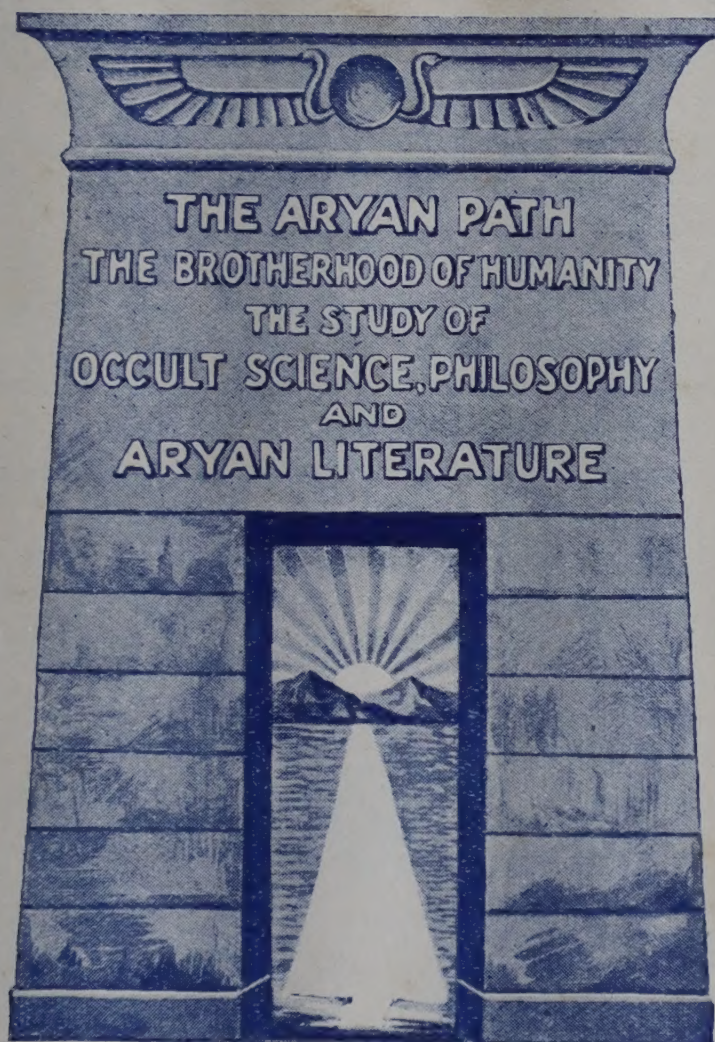




# THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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Vol. XXV No. 2

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December 17, 1954

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According to our theosophical tenets, every man or woman is endowed, more or less, with a magnetic potentiality, which when helped by a sincere, and especially by an intense and indomitable *will*—is the most effective of magic levers placed by Nature in human hands—for woe as for weal. Let us then, Theosophists, use that will to send a sincere greeting and wish of good luck for the New Year to every living creature under the sun—enemies and relentless traducers included. Let us try and feel especially kindly and forgiving to our foes and persecutors, honest or dishonest, lest some of us should send unconsciously an “evil eye” greeting instead of a blessing.

—H. P. BLAVATSKY



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

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher Than Truth*

BOMBAY, 17th December 1954.

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# AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th December 1954.

VOL. XXV. No. 2

## A MESSAGE OF THE WINTER SOLSTICE

Christmas comes just at the time of the winter solstice; the days then are shortest, and *Darkness* is more upon the face of the earth than ever. All the sun-gods were believed to be annually born at that epoch; for from this time its Light dispels more and more darkness with each succeeding day, and the power of the *Sun* begins to increase.

—H.P.B. (*U.L.T. Pamphlet No. 23*)

Let but thy heart, oh man  
Become a valley low,  
And God shall rain on it  
Till it shall overflow.  
Oh, shame, the silkworm works  
And spins till it can fly,  
And thou my soul wilt still  
On thine old earth-clod lie.

—ANGELUS SILESIVS

Theosophy explains the intimate correspondence which exists between the descent on earth of Divine Teachers and the incarnation of the Spirit, the Higher Triad informing and embodied by the human Mind-Soul. Both these processes also correspond to the new birth of psycho-physical Nature every year, marked by the seasonal festival of the Winter Solstice.

H.P.B. says that "the 'great Master' is the term used by Lanoos or Chelas to indicate one's 'Higher Self.' It is the equivalent of *Avalokitesvara*, and the same as Adi-Buddha with the Buddhist Occultists, ATMAN the 'Self' (the Higher Self) with the Brahmans, and CHRISTOS with the ancient Gnostics." This Guru or Master is designated as the Sage Father and the Compassionate Mother—"the Father who is in heaven" of the Christians and the Gnostics.

Lanoos or Chelas also fully and unequivocally recognize the existence of the *Guruparampara* chain, the Line of Gurus, which W. Q. Judge speaks of as the "intangible but mighty chain." And this chain, he says, "extends up from our

teacher or preceptors to the highest spiritual chief in whose ray or descending line one may happen to be." And, on this Line, the human Mind-Soul finds "the Initiate, who leads the disciple, through the knowledge given to him, to his spiritual or second birth." That Initiate is called "the Father, Guru, or Master," says H.P.B. Thus the human Monad or Spirit, Atma-Buddhi, descending from "the highest spiritual Chief" to whose class in the Great School it belongs, has an indissoluble link with the Chief; similarly, the human mind-soul or self-consciousness has a kinship with the initiate who becomes the teacher or guru of the incarnated manasic being, the soul in the body.

Thus the lower personality has two guides and gurus—his own Inner Higher Manasic Soul and the initiate to whose guidance the embodied man is willing and also prepared to submit. The Higher Individuality also has similar affiliations.

The seasons of the earth are not only physical in effect; the psychic and the noëtic aspects of the four seasons are realities; and the earnest



student of Occultism uses his knowledge of the law of correspondence and analogy to improve and elevate his own personal life. Just as for the yogis there is a certain time-period for dying or leaving the corpus, so also from the time-period connected with the realities symbolized by fire and light, the bright fortnight of Luna, the half-year period during which the sun moves northward, help can be derived by the devotee and the intelligent aspirant who yearns to be as one newly born.

The festival of the Winter Solstice that we are nearing represents the beginning of the period during which our spiritual aspirations can become fruitful in soul-growth. H.P.B. says that "the astral life of the earth is young and strong between Christmas and Easter." The earth is under the starry influence of pure *Akasha*, though the poor matter is woefully polluted by human passions and prides. As it happens, from the Winter Solstice to the Summer Solstice the power of the Divine Astral overpowers the shadowy operations of the demoniac astral, and genuine students must learn to take advantage of this natural phenomenon.

In the triple process referred to above there are numerous implications. The thoughtful reader will make adequate use of them and practice with greater intelligence the precepts they point to.

What then shall we do?

As embodied souls we should exercise our power of thought, will and feeling according to our Theosophical teachings. Our mind is in the grip of lust, anger and greed, all three born of personal egotism. Our personal emotions, some selfish, others sweet, enslave our mind; behind will stands desire and the force of desires presses our will also into its service. The self of the ordinary man (not only of the wicked) is the desire self; his kama functions where his Atma ought to. Kama-desire has usurped the place of Atma, the Self, Buddhi, the discerning Spiritual Soul, and Manas, the "faculty which makes of man an intelligent and moral being," says H.P.B. It ought to distinguish him from the animal; instead, its enslavement by desires and passions makes man lower than the beast.

The philosophy which brings the knowledge of this topsy-turvy situation also offers the technique by which man can free himself from the grip of passions, use them instead of being used by them. The science of Occultism further instructs its votary how to catch the radiance of the Higher Manasic Ego and transform his mind into a shining vehicle of its parent. The second birth is the birth of the lower personal mind, freed from the dark womb of kamic substances and born as an entity—"an infant crying in the night, an infant crying for the light"; and the cry intelligently and devotedly sent out brings to it as a response the stream of Wisdom-Light of its Manasic Father and Teacher. The path or the bridge, says H.P.B., "serves as a medium of communication between the two, and conveys from the Lower to the Higher Ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, or be thus made immortal with it, these being the only elements of the evanescent *personality* that survive death and time. It thus stands to reason that only that which is noble, spiritual and divine in man can testify in eternity to his having lived." These are very important, highly significant and profoundly potent words.

The death of kama as master, the birth of *Antahkarana* and its yearning for the Light constitutes one and an early type of second birth. It is one of the truths conveyed through the symbol of the Winter Solstice.

The personal man must undertake the dual task of thinking according to Theosophical teachings. The ordinary man thinks his inclinations, sense-impressions direct him; his desires energize his senses and organs on the one hand and enslave and exploit his mind on the other. The basis of thought for the aspirant is different: he must seek guidance from the Esoteric Philosophy, from the Science of Occultism, from the Wisdom-Religion. Assiduously, continuously, in the small plain duties of life, in his study and meditation, in his acts of Theosophical service, he must secure for himself the guidance of the infallible and ever-consistent instructions of Robert Crosbie, W. Q. Judge, H.P.B. and the Masters. One-pointedness in meditation and



study is necessary; but of greater value is one-pointedness in the routine of waking life. The memory of the Teachings is perfected slowly and gradually and the appropriate and applicable instruction is found ready at hand, hour by hour, if we remember the Masters—Their Natures, Their Powers, Their Wisdom and Their Compassion. When the Guru, our own Inner Divinity, comes under the influence and guidance of the Great Gurus, a new deeper aspect of Second Birth is experienced—another phase of the Festival of the Winter Solstice.

The personal man, receiving the afflatus of the

Individual man, grows in strength, in graciousness, in knowledge and in devotion. The Light of Manas descends to increase the flame, to impart a new colour, a new tone, a new knowledge, and the aspirant has passed one gamut of tests and trials, has emerged a true disciple, triumphant in humility, for what he carries within his heart is the compassion lent to him, what he has of knowledge in his head is also borrowed from the heavenly United Lodge of the Great Theosophists. This experience is still another New Birth which the Festival of the Winter Solstice proclaims.

## HOW THE CHRIST-CHILD WAS BORN

[We reprint here an article by J. CAMPBELL VER PLANCK (Jasper Niemand), which appeared in *The Path*, Vol. III, pp. 301-6, for January 1889.—EDS.]

Carlo stood by the window making pictures. He made them by breathing upon the pane and drawing upon it with his fingers. His Papa was shut up in his study with all the nasty bottles and jars and things. His Mamma was where she always was now—upstairs in bed, looking so white and tired. The servants were in the kitchen laughing over the very biggest turkey you ever saw, and Carlo was just here in the parlor, alone and cross and tired. He was tired of his playthings; tired of the Christmas tree; tired of having a good time with his little cousins who had just gone home. He felt just like being a torment to somebody; that was what nurse called him when he began to fidget and ask questions.

When you are a little boy a great many questions come popping into your head, and you think grown people are put there to answer them. Carlo supposed God put them there; He seemed to do all that was done; at least the grown people said so. But Carlo wondered why God did not make them tell things right; some of their answers were certainly wrong because Carlo could not understand them. They made the world out to be quite another place from what Carlo saw. He had eyes; he could see very well; and he

didn't see anywhere some of the things that grown people said were there. They were silly to suppose that he, a big boy of five years, would believe such stuff about babies, for instance. He never, never found one under the cabbages, though he had looked every day since his new little cousin had come to the world. Why should the grown people find all the babies? They didn't get up so early as the children. And when people died: that was another thing. They were put in holes in the ground. No grown person—fond as they were of puzzling children—had ever said they weren't. Except, indeed, Uncle Dick, who said sometimes they were burnt and sometimes they were roasted and eaten. That was in foreign countries, however, and Carlo didn't believe in foreign countries. He believed in what he saw, and his Papa, who was a very wise Professor, said that was the only wise way. But the sharp eyes of Carlo saw that his Mamma always looked sad at such words; looked sad, indeed, at much that his Papa told him; "just like she looks when she wishes I wouldn't," thought Carlo. And he had heard nurse say to cook that his Papa was "a worse haythen than all thim Protestants." He was sure this must be some dreadful thing, be-



cause nurse said it with the same voice in which she told Carlo what became of bad, bad boys when they died.

Altogether there were many questions Carlo wanted answered, if only the grown-ups would tell him the same things. They didn't; they never did. When he asked his Papa what Christmas was, for instance, he said it was "a fool's day,"—whatever that was. He said he wouldn't have a Christmas in his house if Carlo's Mamma were not so sentimental and so ill. And Santa Claus. His nurse had told him about Santa Claus, and had even shown him the real picture of the saint. But when he had said, "Papa! what is Santa Claus?" Papa had answered in his very gruffest voice, "*A lie!*" Only think! But how could there be a picture of him if he wasn't alive somewhere? Carlo asked his Mamma next, and she said, "Santa Claus is a real spirit of love and kindness, who comes every Christmas to children whose parents love them." As for nurse, she just held up her hands and exclaimed, "Master Carlo! Where do ye expect to go to whin ye die, if ye don't belave Santa Claus is a little, fat, rale, live gentleman, what will lave yees a bunch av sticks an' ye're a bad bye, Sor?" It was so about everything. The grown-ups all told you different stories, and frowned at you if you didn't believe them all at once. If they only knew how tired a child gets sometimes with all their mixed-up tales, and how many new questions come popping into his head then!

Now there was one, this very minute. It was a question that was an old friend of Carlo's. He had been asking it ever since he could remember, every once in a while. He wondered what "God" was, and why He let grown-up people be naughty, and not children. Nurse was always talking about Him, and how angry He would be for every fault. "The badder a boy is, the more God keeps coming around!" poor Carlo cried out. "I should think He'd hate to be so near, always getting children scolded. Why don't he never come when I'm *good*? Perhaps because being good is so dreadful stupid," thought poor Carlo. Down deep in his little heart was a thought he was afraid of; a thought which he knew would draw down

upon him the frowns and anger of all his little world. It was a thought only to be whispered to a bird in a tree; or to the moon on bright nights; or perhaps to some trusted companion when you were both naughty and in punishment, two stubborn little rebels together. This was the thought—if only you please won't be shocked at it. "Perhaps there isn't any God at all! Perhaps He's just an ogre made up by the big people, like the one in Jack-the-Giant-Killer, on purpose to make boys behave!" Some days Carlo felt sure this was true; and he knew, he *knew* his Papa would not scold him for saying so. What he feared was the sad, sad look in the eyes of his pretty Mamma. But he could *think*, and think he did, that if a boy was to behave like this God of theirs did; spying, meddling, killing people in Bible stories, and being different to everybody; always on the side of the grown-ups and always hard on the children; Carlo was sure such a boy would be put into dark closets for life. "It just makes me mad," thought Carlo, "to have them say He loves me. He's nasty; I don't want Him to love me. He made His little boy grow up so unhappy and be *killed* for me. I'm glad I ain't God's little boy and I won't be, either." By this it may be seen that Carlo's Papa was partly right when he said the boy would get no good from Sunday School. But like Carlo himself, his Father dreaded the mournful look in the eyes of his dying young wife. "There are times in life," he groaned, "when a man has to choose between being a brute or a liar." Uncle Dick had suggested that there was a third way, a golden mean between the atheism of the Father and the strict theology of the Mother, but while she lay there dying, trying with her last breath, as it were, to bias the fresh young soul of her son, for whom she feared perdition if she could not set his mind in a fixed direction before leaving him;—while she so lay, it was impossible to wound her. Uncle Dick resigned himself and trusted to Carlo himself; to something that he was sure was in Carlo, and would some day speak to the boy. Meanwhile, how sad to see the awful waste of energies directed to the thwarting of nature, to the attempts to alter the immutable Laws!



Carlo's last thought made him fling himself impatiently on the rug by the fire, the better to gaze up at the Christ-child on the Christmas tree. It had wings, and a star on its forehead. It was all gold and pink and white, like pretty Mamma, and Carlo loved it. He hated to think that such a lovely being had been nailed on an awful cross, had grown up to be a man, just like Papa's friends, only better, he supposed, and had been so good that people hated him and killed him. "It is stupid to be good, and people hate men for it out in the big world," mused Carlo. His little brain ached with all the contradictions about him. Unknown to himself, the child felt the strain of the contest which was killing his Mother; which was rending the world all about him; the contest between Science and Theology, and, still more, between Matter and Spirit. He looked up at the shining figure on the tree, and said in his clear young voice, "Christ-child, I do wish you would tell me the real, true Truth."

It was so still that Carlo heard all the clocks ticking. There was a pause. The child lay so still, with the fire shining on his curls, that you would have thought him asleep.

Then the Christ-child spoke in a voice like the chime of bells, and said: "I will, Carlo! What do you want to know?"

You may be surprised, you big people. Carlo was not. He had always known that there are fairies, and that things can speak. He once talked with a squirrel in a tree, though neither of them made a sound. Children know well that all that you can think is possible. So he simply answered in a pleased little tone, "Then tell me, Christ-child, how you can be God if you were a man, and if you're up there on my Christmas tree."

"I am not up on your tree," said the Christ-child.

"Oh! Christ-child! Do you tell stories too? I hear you speaking up there."

"That is not myself," said the Christ-child. "That is my picture. You have known before now, Carlo, that pictures could speak."

"Yes; all the pictures talk to children," the

boy assented. "I hope I shan't forget it when I grow up. But where are you really, then?"

"I am everywhere, Carlo. Everything is my picture, and all try to speak of me. I am in the stars and in the glow-worms; I am in the winds and in the mosses; I am in the fruits, in the oceans, in the storms, and in the heart. I am All. I am God."

"But how can you be so big, if you are just the Christ-child?"

"They call me that when I am young," the voice said. But I am not in one little body, like yours, Carlo. I am in all bodies, but they are not me. Listen! You will feel me in yours."

Carlo started. Down in his heart he felt a stir, a strange sweet feeling that filled him so full of joy.

"Here I am," said the voice in his heart. "When you do wrong, it is I who speak to you and make you sorry."

"I thought that was Carlo's own self," cried the boy.

"It is yourself, but I am yourself, Carlo. I am the inner Voice in your heart. I live in the hearts of all men and all things. I am *the within* of all creatures and all beings. Long, long ago I slept in the Heavens. Then I woke, and I came into the world. I came because even God wants to feel and to know the great world which is himself. When I came I was a child, because I had not grown up in that world. You know what growing pains are, Carlo! When I entered into all these bodies, when I tried to make them speak of me, and tried to make them so pure and good that they should become myself, and when they would not, then they crucified me. The nails and the thorns are their evil deeds. And when men are entirely wicked, then they kill the voice in their hearts."

"But you are alive all the same, and I don't understand that."

"I am alive because I am the Christ-spirit."

"What's a spirit?" Carlo interrupted.



"I cannot tell you. But you may feel it. When you gave your lunch to the lame beggar yesterday, you felt a spirit in your heart. When you said you had been good, and Mamma kissed you, but you knew you had told a story, you felt a spirit inside that reproached you and would not let you rest. When the storm howls outside and you lie listening to music stealing through the darkness and over the uproar of the storm, and you feel safe and happy without knowing why, then you feel a spirit. When you look up at the bright stars and one shines and shines till you can't look away, but you love it and something goes out of you to the star, and something comes from the star to your heart, then you feel your spirit and the star-spirit meeting."

"Then what I feel is a spirit?"

"No, Carlo. But that which causes all these things; that which is *behind* everything; that which you cannot see or hear, but only feel when you are very still; that is Spirit and *in it I am*. I ride in that feeling as your heart rides in you."

"And why do you take so much trouble for everything, Christ-child?"

"Ah, Carlo! My Carlo! I love men. They may be mine. They may grow up to be me. I cannot tell you how today. It is a long, long story. But I will tell it every day, if you will only listen. I will teach you better than any one can if you will only ask me in your heart."

"And what will you teach me first, Christ-child?"

"To love all beings, for all are mine, and I am speaking in the heart of all. Even the stones grow through the wonderful music of my Voice. If you kill the bird, you kill my picture, and you drive me out of that pretty form I loved. If you strike a child, you strike my image. No one can hurt *me*, or pain *me*, or kill *me*. For I am God. But these creatures which I came to help, to raise up to great Beings, they can be destroyed and scattered for a time. Even a little child can interrupt my work for a while. If you do not listen to me,

Carlo, if you do not obey me when I speak in your heart, and believe my voice above all others, then I cannot join you to myself; then we cannot grow up to be one great, wise Being; then I cannot take you home to God where we are one, you and I. And thus you can prevent my work."

"When I want to be bad, is it you who speak to me then?" said Carlo, puzzled.

"No. It is yourself, that thinks it does not know me. It is because you do not know that I am really Carlo; I am what Carlo may grow up to be, but what he is not yet."

"How shall I know which Voice is you, then, Christ-child?"

"You may know by this. I shall never tell you to treat any person, or anything, any differently than you would me myself. I will only speak to you in gentle, quiet hours. And often you will make mistakes, for that is just what you are put into the world for, Carlo; you are put there to learn to know my Voice from all the rest. If you try, you will know. When people have puzzled you so much, it was I who said down in your heart, 'Never mind! Let us go play.' For it was not time for you to think of those things. Often I whispered to you, '*Carlo! it is not true.*' I am always speaking from your heart and from the hearts of all things. Listen for me. Try to know me when I speak from the lips of other people. For I love you! I am yourself. And you, little Carlo, you may grow to be everywhere in the great world. Wait, try, and you will understand."

"I will try, Christ-child! I will try!" cried Carlo, springing to his feet. The room was quite still. The shining figure hung upon the tree. Everything seemed as usual. Yet down in his heart Carlo felt a strange warm feeling, a something bigger than himself. When he tried to tell his Mamma, he could not make it real, and she said it was a dream; but whether or not, on that Christmas Day the Christ-child was born again.

J. CAMPBELL VER PLANCK



## WE ARE ALL PECULIAR!

*Karma and evolution have—*

*“...centred in our make such strange extremes!*

*From different Natures marvellously mixed...”*

—*The Secret Doctrine*, I. 189

Because of past Karma generated during many lives on earth we are born with a particular personality, with particular mental and psychic peculiarities, moral characteristics, aptitudes and behaviour. The five senses and the mind have been drawn together in a particular fashion as a result of past thoughts and actions for the working out of a certain line of events in the present incarnation. True it is that we come back as the summation of all our past lives, yet in any particular incarnation only those mental deposits manifest “which can come to fructification in the environment provided.” Hence only a part of our past accumulated Karma becomes patent in one life, while the rest remains latent. Only some aspects of our nature unfold in the present incarnation; others lie dormant and quiescent.

Just as no two blades of grass are similar, no two persons are alike. “There are no two people who look at life from the same view-point, who have the same likes and dislikes, whom the same things affect in exactly the same way.” Each of us has a particular temperament and peculiarities of his own due to the combination of the *gunas*; each of us brings his own *skandhas* from previous incarnations and with these as a basis the personality is built. Thus as personalities no two persons are the same, but we are all peculiar, and what is peculiar to one is as a rule not approved of by another. What is considered normal and ordinary by one person seems odd and queer to another.

Mr. Crosbie points out that it is “the tendency of minds in general to pride themselves upon not having the defects that others have.” But the defects of the race exist in all of us, if only in germ, and the germ will sprout, grow and fructify in this or a future life, according to our make-up or personal peculiarities and condition. What do we know of the hidden, unknown part of our being, of characteristics now concealed deep in our

nature; of those mental deposits which have found no soil for precipitation, seeds which cannot come to fructification in our present environment? There may be dormant in our nature germs of tendencies which we dislike, such mental and psychic proclivities as, when found in another, make him appear “queer” or “cranky” in our eyes. The characteristics of one companion may be ours tomorrow!

Mr. Judge warns us in *Letters That Have Helped Me* (Book II, Letter 2): “Each one has a right to his or her particular ‘crank’ of course, but no one ought to think that anyone else is to be judged from not being of the same stripe of ‘crank.’” And he goes on to say: “Each mind has a groove, and is not naturally willing to run in the natural groove of another mind. Hence comes often friction and wrangle.” Suppose a fellow seems “queer” and “peculiar” to us. Is that a reason why we should show coldness towards him, or be unfriendly to him, or have nothing to do with him, as is often the case? Why not learn from another’s attitude instead of ignoring him or judging and condemning his ways and behaviour? “Thus in one life even we might have the benefit of many” by noticing and learning from the lives of other men. We should remember the words of Mr. Crosbie:—

As to our fellow students: we are apt to be mistaken in regard to their real attitude towards us. It is so often *our* attitude towards them that presents to us a false conception of theirs. That we all have defects is quite certain, and a defect of one kind is no better than a defect of another kind. We notice defects in others, or what appear as such, in much the same way as they may notice defects in us, and then on both sides there is judgment of one another on the basis of the *defects* perceived. This is the opposite of that respect for our fellow students which we ought to have, because they *are* such, and all are working for a common purpose. (*The Friendly Philosopher*, pp. 122-3)



We are told in *Light on the Path* (p. 12): "Study the hearts of men, that you may know what is that world in which you live and of which you will to be a part." We must try to understand human nature and learn to look intelligently into the hearts of those we contact in life—not only those who are like unto ourselves, but also those of a different disposition. If we wish to grow and unfold our consciousness, so that we may be the better able to help and serve others, we must expand our sympathy and try to obtain real understanding of our fellow men. It is easy to love and serve those we like and revere, but we should endeavour to acquire the wisdom and power to give our love and service to all, especially to those whom we dislike or whose acts we do not approve of.

As our responsibilities grow in respect to our Theosophical work, it is of primary importance that we develop and acquire absolute impartiality, for in our relations with our co-workers there must be no favouritism. We must learn to treat all according to their merits and not according to our capricious likes and dislikes, our emotions and personal fancy. Mr. Judge reminds us in one of his articles "that we come back in the company of those with whom we lived and acted in other lives," "that those who are now with us will be reincarnated in our company on our next rebirth." (*Vernal Blooms*, pp. 12-13) Why then put off reconciliation? Why not try to smooth away our differences here and now? Instead of harbouring hostile feelings of criticism and condemnation, allowing the temperament of another to annoy and upset us, let us be charitable to his weaknesses, tolerant towards his peculiarities. Let us endeavour to increase the bond of friendship and to develop the spirit of brotherliness and unity, of give and take, so essential for effective teamwork in the U.L.T. Instead of insulting and injuring, let us bless, help and serve our co-students. For, if we allow ill feelings to take root and grow, they will soon increase in size and power, and before we know it a prejudice will be created which will raise a cloud on our mental horizon and colour all our thoughts and acts towards our fellow students.

At the very first inkling of ill feeling, therefore, we must nip that sentiment in the bud, drive it out of our hearts and replace it with feelings of tolerance, true universal sympathy, consideration and respect for the peculiarities of others. As members of one international U.L.T. family—composed of all sorts of natures, men and women from all nations, of all races, with all kinds of habits and upbringing—the opportunity afforded us is unique. Our association with co-students should help us in our study of human nature and enable us by comparison to know our own nature as well as understand that of others. We thus learn to master and spiritualize our environment and transmute old antipathies into sympathy and love.

*The Voice of the Silence* says: "Give up the life of physical *personality* if you would live in spirit" (p. 6, fn.). If our aim is to subdue and mortify the personality, to overcome the tendencies of the lower self, we must begin to do so in our relations to and with our close companions. We must learn the great art of working in harmony with them, of co-operating in a friendly way with all our associates. And the necessary condition for bringing about such unity among the students of the Lodge does not lie in emphasizing the peculiarities, the differences in character and ability, which often develop tension and personal friction. It lies in the effort of the different personalities to assimilate each other, to draw "closer together in mind and heart, soul and act," for "we are all links in the great chain of the Theosophical Movement. What affects one affects all, and in degree." Only by a real and deliberate psychic and mental assimilation between the co-workers is true progress possible. How to bring about such assimilation? Through studying our Philosophy, by work on ourselves with strict self-judgment and by surrendering the personality. "All must be ever careful," says Mr. Judge, "for the personal element is one that ever has a tendency to delude us as it hides behind various walls and clothes itself in the faults, real or imaginary, of *others*."

In our efforts towards spiritual culture and as working members of the U.L.T. our aim should



be to present to the world a united front. Let us then strive to be united, not only in purpose but also in feeling, forget our peculiarities and remember that in his true nature nobody is really unique. "There must be that in our natures which is peculiar to none, but common to all." Let us search for that!

We give below some further statements which, when dwelt upon and practised, may help us in our attempt to avoid friction and create among ourselves that power of unity by means of which we could move the world:—

"To abstain from condemning others" is a course to be continually striven for; it is vital. No two really act from the same basis of perception; how then can anyone judge? (*The Friendly Philosopher*, p. 52)

The follies and the so-called sins of people are really things that are sure to come to nothing if we treat them right. We must not be so prone as the people of the day are, of whom we are some, to criticize others and forget the beam in our own eye. . . . Every time we think that someone else has done wrong we should ask ourselves two questions:

(1) Am I the judge in this matter who is entitled to try this person?

(2) Am I any better in my way, do I or do I not offend in some other way just as much as they do in this? (*Letters That Have Helped Me*, p. 126)

We are none of us ever in the right, there is always that in us that causes another to offend. (*Ibid.*, p. 105)

Our duty is not to rid our neighbours of their imperfections, but ourselves of our own. (*The Friendly Philosopher*, p. 86)

He who is desirous to learn how to benefit humanity, and believes himself able to read the characters of other people, must begin first of all, to *learn to know himself*, to appreciate his own character at its true value. (A Master of Wisdom)

Each has to learn; to know, and to control his own nature, if he is to acquire discrimination—the ability to help others. (*The Friendly Philosopher*, p. 393)

"UNION IS STRENGTH"; and for every reason private differences must be sunk in united work for our Great Cause. (*Five Messages*, p. 17)

By our unity the smallest effort made by us will have tenfold the power of any obstacle before us or any opposition offered by the world. (*Vernal Blooms*, p. 252)

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There was a great god-sage called Narada. . . . He travelled everywhere, and one day he was passing through a forest, and he saw a man who had been meditating until the white ants had built a huge mound round his body, so long had he been sitting in that position. He said to Narada, "Where are you going?" Narada replied, "I am going to heaven." "Then ask God when He will be merciful to me, when I shall attain freedom." Further on Narada saw another man. He was jumping about, singing and dancing, and he said, "O Narada, where are you going?" Narada said, "I am going to heaven." "Then ask when I shall attain freedom." So Narada went on. In the course of time he came again by the same road, and there was the man who had been meditating till the ant-hills had grown round him. He said, "O Narada, did you ask the Lord about me?" "O yes." "What did He say?" "The Lord told me that you would attain freedom in four more births." Then the man began to weep and wail, and said, "I have meditated until an ant-hill has been raised around me, and I have to endure four more births yet!" Narada went on to the other man. "Did you ask about me?" "O yes. Do you see this tamarind tree? I have to tell you that as many leaves as there are on that tree, so many times you will be born, and then you will attain freedom." Then the man began to dance for joy, and said, "After so short a time I shall be free!" A voice came, "My child, you shall have freedom this instant."

—*Kurma Purana*



# FRAGMENTS OF OCCULT TRUTH

## COSMICAL RINGS AND ROUNDS

By A STUDENT OF OCCULTISM

[Reprinted from *The Theosophist*, Vol. IV, pp. 231-3 for June 1883.—EDS.]

No. VII of the Fragments raises a difficulty for me and others, which we should be glad to have explained.

A Lay Disciple says:—

"This fact is that while the earth, for example, is inhabited as at present, by Fourth Round Humanity . . . there may be present among us some few persons . . . who, properly speaking, belong to the Fifth Round. Now in the sense of the term at present employed, it must not be supposed that by any miraculous process, any individual unit has actually travelled round the whole chain of worlds once more often than his compeers . . . this is impossible. Humanity has not yet paid its 5th visit even to the Planet next in advance of our own;" and he then proceeds to explain that these 5th Round men, are really only 4th Round ones, who either through an abnormal number of incarnations, or by processes of Occult Training have reached the status, that humanity *en bloc*, can *only* attain in its 5th Round.

No doubt his last sentence is obscure. It is not clear from the sentence itself what he means by the "planet next in advance of our own," but it is presumably the one to which we pass after leaving this earth, and if so—"5th visit" is probably a misprint for *fourth* visit. If so, his view is clear enough. If not, and if he really *means* 5th visit, and refers to the Planet next *before*, ours in the cycle, then this is inconsistent with his entire explanation, which represents the whole of humanity, running its entire local cycle of root races, with their races and minor races on each Planet, on which obscurations begin to set in as soon as humanity has left for the next, and he clearly says the human life-wave can be on only one Planet at a time, and that when it reaches the 7th all the other 6 must be in obscurations.

As I said, if 5th visit is a misprint for 4th,

and "next in advance" means as it certainly ought to mean that Planet next higher up in the scale than Earth and to which we next proceed after quitting Earth, then the whole of "Lay Chela's" exposition is intelligible and consistent with itself.

But then it is not consistent with other teachings of the Brothers themselves. For instance one of these writing to me says:—

"And now as man when completing his 7th ring" *i.e.*, having worked through his 7th Root race) "upon Planet A" (*i.e.*, the first of the cycle series) "has but begun his first on Planet Z; (*i.e.*, the last of the series) and as globe A dies, when he leaves it for B, and so on, each Planet—Z included—falling into inertion after his passage; and as he must also remain in the intercylic sphere after Z (as he has to do between every two Planets) until the impulse again thrills the chain of worlds into renewed life for the next Round—the conclusion is clear; the differentiated individual, however swift his evolution, can therefore be but one Round ahead of his kind \* \* \* \* We have now men of the 5th Round among us, because we are in the latter half of our septenary earth ring (*i.e.*, in the latter part of the 5th Root race). Were we in the first half this could not have happened. The countless myriads of our 4th Round Humanity who have outrun us and completed their seven rings on Z have had time to pass their intercylic period, begin their new Round, re-appear on globes A, B, C, and reach the earth (D)."

From this it is quite clear, 1st, That the wave of humanity may just when reaching Z, be on all the Planets at the same time; and 2nd, that some at any rate of the 5th Round men on earth are normal 5th Rounders, who *have* out-stripped us here, by a whole round of the cycle; and 3rd, that Lay Chela who says the globe immediately



preceding ours is in obscurity is wrong, since the 5th Round men are there as well as on the two preceding ones.

Again, in another passage, the same brother says:—

“The obscurity of the Planet on which are *now evolving* the races of the 5th Round men, will of course be behind the few avant couriers that are now here.”<sup>1</sup>

Showing clearly that the 5th Round *has* already commenced, which would not be possible under Lay Chela’s explanations.

It is quite true that another brother writing says of men:—

“On their 5th Round after a partial Nirvana, when the grand cycle is reached they will be held responsible henceforth in their descents from sphere to sphere, as they will have to appear on this earth as a still more perfect and intellectual race. *This downward course has not yet begun, but will soon.*”

According to him, therefore, the 5th Round has *not* yet begun, but as it *soon* will, humanity of the 4th Round must, at any rate some of it, be in its partial Nirvana, after passing the last planet of the cycle; which is still equally impossible under Lay Chela’s explanations.

I conclude that Lay Chela must have misconceived the instructions he received, and we who have studied carefully the original letters from some of which I have quoted, shall be grateful if you will clear up the question for us.

As to the apparent discrepancy between the statements of the two brothers, I do not think we need attach much importance to it, for the brother last quoted is no English scholar and has

to use imperfect instruments for the transmission in English of his views, and is moreover not inclined (if I may be permitted to say so) to take the trouble to see that his enunciations reach us in a perfectly accurate form, but the brother first quoted is as good an English scholar as any of us, and scrupulously careful in *his* enunciation, and where Lay Chela’s statements are distinctly at variance with these, as they seem to be in the present case, Lay Chela, I conclude, must be wrong.<sup>2</sup>

But there may be (there often is in Occult Philosophy) a mode of reconciling these apparent distinctly contradictory statements, and it is chiefly in the hope of eliciting this, if there be such and so getting a really firm hold on this fundamental question of evolution that I write on my own behalf and that of others.

*Editor’s Note.*—“Lay Chela” received from a *regular* and “accepted Chela” the explanations and instructions that led him to develop in Fragment VII the last theory objected to, and most decidedly it seems to clash with previous notions. Under these circumstances we do not feel justified in stepping in to make the two theories agree. Nevertheless, we have no doubt that both, however discrepant they may seem now, would be found to agree charmingly together, were the “Student of Occultism” and the “Lay Chela” given the *whole* doctrine and explained the great differences between the seven Rounds instead of being taught so spasmodically, and receiving small stray bits at a time. But such is the will and pleasure of those who know better than we do as to what it is fit to reveal, and what has to be kept back

<sup>1</sup> We hope we will not be accused of attempting to reconcile entirely the difficulty between the early and later teaching, by suggesting, in this particular instance, that the word *full* inserted between—“The” and “Obscuration”—might perhaps remove a portion of the apparent contradiction. Having been taught that the earliest and latest races of humanity, evolved and died out during, and with, the dawn (or end) and the twilight (or beginning) of every Obscuration, we see no contradiction in this particular sentence, as quoted.—*Ed.*

<sup>2</sup> We believe not; only that the 5th Rounders have several significances. The “Student of Occultism” is only fairly entering upon the path of difficulties and most tremendous problems and need not as yet complain. Difficulty (1): the CHELA who instructed the writer or “LAY CHELA”—last, and gave him the new version about the 5th Rounders, is a regular and “accepted Chela” of several years standing of the “Brother” who “is no English scholar.” On the other hand the latter is the very *guru* who taught us the doctrine, and it coincides certainly more with that of “a student of occultism,” and as he understands it than with its version as given now by “Lay Chela.” Speaking but for ourselves *we know* that (new version notwithstanding,) THERE ARE “normal” 5th Rounders, and we told so repeatedly. But, since the instructor chosen to explain the doctrine would *not* give out the key to the problem, all we could do was to submit. Evidently our MASTERS do not choose to give out all.—*Ed.*



for a time. As much as (or perchance, from the little) we know of the doctrine, the two statements show neither a gap nor a flaw in it, however conflicting they may seem. The "apparent, distinctly contradictory statements" are no more so than would be a description of a human being emanating from two different sources, supposing one teacher would say that "the being called man crawls on all fours,"...and the other that "man walks erect on his two feet" and later on, that—"he walks supported on three legs"; all these statements, however conflicting for a blind man, would nevertheless be perfectly consistent with truth, and would not require an Œdipus to solve the riddle. Who of the "Lay Chelas" can say, whether there is not as much danger for our MASTERS in giving out at once the whole doctrine as there was for the Sphinx who had to pay for her imprudence with death? However it may be, it is not for us to give the desired explanations, nor would we accept the responsibility even if permitted. Having, therefore, submitted the above article to another regular and high Chela, we append hereto his answer. Unfortunately, instead of clearing the horizon, it overclouds it with fresh and far more tremendous difficulties.

In reply to the aforesaid note, I beg to state that it is impossible for me to give any satisfactory explanation of the difficulties pointed out therein, until the "BROTHERS" are pleased to give a complete statement of the whole doctrine regarding the progress of the human life-wave on our planetary Chain. The MASTERS have as yet but indicated the general outlines of their theory as regards the subject in question; and it is not their intention to explain the whole teaching in all its details at present. Those who are not their Regular Chelas cannot reasonably expect such explanations from them as have close connection with the secrets of initiation, especially as these explanations are to be given out to the world. Those to whom the information embodied in the *Fragments* has been given, are expected to use their own intuitional powers and determine with more or less definiteness the details of the theory which are not communicated to them.

It will not be easy to understand the doctrine under consideration completely, until the nature of the Obscurations and the periods of duration of the different races of the planets are clearly ascertained; and inasmuch as I am not in a position to divulge anything about these questions unless so ordered, I cannot offer any solution of

the difficulty pointed out. Nevertheless, I can state here that a planet may be said to be in a state of Obscuration when a small portion of it is inhabited. I will now proceed to notice the objections raised by your correspondent and the difficulties pointed out.

I. I agree with the "Student of Occultism" in supposing that the "5th visit" is a misprint for "4th visit" in the Fragment VII. This is evident and needs no explanation. Again, the general theory about the progress of the human life-wave indicated in the said article is, no doubt, *apparently* inconsistent with what is contained in the passages cited from the letters received from the two MASTERS. Probably other passages contained in the letters received by "Lay Chela" produced a different impression on his mind. Let us suppose, however, that neither theory contains the *whole truth* about the esoteric doctrine in question. It is certainly much more complicated in its details than is generally supposed. The law of human progress is not as simple as is made to appear in "Lay Chela's" "Essay," and the passages quoted by your correspondent. All that is yet to be thoroughly comprehended and digested by the *lay* students of Occult Science with the help of the facts which the Brothers have revealed, before they are pleased to reveal more.

In support of the foregoing remarks I shall suggest certain difficulties in connection even with *the* theory accepted by your correspondent submitting them for his careful consideration.

(a) According to this theory (see his quotation No. I.) the progress of the human life is precisely similar to that of the other kingdoms. This theory may be briefly stated as follows: suppose A, B, C, D, E, F, G are the 7 planets of our chain in their natural order. Human life first manifests itself as the 1st race on planet A. When the 2nd race commences on A, the 1st race commences on B, and so on; and lastly, when the 7th race begins to evolve on A, the 6th, 5th, 4th, 3rd, 2nd and 1st commence their life on the planets B, C, D, E, F, G, respectively. Now it may be easily seen from the general character of the process of evolution, that nature provides a definite



number of stages for the descent of spirit into matter and an equal number of steps for its gradual re-ascent and purification.

The various number of incarnations in the successive races of each planet are so many stages of descent or ascent which the nature of that particular planet admits: and the nature of the law of evolution seems to imply that every differentiated spiritual monad should, save under exceptional and extraordinary circumstances (which again are very numerous in their turn) incarnate itself in all the races. The first differentiation of the spiritual monad seems to take place on the first planet of the chain; for, by its very constitution, it supplies conditions for the first descent of spirit into matter. The theory under consideration supposes that when the 2nd race of the first round begins to evolve on A, the first race commences its career on B. Now two suppositions are possible regarding the monads that begin to incarnate in the first Race on B. *First:* They are the monads that have already incarnated on A in its first race, or they are newly evolved from the original source on B. It will easily be seen that the same alternatives are presented in the case of the other planets and the other rounds. If the first supposition is accepted, the inference *seems* to be inevitable that a particular number of monads incarnate themselves only in the first races of all the planets in all the rounds. If all the races in all the planets have the same characteristics this inference is proper; but such is not the case, and the difference in races must serve, though in a minor degree, the same purpose which is intended to be accomplished by the difference in the material constitution of the various planets of the chain. And besides, there is another difficulty to be encountered on this supposition. If, as is supposed, the monads that have incarnated themselves on the first planet moved on to B, the monads that begin their incarnation on the 1st planet in its second race, must necessarily be such monads as are newly evolved. If the 1st race on the first planet has a definite use and purpose in the scheme, this conclusion must clearly be wrong. And moreover, nothing is really gained by supposing that some monads begin to incarnate

themselves in the 2nd race of planet A, and that the remainder migrate to B.

We shall arrive at conclusions equally unsatisfactory if the 2nd supposition above stated is accepted. Looking at the general nature of the scheme, it will be unreasonable to suppose that a monad may commence its career as a human being on any planet. And besides it will follow from this supposition that certain monads incarnate themselves on planet A only, some on B only, and so on. On either supposition, a portion of the machinery provided by nature becomes superfluous or useless. These difficulties are not to be met with in "Lay Chela's" theory, but however after reading it with the greatest care—I am not prepared to say that the said theory is *quite* correct; least of all is it complete; the Chela though, my colleague, could give only *as far as permitted*, and ought not to be blamed for it.

(b) Just as a planet has its period of obscuration or sleep, and as the whole solar system has its period of rest, the planetary chain also must, by analogy, have its time of inactivity. This supposition is strengthened by the words contained in the passage quoted by your correspondent to the effect that "the impulse again thrills the chain of worlds into renewed life *for the next round*." And, moreover, the words above referred to seem to imply that this period of inactivity or sleep of the whole planetary chain would occur *when a round is completed*. If this supposition is correct, it will be seen, by tracing the progress of the human "life wave" (which expression seems again to have been misunderstood by "Lay Chela") from its commencement up to the present time according to the theory under consideration, that planet A *is now in a state of obscuration* as its 7th race of the 4th Round has completed its course when the 4th race of our planet has completed its course; and it will be further seen that the 7th, 6th, 5th, 4th, 3rd, and 2nd races of the 4th Round are running their courses on planets B, C, D, E, F, G, respectively. Thus, having seen that the 5th Round has not even commenced on the first planet, we are forced into the conclusion that the 5th Rounders now appearing on this planet



are not *normal* 5th rounders. Even if the planet A had passed through its period of obscurity, still there would be no 5th rounders on planets B, C, D according to this theory. Consequently the conclusions to be drawn from this theory are as much opposed to the facts stated by the MASTERS as the theory expounded by their "Lay Chelas." But, it would not be quite clear according to their theory whether planet A has passed through its period of obscurity. The 7th race of the present Round was running its course on planet A when the 4th race was flourishing on this planet. If A had passed through its period of obscurity, it must have done so in the interval between the commencement of the 5th race on this planet and the present time. If so, there could not have been a period of obscurity for the whole chain before the commencement of the 5th Round, as is implied in the words cited above.

(c) There is another difficulty in the theory under review, to which I beg to invite your correspondent's attention, and one that I am permitted by my Master to suggest to him. According to this theory the condition of the planets will be as follows, when the last planet of the chain has the 7th race of the *4th round* on it. The 6th, 5th, 4th, 3rd, 2nd and 1st races of the *5th round* will be running their courses on A, B, C, D, E, F. Now if the teaching *was correctly understood*, it is difficult to see what becomes of those that constitute the 7th race on planet G at the end of its period of activity. If they move on to A they must incarnate themselves in its 7th race of the 5th round without the necessity of going through the other races of the said round; or if they begin incarnating themselves in the 1st race of the 5th round, we shall have to suppose that the 1st race of the 6th round will commence a second time on A when it has the 7th race of the said round.

If they were to remain on G, it will be easily seen that they will have to remain there till Mahapralaya, as the same difficulty will have to be encountered at the end of every race they get through.

The other difficulties connected with the theory

in question may be easily noticed by our "Lay Chelas" if they would only trace the progress of the current of human life on the basis of the said theory. I merely point out these difficulties to your correspondent in order to show that *the complete theory regarding the subject under discussion is not yet explained by our MASTERS and that it would be premature to draw definite inferences from stray passages contained in the letters received from them. It is in my opinion wrong to do so before all the facts* given to him by the "Brothers" are thoroughly examined and sifted. No Lay Chela can ever hope to have the whole secret doctrine revealed to him. Debarred from regular initiation, he has either to get at the *whole* truth through his own intuitions or content himself with waiting. We do not think that "Lay Chela" is completely wrong in saying that planet C is now in a state of obscurity. We beg to inform our correspondent that, in fact, the whole theory regarding the present subject is very complicated. The law of evolution in any one Round is never altogether similar to that of the next Round; the periods of activity of the different rounds and races on different planets vary, and the periods of obscurity on different planets are likewise different; consequently it will be unwise to set up some particular theory as the correct one before the whole subject is carefully scrutinized. As I have already stated, the MASTERS cannot reveal to the public the whole truth as regards these rings and rounds, and your readers must feel grateful to them for what little has already been given for their guidance. They will always be prepared to give such help and information as they can without infringing the rules of secrecy, to those who are anxious to study the subject with earnest care and attention, but they can do more. I cannot but think that the "Lay Chela" is rather imprudent in having made certain *too* sweeping statements regarding the present subject as if they were final and authoritative, knowing as he well does that the MASTERS have not yet given him the whole doctrine. The doubts and difficulties herein noticed can of course be satisfactorily explained by the light of the real esoteric doctrine on the subject, and every ad-



vanced Chela has it. But inasmuch as the sacred numbers and figures are not to be given except to *Regular Chelas* under initiation, we can help your correspondent only by telling him wherein he is wrong, not by giving out that which he has

to find out for himself. Even "Lay Chela" must try to discover as much as he can for himself by using his intuitional and intellectual faculties.

S. T. K. \* \* \* CHARY

PONDICHERRY, May 17th.

## UNTOUCHABILITY IN THE LIGHT OF THEOSOPHY

What is the origin of the sin of separateness which takes refuge in conceptions of exclusive castes, superior classes, unique creeds and all the other barriers that divide man from man? Is this sense of superiority rooted in the subconscious mind, and, if so, how can it be deliberately destroyed? Is there some sort of mental therapy that can help ordinary men and women to outgrow their racial prejudice or religious exclusiveness or their practice of untouchability? Or can these horrors be expelled from our daily lives only by a process of self-examination and inner purification, by the force of individual conversion? These are all crucial questions both in India and the world today. It is gratifying that they are raised fearlessly in a leading article entitled "Mental Twist" in the October number of *The Indian Rationalist*.

The article discusses Dr. Ambedkar's contention in an incisive speech in the Rajya Sabha on September 7th that the Indian Prime Minister seemed to be not only "apathetic" about the problem of untouchability but "anti-untouchables." According to *The Indian Rationalist*,

The fact of the matter is that though the Prime Minister has often spoken and acted as though he realized the importance of this problem his mind is not attuned to a proper solution. Desperate situations require desperate remedies.

Students of Theosophy cannot, in the light of the Third Fundamental Proposition of *The Secret Doctrine*, shun the supreme responsibility of self-effort and succumb to the temptation to shove the blame for the persistence of our barbarous social practices upon the "other fellow" or upon our popular government and our political leaders. Dr. Ambedkar himself admits the deep-rooted

and pervasive character of the evil of untouchability.

I don't think that untouchability will vanish. It is a mental twist. It will take years and years.

*The Indian Rationalist* honestly faces up to the finality of Dr. Ambedkar's compelling challenge. Untouchability

is rooted not merely in our religion, as Dr. Ambedkar suggests, but is in our blood, in our flesh and bones and sinews. It is not a mere "mental twist" or psychological complex which can be cured at mental hospitals or by psychoanalysis. Untouchability is a stigma that does not attach itself to any specific set of people. It attaches to one and all in varying degrees....Untouchability is an evil which works through the subconscious....No amount of legislation and forced temple entries will solve the problem. It is futile to get excited and bubble over the angry words of Dr. Ambedkar. *We are up against a universal malady. All of us must search our own hearts and fight the demon which derives strength from a primordial urge to cling to our tribe, our kith and kin, and fight against the world of humanity outside.*

(Italics ours)

With much of this students of Theosophy will be fully in agreement. It is especially valuable that the problem of untouchability should be perceived, not as a geographical or social or economic phenomenon, but as an expression of a universal *malaise* which takes different forms but ultimately arises out of a common psychological propensity, an innate human tendency to find stable and dependable avenues for the egotism and selfishness of the Ahankaric "I," *Kama-Manas*, the Animal Soul in every man. Untouchability is not, as rationalistic sociologists contend, merely or mainly "born of the fear and the hatred that the primitive men felt towards the stranger, the newcomer into the tribal territory who threatened to interfere



with their women and to upset their social order.” Rather, the explanation is to be sought in the pharisaic self-righteousness of the pious religionist, the pride and exclusiveness of the “devout” who refused to accept the fact that the “confusion of castes” which Arjuna feared had already taken place. In the 18th discourse of the *Bhagavad-Gita*, Shri Krishna clearly declared that castes were to be determined by disposition and predominant qualities rather than on the basis of the birth of the body.

If untouchability is to be fought and crushed past resurrection, we must begin not “from the top” but with ourselves. We must recognize that the traditional caste system as a whole has become completely corrupt and can have no place in contemporary Indian life and society. We must examine our hearts and minds in a truly Gandhian spirit of candour and eradicate every trace of pseudo-religious justification for our egotistic claims and our divisive loyalties. We must refuse to enter a house or a temple or a society where communal or caste distinctions are observed even if they are not openly enforced. We must show the way, at the cost of considerable social ostracism or ridicule, by befriending Harijans on equal terms, dining with them and living with them and propagating among them the doctrine of the immanence of Deity, the indwelling Krishna or Christ in every creature, the spiritual equality and universal brotherhood and social interdependence of the members of the human family. We must reject and abhor claims of uniqueness, superiority or exclusiveness (however subtle these claims and however insidious their influence) on behalf of any single religious creed or sect, any racial or national or regional grouping or entity, any particular prophet, leader or organization. We must proclaim that “there is no religion higher than Truth.” In this act of purgation and self-purification we need a firm intellectual and spiritual basis. In the words of the late Antoine de Saint-Exupéry,

I understand the origin of brotherhood among men. Men were brothers in God. One can be a brother only in something. Where there is no tie that binds men, men are not united but merely lined up. One cannot be a brother to nobody.

But even renewed self-examination and a meditation upon the basis of brotherhood will not be enough unless we are prepared to commit ourselves publicly to a rejection of caste and a fight against untouchability and every form of separatism. As Charles Péguy asserted, “the worst of partialities is to withhold oneself, the worst ignorance is not to act, the worst lie is to steal away.”

In short, every student of Theosophy and every Indian patriot must follow the shining example of Damodar K. Mavalankar who courageously stepped outside his caste over 75 years ago and clearly expressed the reasons for his action in *The Theosophist* of May 1880 (reprinted as *U.L.T. Pamphlet No. 4*). It would be most appropriate to conclude this article by quoting an extract from the statement of this Theosophist of the 19th century:—

Our actions must, therefore, be such as will make us worthy of our existence in this world, as long as we are here as well as after death. I could not do this by observing the customs of caste. It made me selfish and unmindful of the requirements of my fellow-brothers. I weighed all these circumstances in my mind, and found that I believed in caste as a religious necessity no more than in the palm-tree yielding mangoes. I saw that if it were not for this distinction, India would not have been so degraded, for this distinction engendered hatred among her sons. It made them hate and quarrel with one another. The peace of the land was disturbed. People could not unite with one another for good purposes. They waged war with one another, instead of devoting all their combined energies to the cause of ameliorating the condition of the country. The foundation of immorality was thus laid, until it has reached now so low a point that unless this mischief is stopped, the tottering pillars of India will soon give way. I do not by this mean to blame my ancestors who originally instituted this system. To me their object seems to be quite a different one. It was based in my opinion on the qualities of every person. The caste was not then hereditary as it is now. This will be seen from the various ancient sacred books which are full of instances in which Kshatriyas and even Mahars and Chambhars who are considered the lowest of all, were not only made and regarded as Brahmins, but almost worshipped as demi-gods simply for their qualities. If such is the case, why should we still stick to that custom which we now find not only impracticable but injurious? I again saw that if I were to observe



outwardly what I did not really believe inwardly, I was practising hypocrisy. I found that I was thus making myself a slave, by not enjoying the freedom of conscience. I was thus acting immorally. But Theosophy had taught me that to enjoy peace of mind and self-respect, I must be honest, candid, peaceful and regard all men as equally my brothers, irrespective of caste, colour, race or creed. This, I see, is an essential part of religion. I must try to put these theoretical problems into practice. These are the convictions that finally hurried me out of my caste.

I would at the same time ask my fellow countrymen, who are of my opinion, to come out boldly for their

country. I understand the apparent sacrifices one is required to make in adopting such a course, for I myself had to make them, but these are sacrifices only in the eyes of one who has regard for this world of matter. When a man has once extricated himself from this regard and when the sense of duty he owes to his country and to himself reigns paramount in his heart, these are no sacrifices at all for him. Let us, therefore, leave off this distinction which separates us from one another, join in one common accord, and combine all our energies for the good of our country. Let us feel that we are Aryans, and prove ourselves worthy of our ancestors.

## ORTHODOXY AND THEOSOPHY

It is our bounden duty and pleasure to oppose harsh-voiced bigotry, religious intolerance, sectarian prejudice and arrogance whenever, and in whatever religion we find it; from the oldest "Dispensation"—downward.—H. P. BLAVATSKY

In an article entitled "Secularism and Cognate Trends in Indian Ethics," covering over a hundred pages of the *Agra University Journal of Research* (Vol. II, Part 1), Dr. B. G. Tiwari attempts an admirably comprehensive survey. It is regrettable that his assessment sometimes lacks depth. His remarks on Theosophy in his section on Dr. Bhagavan Das reveal an unfortunate lack of knowledge of the original aims of the Theosophical Society, of the teachings of Madame Blavatsky and the attitude she consistently held towards Hindu orthodoxy and Indian social reform in the magazine that she founded in 1879, *The Theosophist*.

Unlike some of their so-called followers, the founders of the Theosophical Movement of our time were far from blind to the superstitions that had grown up in exoteric Hinduism. It was, moreover, not "gradually" but from the beginning that Theosophists taught "universal brotherhood, obedience to the law of evolution and the perfection of the spiritual powers of man." In fact, these truths were enshrined in the three objects of the Theosophical Society formed in 1875.

That Madame Blavatsky never sought to conciliate the orthodox Hindus is amply clear to all careful students of pure Theosophy. It was the intolerance and not the ethics of Swami Dayanand

that "evoked no response in the ranks of the Theosophists." Really, Dr. Tiwari should peruse the early volumes of *The Theosophist*. And, if he wishes to know why he is wrong in asserting that "Theosophists are eclectics" or that "the concept of Maya as Illusion is slurred over," Dr. Tiwari should study *The Key to Theosophy* and the first volume of *The Secret Doctrine* (in the authentic and authorized version of 1888). We hope he will do this, particularly as he seems to be anxious to be generous and fair to the various religious and spiritual movements that he has tried to survey.

Below we reprint from *The Theosophist* for December 1881 (Vol. III, p. 60) an extract from an article entitled "Superstition," which throws light on what is said above.

### SUPERSTITION ROOTED IN RELIGIONS PREVAILS EVERYWHERE

Owing to the fanciful reports of superficial and prejudiced travellers, to their entire ignorance of Asiatic religions and—very often their own—Western nations generally are labouring under the strange impression that no people in the world are as stupidly superstitious as the non-Christian



populations of India, China and other "heathen" countries. Unblessed with the light of the Gospel, they say, these poor pagans groping in the dark, attribute mysterious powers to the most unseemly objects: they will stake the future happiness or woe of their father's soul, upon the hopping crow's accepting or rejecting the rice-ball of the "Shraddha" ceremony; and will believe, as the now famous Kolhapur conspirators did, that "owls' eyes" worn as an amulet will make the bearer invulnerable. Agreed:—all such superstitions are as degrading as they are ridiculous and absurd. . . .

But greatly *mistaken*, or as grossly unjust is he who affirms that such strange beliefs are limited to paganism, or that they are the direct result of the heathen religions alone. They are international; the cumulative production and necessary effect of countless generations of the arts of an unconscientious clergy of *every religion* and in every age. Adopted by the archaic priestly hierarchies, the policy of subjecting the ignorant masses, by working on their untutored imaginations and credulous fears, with the object of getting at their purse *via* the soul, was found effectual and was universally practised by the priest upon the layman from the first dawn of history down to our own modern times. Everything in nature, whether abstract or concrete, has two sides to it as every poison must have its antidote somewhere. Religion or belief in an invisible world being based upon a dual principle—God and Satan, or GOOD and EVIL, if PHILOSOPHY—the outflow of true religious feeling—may be likened to a filtered stream, on the other hand, SUPERSTITION is the cloaca of all dogmatic creeds that are based upon blind faith. Literally speaking, it is the sewer carrying off the putrid waters of the Chaldeo-Noachian deluge. Unstemmed, it ran in a straight course, through Paganism, Judaism and Christianity alike, catching up with its current all the garbage of human dead-letter interpretations; while on its muddy banks have crowded the priesthood of all times and creeds and offered its unwholesome waters to the adoration of the credulous as the "holy stream,"—calling it

now Ganges, anon the Nile or Jordan.

Why then, should the Western people accuse the non-Christian nations alone of such beliefs? Little does the "truth of God" abound through *such* lies, and it is showing poor respect to one's religion to introduce it to the stranger's notice under false pretences. History shows us that, while seemingly occupied in destroying every trace of heathenism, and condemning belief in ancient folklore and the effects of "charms" as the work of the devil, the Christian proselytizers became the keepers of all such superstitions, and, adopting them gradually, let them loose again upon the people, but under other names. It is useless for us to repeat that which was said, and better said, and proved by the statistical records of crimes perpetrated through superstition, in every Christian country. Beliefs of the grossest, as the most dangerous, character, are rife in Catholic France, Spain, Italy and Ireland, in Protestant England, Germany and Scandinavia, as in Greek Russia, Bulgaria and other Slavonian lands, and they are as alive among the people now, as they were in the days of King Arthur, of the first Popes, or the Varyago-Russian Grand Dukes. If the higher and middle classes have civilized themselves out of such absurd fancies, the masses of rural populations have not. The lower classes being left to the tender mercies of the rural priest—who, when he was not himself ignorant, was ever cunningly alive to the importance of his holding the parishioner in mental slavery—they believe in charms and incantations and the powers of the devil *now*, as much as they did *then*. And, so long as belief in Satan and his legion of fallen angels (now devils) remains a dogma of the Christian Church—and we do not see how it could be eliminated, since it is the corner-stone of the doctrine of (now devil) salvation—so long will there exist such degrading superstitions, for the whole superstructure of the latter is based upon this belief in the mighty rival of the Deity.

There hardly came out one number of our *Journal* without it contained some proof of what we say. . . .



# THE THEOSOPHICAL MOVEMENT—1875 TO 1950

## II.—THE WRITING OF “ISIS UNVEILED”

A study of the history of the Movement becomes a process of self-education if, in addition to scanning the events, one seeks the inner relationships which exist between them, for it is only in their causal relationships that they are seen to form a significant pattern.

The Movement was started among Western people and English has been its widest medium of communication. A clear exposition of Theosophy is necessary so that it may be known “what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects*.” H.P.B. possessed a Russian body, received only a smattering of education in English, and for 30 years prior to 1873 had not spoken or written in that language. Of *Isis Unveiled* H.P.B. wrote in her article “My Books” (reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. VIII, p. 97, May 1938): “Of all the books I have put my name to, this particular one is, in literary arrangement, the worst and most confused.” It was her sincere opinion, she added,

that, carefully analyzed from a strictly literary and critical standpoint, *Isis* was full of misprints and misquotations; that it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; that much of the matter in it ought not to be there at all and also that it had some very gross mistakes due to the many alterations in proof-reading in general and word corrections in particular. Finally, that the work, for reasons that will be now explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs having no connection with each other, had been well shaken up in a waste-basket, and then taken out at random and—published.

Later in the same article H.P.B. adds: “It is to him (Olcott) that I am indebted for the English in *Isis*.” There is no mention of W.Q.J., who had a far greater innate capacity to understand the subjects with which *Isis* dealt, and in spite of circumstances to which he referred later in these words: “If I had been with her as much

when *The Secret Doctrine* was being put together as I was when she was writing *Isis*, very great benefit would have accrued to myself.”

In spite of H.P.B.’s confessed inexperience in writing in English, her very first letter to the press, written at about the same time as she commenced the preparation of *Isis*, shows a good command of the language.

Finally, in this work the teaching of reincarnation is not explained “clearly and in plain language,” a circumstance which provided the opportunity for flinging at her head “fantastic accusations.”

Many of us reviewing these, in many respects seemingly incongruous, circumstances and imagining ourselves capable of producing a work like *Isis* might almost be forgiven for believing that we would have planned the production differently, so as to put before the world a concise and explicit presentation in logical sequence of the main tenets of Theosophy, free from the literary defects which mar *Isis*. As it stands, we are either forced to the conclusion that the Masters and H.P.B. bungled or we must look deeper into the circumstances which contributed to the preparation of *Isis*.

In so doing one should avoid both of two extremes. First, there is the attitude of false humility which makes us say: “Such was the will of the Masters. I should not question.” Unless one questions the methods followed by the Masters as they are partially manifest to us, one misses an opportunity for a deeper understanding of Karma. Secondly, there is the attitude of intellectual pride which says: “Behold, I know.” Such intellectual pride reaches a facile conclusion in terms of the individual’s own limited experience, illustrated by Sinnett’s explanation of the enigma of H.P.B.’s personality by the easy assumption that she was only a partially initiated chela.

The progress of scientific research as well as the experiences of the student show that in the



solution of any problem there is rarely a choice between a number of clearly conceived alternatives, but nearly always the truth lies beyond our present limited mental horizon. It is a solution which must be sought within ourselves, in the sense that instead of speculating with the mind we must develop the innate soul powers which will enable us to see the truth as reality. Such inner development is almost impossible without the guidance of those who have passed through that which we are now attempting. This recognition, that for the gaining of knowledge we depend on our Divine Parents as well as on our Elder and younger brothers, leads to that humility without which strong search and questions will avail us nothing.

Help comes to us for the most part in ordinary ways and is available in overflowing measure in the recorded teachings of the philosophy of Theosophy, the only limiting factor being our utilization of that help. Any student can cogitate upon the lessons and problems which these teachings present and evolve a solution out of his own consciousness, but it will be a solution within the limits of his own experience and consciousness. How much wiser it is to draw upon the experiences of others as well as our own, to use those possessions held "by all pure souls equally"! Let us search our literature for "the breadth and depth and points" which will draw us out of the limitations of our personal consciousness. In such search, more important than the total number of hours spent in the reading of our books is the eager, questing attitude, free from the encumbrances of preconceptions, which seeks the relevance of everything studied to our inner and outer experiences and to the experiences of others as they appear in history.

The writing of *Isis*, the Coulomb conspiracy, the accusations levied against Judge, present problems which certainly do not admit of facile solutions, nor can we say that the last word has been said on these. Many lines of Karma must be interwoven in each of these problems, many considerations of the true welfare of individuals and of the Movement must be involved in the actions of the Masters and of H.P.B., considera-

tions arising out of experiences vastly transcending our own in time and space. The value of the history of our Movement is that it enables us to work out in the mind lessons that it would take many lives to gather by direct experience.

The study of our literature brings to light at least four important considerations in understanding the preparation of *Isis*, and no doubt other students have found and will find more.

(1) That which H.P.B. herself added about *Isis* in the same article, "My Books," from which we have quoted above:—

Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of *Isis Unveiled* ... (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (b) that many a passage in these works has been written by me *under their dictation*.

(2) It is so much wasted effort to give information unless the recipient is already making efforts to gain that information, and no use introducing new concepts unless the receiver is beginning to question accepted notions. An open and questioning attitude of mind is more important than blind, unintelligent belief, even if that belief happens to be correct. In a somewhat different connection a Master wrote to Mr. Sinnett:—

...I wish I could impress upon your minds the deep conviction that we do not wish Mr. Hume or you to prove conclusively to the public that we really exist. Please realize the fact that so long as men doubt there will be curiosity and enquiry, and that enquiry stimulates reflection which begets effort.

While another Master wrote of *Isis*:—

The book is but a tentative effort to divert the attention of the Spiritualists from their preconceptions to the true state of things. The author was made to hint and point out in the true direction, to say what things *are not*, not what they are.

(3) In the presentation of any system of thought, particularly when it is one unfamiliar to the readers or listeners, it is essential to adopt a correct sequency of ideas, to develop first certain basic conceptions, or else confusion and misunderstanding will ensue. In teaching the structure of a language one must clarify certain basic concep-



tions such as noun, pronoun, verb, etc.; in teaching the science of dynamics one must first clarify basic conceptions of mass, force, velocity, acceleration, etc., in minds in which these conceptions are certainly vague and confused if not totally incorrect. Similarly, in teaching reincarnation or the sevenfold constitution of man except on the basis of a preliminary understanding of the essential difference between individuality and personality, profound misconception is liable to follow. This consideration is suggested by the following words of a Master:—

...as there happened such a war over it [*Isis*], endless polemics and objections to the effect that *there could not be in men two souls*—we thought it was premature to give the public more than they could possibly assimilate, and before they had digested the “two souls”; —and thus the further sub-division of the trinity into 7 principles was left unmentioned in *Isis*.

(4) As for the help rendered by Olcott and others, which gave rise to many errors, it may perhaps be said that the Masters do not use what might be called supernatural methods in their dealings with men, but work with Karma, with the minds of men as they find them and with the agents and means available, making fruitful the efforts of all sincere helpers. “...some works can only be performed by the Master, while other works require the assistance of the companions.” It is more important that self-induced and self-devised efforts be called forth from a companion to whom a task has been brought by Karma than that the work should be done more skilfully by one who may be better fitted but whose duty lies elsewhere.

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## FACTS ABOUT B.C.G.

That mass inoculation of school children with B.C.G. vaccine has been introduced in India is a cause for concern to those who would see this country's advance to better health conditions on natural and harmless lines. An admirable sum-

mary of the case against the B.C.G. campaign is made by Dr. M. Beddow Bayly, which *The Vegetarian World Forum* for Autumn 1954 publishes. He adduces “many grave reasons why you should hesitate before allowing your child to undergo these procedures,” among which are the following:—

(1) Very little is known with precision about any of the procedures suggested and there are wide divergencies in scientific opinion.

(2) The possibility of dangerous reactions following the vaccination is recognized.

(3) The protective value of B.C.G. vaccine is a matter of dispute among the highest medical authorities.

(4) It is admitted that vaccinated persons have later contracted tuberculosis.

(5) A great decline in tuberculosis has occurred in countries that have not practised B.C.G. vaccination.

(6) The most competent health authorities are agreed that tuberculosis is a social disease the control of which can only be brought about by attention to the general health and hygiene of the people; this includes the provision of adequate amounts of nourishing food, of clothing to protect from cold, proper conditions in housing, workshop, factory, schools and offices, ensuring the provision of fresh air and the prevention of overcrowding.

The public, at present singularly ignorant about B.C.G., has been so much influenced by pro-B.C.G. opinions and propaganda and glamourised by “medical opinion” that it has failed to recognize the serum fetish of orthodox Western medicine for the menace that it is. Leaving aside the objections to serum therapy in general, involving as it does the cruel and degrading practice of vivisection, to say nothing of the injury inflicted upon human beings by the injection of diseased animal substance into the blood stream, B.C.G. vaccine in particular has a dark record, as is well attested by Dr. Bayly. Besides, this vaccine, by holding out the promise of immunization from the disease, minimizes the importance of healthful living and the observance of the laws of sanitation and hygiene, and submerges personal effort in preventing the spread of tuberculosis.

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## IN THE LIGHT OF THEOSOPHY

Dr. Albert Schweitzer, "a man of compassion," in his address in Oslo on November 4th in acknowledgment of the Nobel Prize for Peace, discussed the problem of peace in the modern world.

"Man has become a superman," said Dr. Schweitzer, "but this superman suffers from a fatal imperfection. He has not raised himself to that superhuman level of reason which should correspond to the possession of superhuman strength," with the result that war is a greater evil now than ever before. The immeasurable harm which has been inflicted by modern methods of warfare should drive home to us an essential fact, "that inhumanity and the superman are indissolubly linked," and should make us foster within ourselves the ideal of peace. We tolerate mass-killing and man's inhumanity to man in war-time, remarking that "war is war" and nothing can be done about it.

In so resigning ourselves, without resistance, we become guilty of a crime against humanity. The important thing is that we should one and all acknowledge this guilt. The horror of this acknowledgment should rouse us from our torpor and make us hope and work for an age in which war will no longer exist... We must reject war for ethical reasons—because it makes us guilty of a crime against humanity.

The need for establishing firm ethical foundations for our increased knowledge of the world was the key-note of Dr. Schweitzer's address. "Only when the spirit of ethics grows powerful within us will we be guided back to a civilization based on the humanitarian ideal." It was with an air of conviction that Dr. Schweitzer said: "All men—even the half-civilized, even the savages—are endowed with the faculty of compassion [the source of all ethics] and can develop the humanitarian spirit." The reign of peace in our time, therefore, has not to be dismissed as a utopian dream, for "the spirit of man" is capable of attaining to a new moral outlook which is a necessary concomitant to peace.

ember reports about "a discovery as revolutionary as the splitting of an atom" which surgical science is on the eve of achieving—the transplanting of bodily parts from one person to another, and making available in hospitals "banks" of supplies, including skin, bones, cartilage, arteries, veins and even bodily organs. In other words, it is the ultimate dream of surgeons "to have a spare-parts service for damaged and worn-out humanity at the hospital, just as there is a spare-parts service for motor-cars at the garage."

How to make the transferred part "take" and "live" permanently in the patient's body has been the subject of much serious post-war research. Auto-grafts, we are told, work out all right, so far as it is practicable to use them, but in almost all attempts grafts of skin or tissue between one person and another fail to live, for such is the defensive mechanism of the human body that it reacts against the "foreign" intrusion and destroys it. How to prevent this happening is what surgeons are at present engaged in finding out.

It could be a scientific demonstration of human individuality—a proof that there really is nobody else on earth exactly like you or me.

Herein lies the clue to understand the undesirability and danger of such an artificial practice as transplantation of bodily parts is. What will be its physical and psychological effects, if surgeons ever succeed in their attempts, remains to be seen, but any open-minded individual who knows the real nature of man, metaphysical as well as physical, will have little difficulty in foreseeing that the introduction of foreign elements into the human body—which it is absurd to compare to a motor-car and which many look upon as a sacred and sanctified "temple"—may add considerably to the already existing new and mysterious diseases and unexplained psychological ills.

Our bodies, says Theosophy, are made up of living atoms called "lives," which we impress with our own innate tendencies and characteristics, and these if transferred to another may well lead to dire consequences. Hence the need to caution a



credulous public against being carried away by surgical or medical "miracles."

The tendency in recent times "to obscure the essential uniqueness of the individual by permitting the composite of the many to become a standard" was criticized recently by Mr. Crawford H. Greenewalt in a speech before the National Safety Council, Chicago.

Progress, in whatever field it be, originates in creative thought—essentially an individual attribute. Time and again, history has shown us that the inspiration and example of determined and dedicated men can upset mass action, that an individual with an idea can redirect the energies and objectives of a multitude. This is not to minimize the importance of group harmony, but the point which Mr. Greenewalt emphasized was that, without individual initiative and "the powerful stimulant of individual thought at all levels and in every phase of our effort," success and progress are hardly possible.

The existing social order in most countries, which justifies itself under the plea of "the greatest good of the greatest number," is far from the ideal. To impose the will of the current majority on the individual or the minority group is to interfere with individual freedom which, from very ancient times, has had a high value attached to it and on which our progress in the past has depended. What the world needs today is a wider implementation of the Sarvodaya ideal (the greatest good of *all*, not merely of the greatest number) which constructive workers along Gandhian lines are trying to achieve in India, and which, it is hoped, will combine individual fulfilment with co-operation in social, moral and cultural pursuits, with the ultimate aim of evolving a society based on equality and the well-being of all.

Too much emphasis on individualism on the one hand, and a repudiation of the worth of individuality on the other, are alike unsatisfactory. The problem is to have the worth of the individual recognized and at the same time to have

the interrelationships between human beings properly developed.

The 84th Annual Congress of the American Prison Association, which has now changed its name to the American Correctional Association, was held in Philadelphia towards the end of October. One chief problem discussed, according to Murray Illson's report in *The New York Times*, was that of the mentally defective delinquent. One representative, Mrs. Gertrude Koskoff of the Connecticut Legislature, asserted that the penal system was unable to cope with the medical and psychiatric problems of mental defectives, yet the courts continue to commit these individuals to prisons. A recent study, she said, had shown that the figure of mental defectives in U.S. penal institutions ranged from 15 to 45 per cent.

These figures tell their own story of the urgency of the problem as do the statistics of mental cases in hospitals. Mrs. Koskoff showed the illogicality of turning these unfortunates loose once more after their prison sentence was over, "unequipped to handle themselves, with a criminal record as a further handicap." She, with others, urged the need for special institutions resembling schools where the defective-delinquent could be observed, treated and gradually fitted into society.

This is all very necessary and humane; but the larger problem remains. What is wrong with a society in which mental cases are ever on the increase and individuals are becoming more and more unable to cope with the complexities of life? When a man is, among other things, "no more desiring," he is fitted to be the Supreme Being, says the *Gita* (XVIII. 54); this qualification might be adopted as an antidote to modern pressures and be a help to any one to regain his mental and moral equilibrium.

*The New York Times* for October 31st devotes almost a full page to Mexican antiquities, chiefly for the benefit of the tourist, and shows that the "crumbled cities of Mexico's vanished Indian civilizations rival the wonders of Greek and Egyptian



ruins." William G. Preston writes about the holy city of Monte Alban and the ruins of Mitla near Oaxaca. Monte Alban was discovered only in 1931, but it contains ruins comparable to the world-famous Mayan remains at Chichen Itza and Uxmal in Yucatan. Mr. Preston says:—

The Mexican Government has excavated... a two-mile stretch of tombs, tunnels, great plazas, ball courts and pyramids built by the Zapotec Indians, probably between A.D. 500 and 1000...

How the Zapotecan builders did their job is a mystery. They levelled off the hilltop, laid out two enormous rectangular courts, raised pyramids, dug tunnels and erected huge buildings of stone, decorating the sides of the buildings with artistic carvings. The stadium alone has 120 tiers of stone seats.

Dancing figures in bas-relief cut into blocks of stone include one showing the slit eyes and pigtail of a Chinese... the speculation is that the Zapotecs were in touch with the Orient a thousand years before Columbus discovered the New World.

The fitting of all Central American remains into a procrustean bed bounded by the charmed figures of A.D. 1, lest the archaeologists find themselves stepping off into an infinitude of time beyond, is a fetish just as strong as its counterpart in the dates given to ruins in India, Egypt and Greece. No greater mistake can be made, said H.P.B., than to refer the ancient ruins of Mexico or those of Peru to the Mayas and the Incas, and that would apply also to the Zapotecs. The most ancient ruins are Atlantean in origin. Says H.P.B. in her article on the antiquities of America, "A Land of Mystery," (originally published in 1880 in the first volume of *The Theosophist*, reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. XIII, May-August 1943):—

To refer all these cyclopean constructions... to the days of the Incas... seems even a greater fallacy than that too common one of attributing every rock-temple of India to Buddhist excavators.

Especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name.

At the period of the Spanish conquest, Copan was already a forgotten ruin, concerning which existed only the vaguest traditions.

The strange shapes of the heads and the profiles of the human figure are a warrant for the correctness of the hypothesis.

Some years ago Dr. Laoyza, a Peruvian archaeologist, claimed to have found Chinese inscriptions in Peru. There is no difficulty in believing that the Asiatics discovered and colonized America long before the Europeans. It has also to be remembered that the builders of the mighty civilization on the American continents were of Atlantean descent.

*Triveni* for October 1954 publishes an article on "D. H. Lawrence as Mystic" by M. K. Bajpai. We are not concerned here with any appraisal of D. H. Lawrence's writings but with the author's closing paragraph. He says:—

People hesitate to call Lawrence a mystic, because mysticism is commonly supposed to be an affair of the spirit while Lawrence is much concerned with sex, and sexual seems to be the contrary, the opposite, of spiritual. With Lawrence mystical experience is gained by the soul working in collaboration with the senses. That is why his mysticism seems so queer: but isn't it exactly because of this that his approach ought to be recognized as more complete and more divinely right?

This is specious pleading. The innate feeling that the spiritual and the sensual are at opposite poles, testified by all the great Teachers of the race, should not be stamped out. There can be no compromise on this issue. The senses and organs have their proper functions and should be used only for these. Sex has assumed an abnormal importance in human society today, and only the knowledge given by Theosophy can give the upward impulse to a true spiritual life. Theosophy teaches that the division of the sexes is a temporary phase of human development. Just as in the early races mankind passed from spiritual to physiological procreation, so in the races to come the sexual will be surpassed and human progeny will be *created*, not begotten. Says *The Secret Doctrine*:—

That state will return to it and to the world at large, when the latter shall discover and really appreciate the truths which underlie this vast problem of sex. (II. 415)

For, when the true spiritual intuition is developed, "the world will have a race of Buddhas and Christs."



## BOOKS

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## MAGAZINES

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## BULLETINS

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

## U. L. T. STUDY GROUPS

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



# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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

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

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