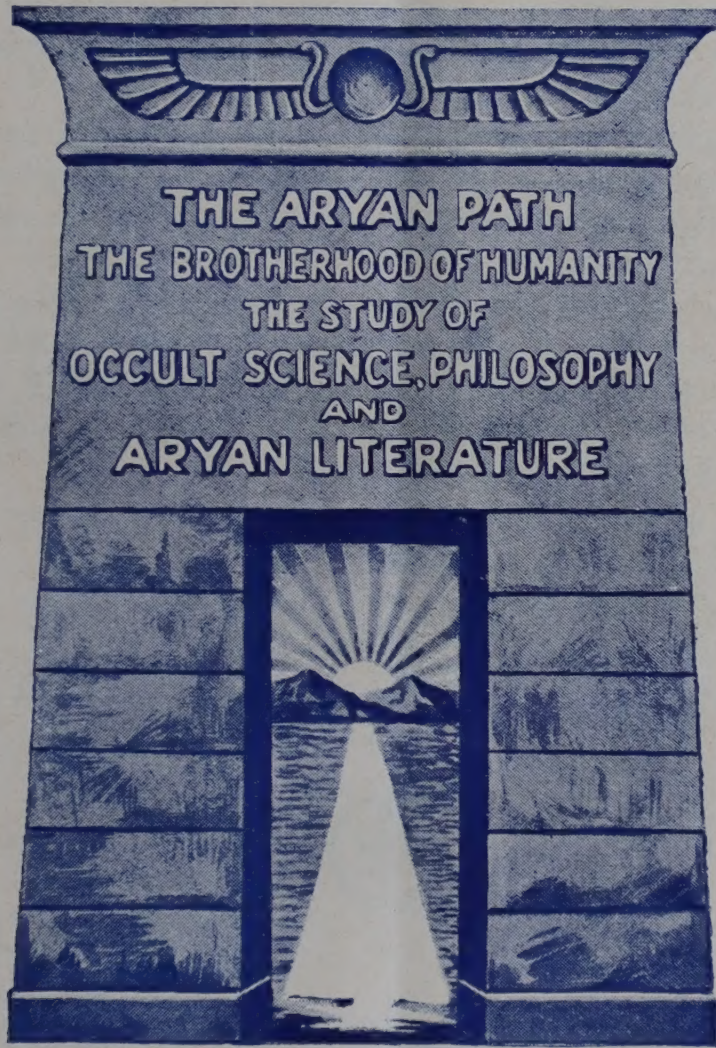


THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



**THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE**

Vol. XXVI No. 2

December 17, 1955

Mystical Christianity teaches *self*-redemption through one's own seventh principle, the liberated Paramatma, called by the one Christ, by others Buddha; this is equivalent to regeneration, or rebirth in spirit, and it therefore expounds just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent self, to recognize our true Self, in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, and recognize the reality of the transcendental Self, the Buddha, the Christ, or God of every preacher.

—A MASTER OF WISDOM

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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 1955.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th December 1955.

VOL. XXVI. No. 2

IN THE WINTER OF OUR INCARNATION

This fable is attributed to Lessing* :—

A venerable old man, despite his years and the heat of the day, was ploughing his fields with his own hands and sowing the grain in the willing earth, in anticipation of the harvest it would produce.

Suddenly, beneath the deep shadow of a spreading oak, a divine apparition stood before him! The old man was seized with affright.

"I am Solomon," said the Phantom encouragingly. "What dost thou here, old friend?"

"If thou art Solomon," said the owner of the field, "how can'st thou ask? In my youth I learnt from the Ant to be industrious and to accumulate wealth. That which I then learnt I now practise."

"Thou hast learnt but half of thy lesson," pursued the Spirit. "Go once more to the Ant, and she will teach thee to rest in the winter of thy existence, and enjoy what thou hast earned."

What does the Theosophical student-aspirant endeavour to gather for enjoyment during the winter of his existence?

*Gotthold Ephraim Lessing was an eighteenth-century contemporary of Goethe, who, on the death of Lessing, wrote: "We lose much in him, more than we think." His thoughts and words inspired numerous German authors. He has been described as "the first figure of European stature in modern German literature." His was a liberal mind and his writings sought to free his countrymen and all Europeans from the shackles of theological superstitions and religious dogma. His belief in the doctrine of Reincarnation was accurate and Theosophical, as worded in his *Divine Education of the Human Race*. In 1759 was published a complete collection of his fables, with an essay on the nature of the fable.—EDS.

His Esoteric Philosophy teaches that *Vairagya*—Desirelessness—is the first of the virtues to be understood and applied. Its consummation implies the embodiment of Supreme Bliss. He is taught to kill out desire for possessions. He is told that self-abnegation and sacrifice show the Way to Bliss. Poverty is said to be a virtue. Self-immolation is a necessary sacrifice.

Every Enlightened One is the richest among men and also the poorest. This is a paradox. It needs to be resolved.

The entire world of mortals is poverty-stricken: the moneyed ones do not enjoy their wealth, for they covet the fame of men of power and glory; the famous are not happy, for they have to face jealousy and envy, and they compete and yearn to keep their high place among mortals; the hungry, the naked, the unemployed are equally unhappy and long for food, clothes and means of livelihood. All feel the pinch of poverty.

People earn to spend; the poor spend on necessities, the well-to-do on luxuries. Most men, earning and spending, keep themselves going through the years till death comes. Hardly a handful make enquiries about death, or prepare themselves with the correct knowledge of how to die.

Both the haves and the have-nots are full of discontent. Even possession of worldly knowledge and scientific scholarship does not satisfy. All their lives men and women toil and moil; some with the body, some with the mind, some with both; some put away lucre for old age; others rely on such knowledge and such character as they have and hope that these will stand them in good stead in the winter of their incarnation.

Theosophy warns all such: "Beware of frustration; discontent is a death which brings hellish experiences."

What, then, does the Esoteric Philosophy recommend?

Let us reflect upon the lesson of the Wisdom-Religion that riches and poverty are not two different things but two aspects of one and the same thing. Like day and night, wealth and adversity coexist and act simultaneously. Inhaling and exhaling are a single process, and so are the gathering and the spending of all our possessions. We store up edibles, but, if we do not eat them, they rot and have to be thrown away. So also, we acquire knowledge, but, if we do not use it, it chokes the mind and corrupts the heart. The same is true of Power; Will-Power, Thought-Power, Desire-Power—all are worth developing, but each of these defiles the mouth that speaks, the eyes that see, the ears that hear, unless truth is heard and spoken, seen and shown.

Like inhaling and exhaling, like day and night, the acquiring and the spending of anything from vast Nature should succeed each other quickly, in conformity with the Law of Periodicity enunciated as the Second Fundamental of *The Secret Doctrine*. Let us spend money at the right time, in the right place and in the right way, and soon we shall also learn to earn and to acquire it *sattvically*. Let us use what knowledge we possess on the same principle of *sattva*, and wisdom will flow in, whether we are at work or at recreation. Let us radiate such power as we have already borrowed from the Great Mother and received as Grace from the Great Father, and we shall learn how bountiful they both are and how free we are left to take all we can because we give all we can. He who learns how to conserve and how to be liberal at one and the

same time has become the Master and the Servant of all.

This is high philosophy—the true view of the Real.

There is another aspect to this problem. What is "rest in the winter of thy existence"? How to "enjoy what thou hast earned"?

Shall the aspiring devotee spend the old age of his body resting, doing nothing, till death arrives? Or shall he teach what he has learnt and serve the Great Cause, taking no thought for the morrow and letting death take care of itself? These represent extremes, and extremes are to be avoided.

Study of the Esoteric Philosophy cannot be rightly prosecuted unless we teach as we learn. Study and service, getting and giving, are both acts of sacrifice. But, as seasons in Nature are different, so also in the winter of one's own existence one enjoys what has been gathered—but *differently*. Furthermore, the mode of gathering knowledge must become different, but the process must continue. One must not cease to study, but must prosecute study differently. So also with work and service: one cannot become a selfish devotee in old age, only looking after himself, for that may lead to the bewilderment of the Soul. Service, like study, rooted in Sacrifice, must continue.

The winter season of an incarnation should become a new incarnation. Then must the thoughts, the feelings and the deeds of the Soul purify and elevate the dying personality. Hell must be overcome before death comes; heaven must be entered consciously. This is preparation for the future. The profits of this special study must be shared with others, by loving and thoughtful service of the greatest of all causes, the Cause of Truth, and of Those who are its Immortal Custodians.

From study let a man proceed to meditation, and from meditation to study; by perfection in both, the supreme spirit becomes manifest. Study is one eye to behold it, and meditation is the other.

THE RISING CYCLE

Soon we shall be passing the Winter Solstice, with the Sun entering on its northern course. Shortly after that the new calendar year will begin. H.P.B. regarded the period between the Winter Solstice and the Spring Equinox as of some importance in the life of the Inner Man. So should all students of Theosophy.

The psychic and spiritual powers of the season, which starts when the Sun begins to move northward, colour all Nature anew for the high enterprise of the coming Spring. The revivifying influences active during this time of the year touch the inner life of all forms and give a renewed impetus to expansion and growth. Since all that happens in Nature is reflected in man, to all channels of his life too there comes a new and fresh vigour.

The sacred and mysterious sign of *Makara* or Capricornus, H.P.B. has explained, is closely connected with the "Microcosmic Pentagon, the five-pointed star representing man." It is to the Hierarchy of highly Occult Beings called *Makaras* (*ma* meaning five, and *kara* a hand with five fingers, as also a five-sided sign or a pentagon, the points of which represent the limbs of a man) that we owe the Light of Wisdom and the Warmth of Compassion. These presiding deities of the season are the Fathers of the thinking, conscious MAN. Says *The Secret Doctrine*:—

It becomes the task of the fifth Hierarchy—the mysterious beings that preside over the constellation Capricornus, Makara, or "Crocodile" in India as in Egypt—to inform the empty and ethereal animal form and make of it the Rational Man. This is one of those subjects upon which very little may be said to the general public. It is a MYSTERY, truly, but only to him who is prepared to reject the existence of intellectual and conscious spiritual Beings in the Universe, limiting full Consciousness to man alone, and that only as a "function of the Brain." Many are those among the Spiritual Entities, who have incarnated bodily in man, since the beginning of his appearance, and who, for all that, still exist as independently as they did before, in the infinitudes of Space. (I. 233)

The Christmas season, then, has its own peculiar occult reference. It is the season of the birth of the Sun. The creative forces of Nature are most active and, with the increase in the light and power of the Sun, the seeds beneath the earth begin to germinate. Similarly, man too has the golden opportunity to radiate more light, more warmth—*i.e.*, Wisdom and Compassion—the gifts of the *Makaras*. Esoterically speaking, behind the physical, visible Sun there is Spirit, there is Life, there is Intelligence. So, there comes with the birth of the Sun a spiritual, a psychic, a mental, a moral growth and uplifting. There is a springtime not only in the lower kingdoms—among plants and animals—but among men too. There is an incursion of energy, so to speak, which, if we could take advantage of it, would enable us to do much more than we do now.

As H.P.B. has said, the astral life of the earth is young and strong between Christmas and Easter. Then, too, the inner life of man has its rejuvenescence and its growth; and ideas then taken hold of and carried into expression have tenfold the power which they would have at any other time. Christmas is a season of birth and of awakening; it is the season of the rebirth of the spiritual nature, and the birth of Jesus was made to accord with this old knowledge of the past and ancient observances.

Let us, then, as students of Theosophy, seize the opportune time and colour the forthcoming year in terms of our highest aspirations and deepest yearnings. "As a day can be coloured so can a year." Just as there are artists in life, as Thoreau pointed out, endowed with the faculty of changing the colour of a day and making it beautiful to those they contact, so too there are adepts in life, those master-artists who know the greatest of all arts—that of colouring the very atmosphere in which we live with the golden gleam of the Divine and the Sublime. Taking advantage of this Season of Right Resolve, if we, students of Theosophy, endeavoured to learn the art of making life not only beautiful but also divine, assuming the firm position that we are

emanations from Divinity on our return path thereto, 1956 might well become for us a year of greater spiritual development than any we have lived through. Our high resolve and righteous endeavour to live in terms of that resolve would affect the mental and moral atmosphere of the entire world, thus benefiting not only ourselves, not only those about us, but humanity at large.

Our task at the close of a year is to examine ourselves, sincerely and with an impersonal and dispassionate attitude, endeavouring to sum up the lessons learnt from the events of that year. But to look behind and linger there, attaching too much importance to those past incidents, is not a salutary exercise. Realizing, in Cardinal Newman's words, that in the past "Pride ruled my will," we have to take to heart his advice and appeal: "Remember not past years." Equally unwise is it to anticipate the future and dream daydreams about what we would like to happen in the coming year. It is to the present moment that we have to give our very best attention, at the same time preparing our inner attitude to meet whatever the new year may bring us. Our teachers have said:—

The future lies in the present and both include the Past. With a rare occult insight Rohel made quite an *esoterically* true remark, in saying that "the future does not come from before to meet us, but comes streaming up from behind over our heads." For the Occultist and average Theosophist the Future and the Past are both included in each moment of their lives, hence in the eternal PRESENT.—H.P.B. (*U.L.T. Pamphlet No. 28*, p. 2)

The future then, for each, will come from each present moment. As we use the moment so we shift the future up or down for good or ill; for the future being only a word for the present—not yet come—we have to see to the present more than all. If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future.—W.Q.J. (*Letters That Have Helped Me*, Indian ed., pp. 75-76)

Armed with confidence, calmness, hope, courage and intelligence, let us resolve—to unfold Devotion of the Heart, Vigilance of the Head, Piety

of the Hands. Devotion flows when disturbances are absent from the mind; they can be absent only when the mind is vigilant and attends to its real functions; its positive functions are pious deeds, holy acts. The head, the heart and the hands thus all unite to make our actions sacramental.

In formulating their wishes and making their resolves students of Theosophy should take into account their self-imposed obligations to the U.L.T. There ought to be the desire to improve the quality of their service to the Lodge, to increase its quantity. Students do not confer any benefit on the Philosophy or on the Movement by their voluntary service, but by helping the Cause they are helping themselves. Let all who realize that the message of Theosophy would benefit the entire human family and bring to every unit of that family some peace of mind, some inspiration of the heart, some feeling of brotherliness for all, leading to the prosperity and happiness which all are seeking—let all who realize this resolve to study, apply and promulgate the Teachings of Theosophy in every possible direction, while taking advantage of the rising cycle of the New Year to give strength and persistency to their aspirations and efforts.

FORESIGHT AND HINDSIGHT

[Reprinted from *Theosophy*, Vol. XIV, p. 81, for December 1925.—EDS.]

Sometimes, under pressure of temptation, by way of experiment, or what-not, we embark upon a course which the philosophy tells us is against the law, perhaps smothering conscience with the belief that we see the karma and are prepared to pay the price.

But we are willing to pay only such portion as we see before the bill is presented; a minor part. For in the price is contained remorse and regret, which no man can experience in advance.

Thus we lie to ourselves about our willingness to pay the price, and find ourselves out too late.

LESSONS FROM FAIRY TALES

The following is a further example of great truths clothed in apparent fantasy. (For other instances see *THE THEOSOPHICAL MOVEMENT*, Vol. XXIII, for March 1953, and Vol. XXIV, for

May and July 1954.) While not among the most commonly known folk tales, it is in the true tradition. This version—there are several—comes from the Hungarian.

THE MAGIC WATCH

A rich man sent the eldest of his three sons out to travel and see the world. In three years the lad returned with fine raiment and manners and was welcomed with a feast. The father also sent out the second son, well supplied with money. He too returned after three years, during which he did all that he should have done, and the feast with which he was welcomed was even more splendid than the first. The third brother, Jenik, was considered a fool, since all he did was to sit over the stove and dirty himself in the ashes. Still his father allowed him to go as well and gave him a sum of money.

On his way Jenik met some shepherds who were about to kill a dog, which he begged them to spare and give to him. So, too, he rescued a cat, which also went with him. Finally he saved a snake, which said to him, "Go where I go."

Now the snakes seek their holes in the winter and present themselves before the Serpent King. "All the others are housed," said the snake, "and I am behindhand. But when my King knows how you saved me from death, he will not be angered. When he asks what you desire in return, beg for the watch that hangs on the wall. It will grant you whatever you want."

And so it happened. Jenik became the master of the watch. He rubbed his watch and wished for bread and meat and wine, and there it was. He wished for a room for the night, with a comfortable bed; he rubbed his watch and there it was. The next day he went home, but as he wore his old clothes his father gave him no feast of welcome, and Jenik went back to the ashes again. The third day he thought he would like a three-storied house filled with all kinds of treasures. He rubbed his watch and there it was.

Jenik said to his father, "You gave me no feast; now it is I who invite you and all our relations and friends."

The father in astonishment invited all the world and everyone was amazed. After the first course Jenik begged his father to invite the King and his daughter. He rubbed his watch and there was a fine carriage drawn by six horses in glittering harness, but the father followed humbly on foot. As the King and his daughter stepped in, Jenik wished the road paved with marble for six miles. As the carriage approached, he wished for a four-storied building, still more magnificent than the first, with everything marvellous inside. The King and the Princess had never seen such a house and a banquet so magnificent, and the King begged Jenik to be his son-in-law. The wedding took place and the couple were left together.

But his wife found Jenik too simple and she soon became bored. She learnt of the watch with its wonderful power, and one dark night she stole it. She wished for a four-horse carriage to take her back to her father's home, and then, with her attendants, she drove down to the shore. She wished for a palace in the middle of the sea, reached by a bridge. When she got inside it she rubbed the watch once more and the bridge vanished right away.

This left poor Jenik very unhappy, for his family laughed at him and all he had left was the dog and the cat. He set out with them for the desert, where he saw a group of crows flying towards a mountain. The one in the rear said to the others, "I have seen a most marvellous palace in the middle of the ocean."

Then Jenik knew that his wife was there, and he went to the shore and bade the dog swim

to the palace with the cat on his back, so that the latter could hide there and steal back the watch. The two crossed the sea and the dog hid nearby while the cat crept inside the castle. The Princess at once locked the watch in a box in the cellar, but the cat found her way down and scratched the box till she made a hole. She then took the watch in her mouth, slipped softly out and made her way to the dog.

"Be careful not to speak to me as we cross the water," she said, and at first the dog paid attention.

But as they got near the shore he felt he had to ask, "Have you got the watch?"

Fearful of dropping it, the cat did not answer; and as they reached the other side the dog asked again, "Are you *sure* you have got the watch?"

"Yes," said the cat; and the precious treasure fell right into the water. Sorrowfully the two gazed at the spot, when suddenly a fish appeared and the cat pounced upon it.

"Spare the father of nine," cried the fish.

"So be it," said the cat, "if you will find our watch."

The fish achieved this mission and the watch was brought back to its master. Jenik rubbed it and wished—and the Princess and her palace and all its inhabitants were swallowed up in the waters. Then Jenik returned to his parents and lived happily ever after, with his watch and his cat and his dog.

To take only one of the various possible interpretations, we can read in this tale the history of the evolution of man's self-consciousness.

The monads, or sparks of life, radiate from the parent source, the Supreme Spirit, by a series of three stages. So the father sends his three sons out into the world. In the first stage towards human evolution the monads acquire forms and the power to act in them, producing a rich reward from life itself; *i.e.*, the first son comes back with fine raiment and manners and receives a banquet from his father. In the next stage comes the development of the instinctive intelligence and activity, by which each creature *does all that it ought to do* in its own sphere and degree,

as the second son did, reaping also a reward in increased measure.

The third son stands for the stage of Man-to-be, the Human Monad. He is considered a "fool" because as yet "mindless," and though he clings close to the stove, whose fire implies his spiritual affinity, yet outwardly only the residue, the ash, of his divinity is apparent. Incidentally, the religious myths of both hemispheres speak of the Third Race of men as born from the ash tree. For Man is the microcosm of the World-Tree, the *Ask*, or *Ashwattha*.

So Jenik sets out. He "saves" from the previous evolutionary experience the higher animal mind in its dual aspect of thought and feeling—positive-negative, male-female (the dog and the cat). When he saves the serpent, enabling it to go underground, he is rewarded with the gift of "time" (the watch). We have here an unmistakable allegory of the "birth" of self-conscious Man. For the serpent is Lucifer, the incarnating Soul-Ego, mind-born, self-conscious, who descends, in the dark winter-time of the Soul, into the underground regions of human bodily existence. But, through the Soul-Ego's connection with Universal Mind (the King of the Serpents), Man receives the magic gift of "time." The watch symbolizes very graphically the idea of awareness of "past, present and future," the gift of self-consciousness that the animal does not possess. From that self-consciousness comes the power of choice, of free will, of creation—faculties that bring to man whatever he wants.

In these old tales it is essential to repeat accurately even apparently insignificant details. The fact of the serpent being "behindhand" indicates clearly, to anyone who knows something of anthropogenesis from *The Secret Doctrine*, that since the incarnation here allegorized was delayed, the human vehicle was not endowed with full self-consciousness and understanding, as had been the case with the first "descents," the Divine Dynasties, the "Gods" who ruled over and guided infant humanity. The serpent-gift of self-conscious free will means, then, that the human being must—through errors and sins and their sorrowful retribution—learn to know Life *in its*

reality and to work voluntarily and harmoniously with it, just as the lower kingdoms obey it by natural impulse.

The thinking Man begins to sustain himself on the bread and meat and wine of thought-desire. For Man is made of thought. His individual thoughts and longings produce his heaven state, his *Devachan*, between two earthly lives. That state did not develop until Man had self-conscious mind. And how amusingly descriptive is the phrase "a room for the night with a comfortable bed" for the blissful periodic rest of *Devachan*!

Nevertheless the gift of free will seems at first to bring no outer reward from life. How ill equipped for living does the human babe appear compared with the instinct-activated chick! So Man soon begins to set himself up against Life and Nature, to show that he, with his creative power, can do far better. He will "show" the world. He recreates his own "houses," the subjective and the objective bodies, with the four elements of fire, air, water and earth.

The carriage with the six horses reminds one again of the septenary body. But, instead of placing the Spirit of Life within this chariot, Man invites therein the King of this world (personified illusion) and his daughter (the false, personal notion of self, born from illusion). Jenik then weds the Princess: Man mistaking the material and unreal for the spiritual and real, espouses a false sense of identity. He thinks: "I *am* my body," "I *am* my senses," "I *am* my desires," "I *am* my notions," "I *am* a separate being." But this complex notion of "self" has nothing in common with the simple nature of the spiritual Monad.

The Princess becomes bored and seizes the magic, creative power itself, in order to build an even stronger delusion about "self" as separate. She returns to her father's home, the house of illusion (the four-horse carriage denotes her purely material nature), and then with her attendants, the thousand and one aggregates that support the complexity of the personal nature, she goes down to the shore. The sea here represents the deep of illusionary matter out of which rises, at the bid-

ding of the false self, the island of delusion, the centre of utter selfishness, once the frail bridge that links it to the mainland of reality is destroyed. The false self dwells in its citadel, and the human soul is bereft. The family laugh at him, though it is the parents' loving laughter at the child's tumbles in his efforts to walk.

Yet Man, though robbed of much of his power by the guile of the false self, still has that aspect of the mind and feeling nature that obeys him (the dog and the cat). With them he sets out for the desert, a state that corresponds to the mystic's "dark night of the soul" when all seems desert and dead. Then come the crows—for black birds, like the ravens of Odin, symbolize the secret wisdom. They fly, like intimations of immortality, towards the sacred mountain, Meru, the centre of existence. Through them comes the knowledge that truth has to be sought in the midst of untruth, that within the very heart of the false self-consciousness is the real Self-awareness.

Man then bids his thought carry his feeling, or rather, aspiration, to search out the talisman. It is of interest to note that thought is the carrier but it is the feeling-aspiration that finds the treasure, since feeling is, in its nature, nearer to the real heart of understanding than is intellect. So, too, the dog doubts whether the deed has been really achieved. A high state of consciousness can be attained through aspiration and thought, but, too often, the logical, doubting mind demands assurance that one has really reached that state. The feelings respond, the state is at once lost and one is back where one was before—the magic watch slips into the ocean.

Nevertheless, feeling again comes to the rescue. The cat pounces on the fish. The fish usually symbolizes the Spiritual Principle (whether in the abstract, or embodied in a Spiritual Saviour) and here, as the "father of nine," the fish seems to stand for the topmost point of the Pythagorean decade, involving all, including all. For it is the Spiritual Self that, when strongly called upon, reveals reality once more.

Man finally uses his magic watch (his self-conscious mind) to send the false self and all

that belongs to it to destruction, and then he returns "home" to the eternal centre of Life, and lives happily in its midst, as an integrated

Being of free will, feeling and thought—Jenik in his family, "with his watch and his cat and his dog."

DEVACHAN

Many students are puzzled, at one time or another, about the value and necessity of Devachan, since it is a state of illusion. Even though Mr. Judge indicates that "as it is the mind that makes the illusion, it is no cheat," the difficulty still remains. Therefore a further examination of the necessity for Devachan may help.

Devachan is a state caused by the nature of mind and soul. The spiritual or soul activity of that state is conditioned, limited and personalized by the ideas of the previous life.

For the time being, then, the Ego becomes the ideal reflection of the human being it was when last on earth, and *that* is not omniscient. (*The Key to Theosophy*, 2nd Indian ed., pp. 145-6)

There seems to be a triple aspect to the "contents" of Devachanic thought:—

1. Devachan is the reliving of the personal life, but only in terms of those thoughts, feelings and actions which in some measure embodied the Soul nature. Experiences which in physical life were "bitter-sweet," mingled pain and happiness, are here repeated with all the sorrow and evil filtered out of them. Through this reliving the gist of the life's experience—its results and values—is transferred into the Soul's enduring memory and added to the potentiality of expression possessed by its "functioning essence." The very selfish, worldly person will have little to be transferred.

2. Devachan is also, in the case of those with a religious background, the mental working out of what they have imagined to be the happy Soul state after death, whether it be called heaven, *svarga*, paradise, or by any other name. Its details will differ with each one's beliefs. The materialist who has imagined only oblivion after death will have created none of this type of Devachanic activity. But the religious person

who has longed for and centred all his hopes on heaven, and whose imagination has visualized it strongly, may provide enough "fuel" to keep the state of Devachan activated for perhaps thousands of years, instead of the average of 1,500. Even the Theosophical devotee, it is said, may create a protracted Devachan by holding intensely an imagined picture of himself in the company of Masters, serving and reverencing Them. Though the feeling and faith that animate his dream come from the Soul nature, yet the imaginary pictures of Them and Their Work, and of his relationship with Them, are his own personal conception and may be, in their sentimentality, very far indeed from the truth.

3. Devachan is the development and working out of those unselfish aspirations and dreams that seemed frustrated in material life, either by time, by circumstances, by other people, or by one's own lack of capacity. It is also the adjustment and compensation for suffering in objective life which the person felt to be undeserved.

These last two conditions are grouped together because the frustration and the unmerited suffering have neither of them any *real* existence. Under the Law of Karma there is no suffering not self-engendered, no limitations save those self-imposed or inevitable in the very process of growth. Nor do these exist from the view-point of the reincarnating Soul-Ego, though to the limited mind of the personal being they appear very real. Nevertheless, the desire to do better, the desire to help others, however personalized it may be, comes from and is of the same nature as the Soul. So, too, is the recognition that life is just. The very awareness of justice comes from the Soul. When a person suffers cruelty at the hands of others, or is the victim of harsh and painful circumstances, he cries out, "It is

not fair! I've lived the best I know how. Surely I've not deserved this. Can I not expect a little happiness?" The feeling that life *ought* to be fair, *ought* to be just, that good efforts and motives *ought* to bring achievement, is an unconscious awareness of the Law of Karma as justice, and comes from the Soul.

This faith and the Soul-engendered feelings cannot by their very nature be thrown on the scrap heap. They have something of immortality in them. But where can their energies find an outlet? The Soul cannot use them direct, since the thoughts and images with which they are clothed are faulty and limited. A child at Theosophy School once said, "Devachan is made up of the right feelings but the wrong ideas."

It is a wrong idea that there is any real injustice in the cruelty, pain and frustration experienced. Those who know of Karma (even if only the fringes of the subject) recognize that there is no injustice in reality in those pains that seem to come from outside sources and from other people. It is only our own coming back to us for payment. The illusion of injustice and of frustration is created by the personal mind. It can only be balanced and brought back to equilibrium by the illusion of justice or achievement created by that same personal mind. As the balance is restored in the subjective state of Devachan, the Soul can then, so to say, take back its own strengthened energies for future use.

Mr. Judge cites the case of the drunken son whose mother, in her Devachan, creates his image as a sober, good man, just as she would like to have him. Supposing she was a good, church-going Christian; then goodness, to her, would mean worshipping a personal god and following the church ritual. That dream of hers has no foundation in truth; it is not the right goal for the son and she cannot impose her ideal fancy on his line of Karmic action. Where else, then, can the immortal energy of love, which is the motive force of the imaginary picture, work out and free itself, except in the imagination that created it?

Take the case of some reformers, such as the benevolent despots of the 18th century, those who desired the social betterment of their kingdoms or empires, but only in terms of their own arbitrary ideals, and who ignored, or endeavoured to crush, the free will of those who would not meekly fit into their reform plans. "Everything for the people, nothing by the people" was the aim of Frederick the Great of Prussia, and in the end the tyranny of his well-intentioned reforms brought him little but execration from his subjects. Yet all those energies from the Soul, the desire to better his people, however misguided and distorted the form that they took, must find their natural equilibrium. His Devachan probably finds him (bereft of the lust for power that sullied his benevolence) living in a happy kingdom of his own planning, with no dissentient voice, no troublesome human factor coming between him and his personal aspirations. It would be delusion to expect to attain that on earth. Illusion can only be balanced by illusion, and balance is necessary, because of the Soul energies tied up with the illusion.

Or take the creative writer, artist or musician. How many, apart from any craving for wealth or fame, ardently long to express in their art more than they can! No matter how wonderfully the writer may write or the artist may paint, he remains unsatisfied because the result falls far short of what he feels within and what he desires intensely to put into words or on canvas. The unselfish desire to create or to express beauty, goodness and truth comes from the Soul; yet it is a personal illusion for one to hope to make any words completely express his thought, to make any material picture embody fully his ideal. It is as futile to expect that as it is to try to make a complete three-dimensional object, exactly as it is, on a two-dimensional surface. The illusion that envelops the creative Soul energy can only find its equilibrium in the illusion of Devachan, where the poet or the artist, "rapt in ecstasy of composition or arrangement of colour, cares not for and knows not of either time or objects of the world." There alone can he find satisfaction for his aspiration, since the actuality of the sevenfold physical life can never give it.

Then comes the question: Must we always surround the Soul energies with these coverings of illusion? Devachan is rest and refreshment, bliss and recompense for the personal nature, because of the restoration of equilibrium. This is as necessary in the after-death state as is the restoration of equilibrium in the sleep state of the body. But is it not possible to transform these Soul energies into potencies in a direct, instead of in an indirect, way, to stop creating these mental illusions that make the dreams of Devachan a necessity? This is a task of lives, since it means gaining the ability (1) to see "things in themselves," to see life as it is, not as *we* would like it to be; (2) to see persons as Souls and not as friends, enemies, strangers, relatives, etc.; (3) to do what we can with what we have now, with that subtle mixture of enthusiasm and indifference, as is advocated in the article "The Three Desires" (reprinted from *Lucifer* in THE

THEOSOPHICAL MOVEMENT, Vol. IX, p. 168), instead of pining to have what we lack or to do what we cannot yet do or what is actually impossible to be done.

The spiritual life exists in the midst of daily duties. A change of consciousness, so that the profound and true nature of duty is realized, cuts away a large number of the illusions that build Devachan. The freeing of the mind from sectarian or materialistic ideas about the future life destroys yet another set of illusions. The sorting out of experiences, feelings and thoughts, day by day, in terms of Soul values, free from pride or shame, allows the Ego to employ the energies thus generated, without going through the slow, but hitherto inevitable, equilibrizing processes of Devachan. And, as a final postscript, one of the illusions students need to get rid of is: "I don't want to waste time in Devachan." The personal "I" is the very root of Devachan.

THE THEOSOPHICAL MOVEMENT—1875-1950

XIV.—TRUST

Judge died on March 21st, 1896, loved and honoured by students of Theosophy in America. Many paid high tribute to his wisdom, understanding and other great qualities. Yet, in a matter of days after his death, many of his close associates were, in his name, starting on a course going exactly contrary to what he had striven for 20 years to inculcate in their minds. The membership of the Theosophical Society in America were asked to accept that Judge was "far greater than superficially appeared," merely on the basis of assertions made about him; and that Katherine Tingley had a great occult status on a similar basis. Theosophy was not allowed to rest on its own inherent merits but had to be supported by all kinds of lurid propaganda. The policy of leaving ample room for individual freedom while promoting feelings of fraternal sympathy and solidarity was put aside so that autocratic powers might be given to Katherine Tingley; and, crowning all, a false doctrine of successorship was imposed upon the credulous members.

The authors of the book *The Theosophical Movement, 1875-1950*, relate the events which took place in America subsequent to the death of Judge, but, no doubt for very good reasons, do not attempt a detailed analysis of the steps which led the chief actors to such a disastrous course. It seems impossible that this could have happened so soon after the death of Judge unless the causes had been set going some time beforehand. To penetrate the mists of obscurity surrounding the whole episode we can only bring our intuition to bear on the known facts, making use of the knowledge we have in Theosophy of the ordeals of Chelaship. From what is given on pp. 267-8 of the above book it would appear that at least some of the esotericists responsible for foisting Katherine Tingley upon the Society had dabbled in psychism during the lifetime of Judge. It may be that what happened after his death was, in part, a rapid Karmic precipitation of the effects of that deviation from the Path.

Whatever the Karmic causes were, it was through the quality of trust in their leaders that the membership were led astray, and this illustrates a warning given by H.P.B. in the fourth of her *Five Messages* to the American Theosophists that "advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and to mislead you." An E.S. announcement of March 29th, 1896, called upon its members to trust those who had signed that document even as Judge had trusted them, and, at the same meeting at which this was read, E. T. Hargrove, one of Mr. Judge's closest associates, stated: "Trust is our only salvation..." It is interesting to find the same note repeated later by Dr. Gottfried de Purucker, who, after the death of Mrs. Tingley, made claim to occult successorship on his own behalf in a letter of July 1929:—

All the Comrades here feel a supreme confidence in the future, for they know that the Work is fully safeguarded, and thanks be to the immortal gods! they trust the one who now assumes the reins of government in the line of succession from H.P.B., W.Q.J., and K.T...."

Perhaps before dismissing what these students of Theosophy wrote on the subject of trust, one should think over some words of Crosbie's which are reprinted on p. 1 of *Vernal Blooms*:—

...my first meeting with him [Judge] changed the whole current of my life. I trusted him then, as I trust him now and all those whom he trusted; to me it seems that "trust" is the bond that binds, that makes the strength of the Movement, for it is of the heart. And this trust he called forth was not allowed to remain a blind trust, for as time went on, as the energy, steadfastness and devotion of the student became more marked, the "real W.Q.J." was more and more revealed, until the power that radiated through him became in each an ever present help in the work. As such it remains today, a living centre in each heart that trusted him, a focus for the Rays of the coming "great messenger."

Is Crosbie speaking in the same language as Hargrove? What is the nature of the trust that should bind Associates of the U.L.T. together and make the strength of our undertaking? How can

we be sure that in some future crisis some of us may not be led astray through our trust in some fellow student?

In considering these questions we should also look back over other incidents in the history of the Movement. It is inconceivable that the Masters and H.P.B. were unaware of the evil possibilities in the Coulombs; yet, while H.P.B. was visiting Europe, they were left in a position of some trust. Then when Olcott's critics in the Society questioned his competency for office and when it appeared that he might be giving his support to attempts in *The Theosophist* to belittle the work of H.P.B. in Europe and to argue the overriding authority and power of the President, H.P.B. gave him her trust and support. Again, in her message of April 1891 to the American Section, H.P.B. referred to Annie Besant as her "friend and trusted messenger."

What H.P.B. conveyed by example in these and other episodes she also taught by precept. On p. 643 of Volume I of *The Secret Doctrine* she wrote: "With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air." Conversely, we know by experience that to mistrust a person is a sure way to make him untrustworthy.

At the same time that Hargrove and his associates were asking the members of the E.S. for their trust, an appreciation of Judge appeared in *The Irish Theosophist* for May 1896, under the well-known signature "Æ," which also referred to the same theme of trust. It was entitled "Self-Reliance" and it is reprinted in THE THEOSOPHICAL MOVEMENT for March 1933. "Æ" wrote it for students of his generation, but the ideas he put down are equally true for us today.

He described the period as one of transition, in which the old leaders, so much wiser and stronger than they, who had lived amidst them renewing memory and whispering in their hearts the message of the meaning of life, had gone out of sight and new ones had not yet taken their place in the van. Yet their link with them

remained unbroken in the heaven world where "our minds immortal are linked together"; and wherever there was belief in our transcendent being, in justice, in spiritual unity and destiny, there was influx from and unbroken communication with that heaven world. Whether they had on earth a guide or not, let them remember that there was behind and within them the Warrior who fought for them; and that their thoughts tipped the arrows of his quiver. It did not matter if in the mist they could not see where the arrows struck. In time the mist would rise and they would see a clear field and the shining powers would salute them as victors. The power of those shining ones, though mighty, ebbed and flowed, at times contracting and at other times expanding, and it was in the law of which they were the ministers that they should put their trust and be prepared to face any chance with equal mind, to meet the darkness with gay and defiant thought, and to salute the light with reverence, love and joy.

"Æ" in this article gave the key to the situation arising out of the withdrawal of H.P.B. and Judge from the visible scene. It was an opportunity to learn to stand alone, to place trust and reliance in the Law, to understand that it was their Movement as well as the Masters', to know that death of the body was no separation.

In asking their fellow members to trust them, Hargrove and his associates showed how little of these lessons they had learnt. Trust is not something to be given for the asking, to be turned on like water from a tap, even if it is trust in H.P.B. or in Judge. There are many ancient stories of wise men going defenceless among wild beasts and remaining unharmed. They are symbolical of the power of trust. But it is not possible for ordinary men to do the same, for they cannot go among the beasts with perfect trust.

Judge, on his first meeting with H.P.B., was able to place perfect trust in her because of his inner recognition that here was a servant of the Law, here was one who, in work under-

taken together in past lives, had proved herself a faithful teacher and friend. Crosbie too, on his first meeting with Judge, as the passage quoted above shows, was capable of a similar inner recognition and of the same kind of trust.

One of the most important factors in the strength of an army is the trust of the men in their officers, so that they are prepared to sacrifice themselves for the cause for which the army is fighting. They have trust that the officers know their job, so that they will call upon their men to make only such sacrifices as they judge necessary for the winning of the battle. Often at first the trust must be blind, but, if the officers are worthy of the trust placed in them, the dangers of the battlefield shared by all will weld that trust into an unbreakable bond uniting officers and men into a formidable fighting force. The same law of trust applies to all human relationships: that between guru and chela, teacher and pupil, husband and wife, employer and employee and so on. These depend in the first instance on some degree of trust between human beings. This trust can be welded into the same unbreakable bond as difficulties and trials are shared in a spirit of loyalty to a common good.

In so far as we lack the power of immediate soul recognition must our faith in H.P.B. and Judge be blind at first. It will slowly become a bond uniting us with them as we learn to labour for the Movement and face our difficulties, making use of the laws of life which they gave and the example they set of how to tread the path of service to humanity. As we learn to trust these laws and their example, a sense of unity with them will grow, a sense that the years since 1891 and 1896 are no gulf between us and them, a sense that they are tried and trusted comrades in a common undertaking. Finally, that trust in them and in our fellow students, which develops out of a common reliance upon the Law of our spiritual being and out of a common aim, purpose and teaching, will make the strength of our Movement and provide "a focus for the Rays of the coming 'great messenger.'"

NOTES ON THE GOSPEL ACCORDING TO JOHN

[Reprinted from *Lucifer*, Vol. XII, pp. 20-30, for March 1893. The first two parts of these Notes appeared in our last issue.—EDS.]

III.

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

This verse relates to the great dissension between the Innocents, the Kabbalists or Initiates of pre-Christian Judæa, and the Synagogue, and was a continuation of the struggle between the Prophets and Priests.

John in this context, therefore, signifies Joannes or Wisdom, the Secret Word or Voice, Bath Kol, which the Jews called the Voice of God or Daughter of God. It is in truth the Voice of Wisdom. In the present context, however, we have only an echo of the tradition.

20. And he confessed, and denied not; but confessed, I am not the Christ.

That is to say, I am not the glorified Christos.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

The root of the name Elias in Hebrew and Coptic has the meaning of Buddhi. It is a pun on Buddhi. The meaning conveyed is that of the principles Manas and Buddhi without Atma. It is not the same as the Christos, the anointed by Alaya.

“That prophet,” or rather “the prophet,” is the higher Manas.

John speaking as a man, the Lower Manas, did not speak as one of the three higher “principles,” Atma (the Absolute), Buddhi (the Spiritual), and the Higher Manas or Mind.

With regard to the idea that John was the reincarnation of Elias it is interesting to quote a remarkable passage from *Pistis-Sophia*. The “Living Jesus,” the “First Mystery,” or King Initiate speaks as follows:

It came to pass, when I had come into the midst of the Rulers of the Æons, having

looked from above into the World of men, I found Elizabeth, mother of John the Baptist, before she had conceived him. I planted the Power in her, which I had received from the Little Iao, the Good, who is in the Midst,¹ that he should preach before me, and prepare my way, and baptize with water the Remission of Sins. This Power then *is*² in the body of John. Moreover, in the Region of the Soul of the Rulers, appointed to receive it, I found the Soul of the prophet Elias in the Æons of the sphere, and I took him, and receiving his Soul also, brought it to the Virgin of Light, and she gave it to her Receivers, who led it to the Sphere of the Rulers and carried it into the womb of Elizabeth. So the Power of the Little Iao, the Good, which is in the Midst, and the Soul of the prophet Elias, are bound together in the body of John the Baptist.

For which cause, therefore, did ye doubt at that time, when I said unto you: John said, “I am the Christ”; and ye said unto me: “It is written in the Scriptures, if the Christ come, Elias comes before him, and will prepare his way.” And I replied: “Elias, indeed, is come, and has prepared all things, according as it was written; and they have done unto him whatsoever they would.” And when I perceived that ye did not understand those things which I spake to you concerning the Soul of Elias, as bound in John the Baptist, I then answered openly and face to face: “If ye will receive it, John the Baptist is that Elias, who,” I said, “was coming.”³

Elizabeth, in the above, is the personified female Power, or Shakti.

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

I am the Voice of Wisdom (*cf.* 19) crying in the wilderness of Matter: Purify the Antah-

¹ This is to say, that the Power planted is the reflection of the Higher Ego, or the Lower Kama-Manas.

² Notice the tense, the orthodox John being dead years before.

³ See *Lucifer*, Vol. VI, No. 32, I. 113.

karana ("Internal Organ" or Astral Man), the Path that leads from the Lower to the Higher Man.

Antahkarana is the Lower Manas, the Path of communication or communion between the Personality and the Higher Manas or Human Soul. At death it is destroyed as a Path or Medium of communication, and its remains survive in a form as the Kama Rupa—the "shell."⁴

25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

"What baptizest thou" rather than, "Why baptizest thou?"

In the *Pistis-Sophia* many baptisms, seals and symbols, or pass-words, are mentioned. They all typify grades of Initiation, but there are two main divisions—the Little and Great Mysteries.

(1) The Little Mysteries (*e.g.*, the Eleusinian).

(a) Those relating to the Jiva or Prana, the Life-principle; teachings relating to the animal side of man, because Prana is concerned with all the functions of nature.

(b) Those relating to the Astral.

(c) Those relating to the Kama and Lower Manas.

(2) The Great Mysteries.

Relating to the Higher Manas, Buddhi and Atma.

26. John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not.

The baptism with water typifies the Terrestrial Man, or the Astral.

"Whom ye know not"—because it is the inner and higher "principle," Christos.

27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

A repetition of verse 15, referring to the

mystery of the Higher and Lower Man, Atma-Buddhi and the Lower Manas.

"Whose shoe's latchet I am not worthy to unloose"—that is to say, even the lowest of the Great Mysteries, those of the Spiritual Man, I, John, the Lower Man, am not worthy to reveal; such is the penalty of the "fall into generation."

28. These things were done in Bethabara beyond Jordan, where John was baptizing.

Most probably a blind, unless we enquire into the mystic meaning of the words Bethabara and Jordan: to do this, it is necessary to have the original texts, for the change of even one letter is important.

29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

"Behold Jesus"; Jesus or Issi means Life, and therefore typifies a living man. The Lamb of God is the Aja, previously spoken of—the Logos.

"Which taketh away the sin of the world"—by the lower Initiation Prana, or the Life-principle, is so purified that the Candidate becomes worthy of receiving the higher Initiation of the Lamb or Aja, which removes the sin of the Lower Man.

The name *Jes-us* is from the Hebrew word *Aish*, "man." *Jes* (in Greek *Ies*, *Jes*, the Hebrew *Aish*) means several things, such as *Fire*, the *Sun*, a *God* or *Deity*, and also *Man*. It is so in the writings of the pre-Masoretic schools, and the latter on coming into use corroborated the true original pronunciation. *Man* became written *Ish*, and *Jes*, whose feminine form was *is-a*, or "woman," also the hermaphrodite Eve before the birth of Cain, as shown in the Chaldæan *Book of Numbers*, the Egyptian *Isis*. So poor was the Hebrew language, especially before the settled pronunciation of the words by the Masoretic vowels, that almost every word and name in the *Bible* is liable to be made into a *pun*. *Isi*, or *Issi*, is also *Jesse*, David's father, from whom the concoctors of the *New Testament* tried to make Jesus descend. Now the Gnostics had also a nickname for their

⁴ *Voice of the Silence*, p. 88 [Indian ed., p. 55 fn.].

ideal Jesus, or the man in the *Chrest* condition, the Neophyte on trial, and this nickname was *Ichthus*, the "fish."

With this fish, with the waters in general, and, for the Christians, with the Jordan waters in particular, the whole programme of the ancient Mystery-Initiation is connected. The whole of the *New Testament* is an allegorical representation of the Cycle of Initiation, *i.e.*, the natural birth of man in *sin* or flesh, and of his second or spiritual birth as an Initiate, followed by his resurrection after three days of trance—a mode of purification—during which time his human body or Astral was in Hades or Hell, which is the earth, and his divine Ego in Heaven or the realm of truth. The *New Testament* describes unselfish *white* or divine magic; the *Old Testament* gives the description of *black* or selfish magic. The latter is psychism, the former all spirituality.

Now the name of Jordan, according to Hebrew scholars, is derived from the Hebrew *Jar-ed*, to flow down or descend; add to the word *Jared* the letter *n* (in Hebrew *nun*) and you have fish-river. And Jar-Dan—*Jar*, "flowing river," and *Dan* the name of the tribe of Dan—means the "river of Dan," or judgment. Jesus, the man and the neophyte, is born of Mary, *Mar*, the waters, or the sea, as every other man is born; this is his first birth. At his second birth he enters and stands in the river Dan, or fish; and at the death of his body of flesh (the body of sin) he enters the river Styx, which river is in Hades, or Hell, the place of judgment, whither Jesus is said to have descended after death. For the zodiacal sign of the tribe of Dan was Scorpio, as all know; and Scorpio is the sign of the female procreative principle, the matrix, and even geographically the heirloom of the tribe of Dan was the place of Dan, which included that of the springs or sources of Jordan, whose waters flowed out of the bowels of the earth. As the Styx with the Greeks, which, during the mystery trial by *water*, played a like part in the crypts of the temples, so the whale or fish that swallowed Jonah in the *Old Testament* and Jordan that immersed Jesus in the *New*—all of these great "deeps" and small "deeps," the interiors of fish, waters, etc.,

all typified the same thing. They signified entering into conditions of existence by *death*, which became a *new birth*. As Jonah, the Initiate of the *Old Testament*, enters the womb of the whale (Phallic Initiation), so Jesus, the *man*, entering the water (the type of the spiritual womb of his second birth) enters *Jar-Dan*, the river of Dan, the tribe which astronomically was in Scorpio (the "gates of woman," or the matrix). Emerging from it, he became Christos, the glorified Initiate, or the divine and sexless androgyne. So also Jonah, upon emerging, became the "Lord," with the Jews *Jah-hovah*; thus preceding *Jes-us*, the new life. The Jesus of the *New Testament* becomes the anointed by the Spirit, symbolized by the Dove. For John, Oannes, or Jonah, or the Whale-Fish, the emblem of the terrestrial world of the Old Dispensation, is transformed into the Dove, *over* the waters, the emblem of the Spiritual Womb of the World. As said by Nigidius:

The Syrians and Phœnicians assert that a *dove* sat several days in *Euphrates* [one of the four rivers in Eden] on the *egg* of a *fish*, whence their Venus was born.⁵

Venus is but the female form of Lucifer, the planet; and the bright Morning Star is Christos, the Glorified Ego—Buddhi-Manas. As said in *Revelation*: "I, Jesus, am the bright morning star"—Phosphoros or Lucifer.

There is one thing worth remembering. If you read the *Bible* you will find all the names of the Patriarchs and Prophets and other prominent characters that begin with the letter J (or I), such as, Jubal Cain, Jared, Jacob, Joseph, Joshua, Jesse, Jonah, John, Jesus, all were meant to depict (*a*) a series of reincarnations on the terrestrial or physical plane, as their legends show in the biblical narratives; and (*b*) all typified the Mysteries of Initiation, its trials, triumphs, and birth to Light, first terrestrial, then psychic, and finally Spiritual Light, every particular being made to fit in with the various details of the ceremony and its results.

30. Repetition of verses 15 and 27 (three times).

⁵ Volney's *Ruins*, p. 168.

31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

"I" as a personality; or those initiated into the lower Mysteries only.

"Israel" is a "blind," but here must be taken to mean those who wish to enter the Path.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

The Dove in symbology has many meanings; it here typifies the Eros (Love) or Charity.

33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I, the terrestrial man, knew him not, but my Buddhic principle, which sent me to initiate into the lower Mysteries, recognized the sign. I, the terrestrial man, knew not, but Elias and the Prophet and Christos knew.

This Dove descending and remaining upon man, that is to say, this Purified Love, Charity, or Compassion descending on the Initiate, helps him to unite himself with the Holy Ghost or Atma.

On the terrestrial plane, it means, that by the "Dove," the Cloud or Aura, an Initiate is recognized by his fellows.

34-38. Narrative, and therefore a "blind."

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

The two disciples symbolize two Neophytes near the end of their trials, and the abiding with the Master, or Higher Self, is being in the Christos-Spirit.

The tenth hour signifies the period before the last of the great trials. Compare the labours of Hercules.

40-41. Narrative.

42. Cf. *Isis Unveiled*, II. 29 and 91.

43-45. Narrative.

46. Out of Nazareth, *i.e.*, from the Sect of the Nazars.

47-50. Narrative.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Thou shalt see the Higher descend on the Lower, and gain illumination and know greater wonders than the simple power of clairvoyance.

IV.

The first eleven verses in the second chapter contain the allegorical representation of the last and final Initiation; herein we find mention of all the divine and human "principles" veiled in allegorical language, and personified, and of the purification wrought in them by Initiation; the incident ends abruptly and mysteriously, so much so, that we have reason to suspect that more was originally added. A very superficial knowledge of the laws of esoteric allegory shows it to be so.

The main point of the allegory is the turning of "Water" (the Astral) into "Wine," or Matter into Spirit.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

In all the Mysteries, after the *four* days of trial or temptation, came the *three* days of descent into Hades, or the tomb, from which the Glorified Candidate, or Initiate, arose.

"On the third day," therefore, means that the time for the final Initiation had come, when Jesus, or the Neophyte, would become Christ, or the Initiate; that is, at one with Buddhi or the Christ-principle.⁶

(With reference to the 4 days mentioned above, it is interesting to note that Jesus is said to have been tempted for 40 days. Here the nought is a "blind," for in mystery numbers cyphers can be

⁶ N.B.—In diagrams where the principles are symbolically represented by a triangle superimposed on a square, it should be remarked that after the "second birth" the "principles" have to be rearranged.

disregarded and changed according to the rules of the method employed.)

“There was a marriage in Cana”—that is to say, that the Disciple was joined to his Higher Self, the marriage of the Adept with Sophia, Divine Wisdom, or the Marriage of the Lamb, in Cana.

Now Cana or Khana is from a root which conveys the idea of a place consecrated or set apart for a certain purpose. Khanak is the “royal abode,” or “the place of the ruler,” with the Arabs. Cf. Devakhan, the place consecrated to the Devas, *i.e.*, a state of such bliss as Devas or Angels are supposed to enjoy.

“And the Mother of Jesus was there,” this means that the Candidate was there in Body, or at least the lower “principles” were present; for from this aspect the “Mother of Jesus” is especially the Kamarupic “principle,” that is to say, the vehicle of material human desires, the giver of life, etc. This must not be confounded with the higher aspect, Buddhi, the “Mother of Christ,” the so-called Spiritual Soul. The distinction is the same as that between Sophia the Divine, and Sophia Achamoth, the Terrestro-Astral.

2. And both Jesus was called, and his disciples, to the marriage.

That is to say, the Higher Manas or Ego (not Self) which was now dominant in the Candidate and his disciples⁷ or lower principles were present as necessary to the purification of the whole *Man*.

3. And when they wanted wine the mother of Jesus saith unto him, They have no wine.

The mother of Jesus here signifies his now purified desire aspiring upwards. The verse means that the human material passions of the lower self, the guests at the festival, must be made drunk or paralyzed, before the “bridegroom” can be married. It is the lower Manas (Sophia Achamoth), that says to Jesus, “They have no wine,” that is to say, the lower “principles” are not yet spiritualized, and therefore not ready to participate in the feast.

⁷ The 12 “disciples” are the 3 aspects of the 4 lower principles, the triangle reflected in the square.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Woman (Matter or Water, the lower quaternary), what hath the Spirit Ego to do with thee at this hour? There is no unity as yet between me and thee, my hour of Initiation is not yet come, I have not yet made myself one with Buddhi, my Supernal Mother, when I shall be able to associate with thee without any danger.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

The servants are the lower “principles,” their thoughts, instincts and passions, the Lhamayin, or elementals and evil spirits, adverse to men and their enemies.⁸

6. And there were set there *six* waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

The six waterpots typify the six principles, the seven without Atma the seventh or universal principle—six from the earthly stand-point including the body. These are the containing principles from Akasha to the Astral; also the four lower principles (the others being latent) filled with Astral Water. The Lower Manas sports in the Astral waves.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

In the Lesser Mysteries all the powers of the four lower planes were brought to bear on the Candidate to test him.

The six waterpots were filled with Water—the symbol of Matter—that is to say that during the Neophyte’s trials and temptations before Initiation, his human passions being made full to the brim, he had to conquer them or fail. Jesus, the Higher Manas, in changing that Water into Wine, or Divine Spirit, conquers and is thus filled with the Wisdom of the Gods. (See ch. xv., “I am the vine,” etc.) Lustral water was given to the Neophyte to drink and turned into Wine at the last moment; in India it was turned into the Soma juice, the Water of Life Eternal.

⁸ Cf. *Voice of the Silence*, p. 58 [Indian ed., p. 63].

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

The "governor of the feast" was the chief official who had the direction of the feast and servants and the duty of *tasting* the food and drink. Here it typifies the conclave of Initiates who do not know whether the Candidate will succeed or fail, and who have to test him. This explains the sentence in the next verse, "he knew not whence it came," that is, did not know until the Candidate had been fully tested.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom.

The servants, or lower "principles," and the lower powers that had been subjected to the purified will of the Christ-man, knew that the great change was accomplished and that the lower "principles" were purified and spiritualized.

The "bridegroom" is, of course, the Candidate, who is to be married to his Higher or Divine Self and so become a Son of God.

It is curious and interesting to remark in the ancient cosmogonies, especially in the Egyptian and the Indian, how perplexing and intricate are the relationships of the Gods and Goddesses. The same Goddess is mother, sister, daughter and wife to a God. This most puzzling allegory is no freak of the imagination, but an effort to explain in allegorical language the relation of the "principles," or, rather, the various aspects of the one "principle." Thus we may say that Buddhi (the vehicle of Atma) is its wife, and the mother, daughter, and sister of the Higher Manas, or rather Manas in its connection with Buddhi, which is for convenience called the Higher Manas. Without Buddhi Manas would be no better than animal instinct, therefore she is its mother; and she is its daughter, child or progeny, because without the conception which is only possible through Manas, Buddhi, the Spiritual Power, or Shakti, would be inconceivable and unknowable.

10. And saith unto him, Every man at the beginning doth set forth good wine; and when

men have well drunk, then that which is worse: but thou hast kept the good wine until now.

"At the beginning" means when the Manasaputra first incarnated.

Every candidate as he progresses needs less and less good Wine, or Spirit, for he becomes that Spirit himself as his powers and knowledge increase the new-won strength. At the entrance of the Path "good wine," or the spiritual impetus, is given, but as the disciple mounts the ladder such help is no longer needed, for he tends ever more and more to become All-Spirit.

11-13. Narrative.

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

This represents the attitude of the Initiate to exoteric religion and his work after he has attained the victory. The "temple" here signifies all externals, exoteric creeds, or bodies of flesh.

"Oxen" typify material things, the physical man. In all symbology, the bull has the significance of bodily strength and generative power. "Sheep" typify the passions and desires which are subdued and tamed, and "Doves" spiritual aspirations. "The money changers" are those who traffic in spiritual things, the money-seeking priesthood.

15. And when he had made a scourge of small cords [symbolizing that which binds the passions], he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables.

The "scourge," which appears so often on the Egyptian monuments and cartouches, signifies the means whereby the passions and lower nature are tamed. The noose of Shiva has the same signification, symbolizing that whereby the passions, desires and fears are bound together, tamed and subdued.

16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

Those "that sold doves" are the traffickers in spiritual knowledge. "My Father's house" is the

human body which is the temple of God, that which should be naturally the temple of the Holy Ghost.

17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

The domination of the lower man had devoured the higher.

18. Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?

By what authority do you endeavour to reform the popular religion, what right have you?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

That is to say, that he had passed through Initiation, and had died to his old life, and risen again from the "dead" in a "new birth."

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

Wilt thou with the three Fires do more, then, than with the forty-six?—there are in all forty-nine Fires, 7×7 .

H.P.B.

THE KALI YUGA

Mr. Judge, when asked, "What can true and earnest Theosophists do against the Black Age or *Kali Yuga*," replied:—

Nothing *against* it but a great deal *in* it.

These words contain a good practical lesson. Though *Kali Yuga* is the great cycle in which we find ourselves at present in our evolutionary journey, by the law of analogy we can understand those cycles of unhappiness, stress and trial which come to us in life to be small *kali yugas*. And if we can do but little against the great cycle but much in it and with it, it follows that we can do but little against the minor cycles of troubles which come to us but much in and with them.

Let us consider what we can do *in* and *with* the present cycle.

No one, not even the most insignificant of us, is entirely helpless. No tragedy, no trial or stress comes to us which we are not strong enough to bear. In times of difficulty a great deal can be done, for the human will is greater than any force in Nature. This is shown in many of the *Jataka Tales* (Birth Stories of the Buddha). Animals and birds figure in these tales. In one, a little quail, left alone in a forest which was being consumed by a fire, made an "Act of Faith" and *demande*d of the fire to be quenched. It was. In a larger measure, men of science by their will-in-action have forced Nature against her will and have gone against her laws; the consequences have been dire indeed. But if they were to keep within limits and respect the laws of Nature they could well make of the Great Mother their "ally, pupil and servant." Though the rain may descend and the floods come and the winds blow, though man may seem to be on the point of losing all, even his self-respect, still he can avert all evils and work out his own salvation. So, we can do a great deal in and with the most dreadful set of circumstances in which we may be placed, by an "Act of Faith." Granted that we are checked by our Karma—*i.e.*, our past ill deeds and lack of developed powers—but by our self-induced and self-devised efforts we can and must exert ourselves to the best of our ability.

Being able to do nothing *against* a cycle, then, does not mean passive acceptance of any circumstance or of our lack of capacity, but conscious, virile, will-full acceptance and use of whatever comes to pass. We cannot *use* what we do not accept and take in our hands. The *Kali Yuga* is here; we can do nothing about that; but we can accept its laws and redouble our fight against the dark powers which, ensouled by our own past actions, feelings and thoughts, make a *Kali Yuga* and shut off the light. Krishna came at the beginning of the *Kali Yuga*. His influence lies hidden, yet it is potent, throughout this whole cycle. It keeps the balance of spirit *versus* matter-mind, white *versus* black. Every

attempt of ours to unite ourselves with Krishna dispels the darkness and sheds light on our Path.

The ancient epic heroes went to the forest or to the mountain to practise austerities in order to gain spiritual powers. Others gained powers for evil. The powers are the same; the use to which they are put differs. In *Kali Yuga* we have a chance to gain powers with greater rapidity than at any other time.

Let us not therefore complain because times are hard, because people annoy us. If no one annoyed us how could we develop the Compassion of the Buddha and learn that control which made it possible for Him never to let an unkind word escape His lips or an unkind thought enter His mind? The impact of the *Kali Yuga* can be felt not only in our environment, but in our own natures too. As storms rage without, as the speed of life gains increasing rapidity, we fail to go along with it and then grumble. We grumble about the weather, about the cost of living, about lack of money; we grumble about our work,

about our companions. The attitude of blaming and grumbling is a great destroyer of happiness, for true happiness is true contentment, true gladness at being alive, at meeting friends—even meeting enemies, for we recognize that one day they too must become friends. They are not enemies if we do not count them as such. The evil they do to us becomes the means of further growth in us. Here we have an opportunity to practise and prove for ourselves the great law: “Hatred ceaseth not by hatred, but by love.” All grumbling is selfishness and self-centredness. All happiness is a welling up from within which radiates out to all and draws forth a response. Evil and grumbling also radiate forth and gather dust as they radiate, till we become lost in an avalanche of evil which rushes on to its own destruction.

Kali Yuga helps us to reach our goal quicker. Our little *kali yugas* do the same. Let us work on with Nature and she will become our “ally, pupil and servant.”

“PHILOSOPHIC BACKGROUND TO THE PRACTICE OF THERAPEUTICS”

Under this title in *The Lancet* for December 25th, 1954, Dr. Stanley Alstead, Regius Professor of Materia Medica and Therapeutics at the Glasgow University, has contributed some interesting points of view on the subject of disease and modern methods of cure.

He is dissatisfied with the present position and wonders whether our much-vaunted systems of medicine are not merely “an impertinent attempt on the part of man to interfere with the dispensations of Providence,” since nature has made lavish provision to secure the life-cycle of many of the parasites that infest man. This being so, they may be part of her biological plan. He believes it possible that the human beings of the future

will unquestioningly accept the view that our interference with the course of disease—the practice called therapeutics—represented a

passing phase when man had temporarily lost the long-term view of human destiny.

In plain terms this admission of the Professor may be taken as implying that future man may look upon our serums and blood transfusions with much the same impression of crudity as is made on the present-day physician by the blood-letting of his colleagues of not so very many years ago. When the full effects of the modern mixing of blood and animal substances in the human body are matured and their highly dangerous psychic effects become more pronounced, perhaps the mistakes of the earlier physicians will be considered the lesser of the two evils.

Dr. Alstead is of the opinion that disease is not a failure of nature which needs man's helping hand to stop the process. Many medical men, of course, have been convinced on this point and

have been learning to co-operate with nature, recognizing that fevers and other ailments are nature's own way of ridding the system of poisons. No doubt the same point of view will prevail in time with regard to the micro-organisms to which we attribute so many of our ills today. They are generated for the most part spontaneously in the body itself. Therefore they are required for some use. On this point H. P. Blavatsky has this to say in *The Secret Doctrine*:—

Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria. (I. 225 fn.)

The micro-organisms to which diseases are ascribed do not require to be killed off by antibodies produced by inoculations. If the conditions of healthful living be provided and the system be cleared of its impurities by diet and simple measures, their presence will not be called for. If the body is in a healthy condition it provides no hotbed for the so-called disease germs. H.P.B. affirms:—

We are taught that every physiological change, in addition to pathological phenomena; diseases—nay, life itself—or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body which allow and force life to act in that body; that all this is due to those unseen CREATORS and DESTROYERS that are called in such a loose and general way, microbes. Such experimenters as Pasteur are the best friends and helpers of the Destroyers and the worst enemies of the Creators—if the latter were not at the same time destroyers too. (S.D., I. 262-3)

The cure therefore in all cases is simple. Remove the conditions and the ills will also disappear. Only it has to be remembered that diseases are not merely of physical origin. Their root is in the mind and in the moral nature of man. On this point Dr. Edward Bach, the renowned herbalist, in his *Heal Thyself*, well says:—

The failure of modern medical science is that it is dealing with results and not causes.... Disease will never be cured or eradicated by present materialistic methods, for the simple reason that disease in its origin is not material.

He maintains that "disease is in essence the result of conflict between Soul and Mind, and will never be eradicated except by spiritual and mental effort."

On this basis modern therapeutics is little more than "replanting diseases for future use," to use Mr. Judge's pregnant phrase. Dr. Bach further asserts:—

In fact, in many cases apparent recovery is harmful, since it hides from the patient the true cause of his trouble, and in the satisfaction of apparently renewed health, the real factor, being unnoticed, may gain in strength.

Summing up the matter, health and disease are not two opposing forces. They are but relative terms like good and evil. The vital economy of the body adjusts itself to the conditions; the only cure is the restoration to full use of the *pranic* life currents and that very *prana* is modified by the mind.

Raising the matter to a higher plane, Dr. Alstead discusses also the relation of body to soul and notes with approval the insistence in religious doctrine that the soul is more important than the body and that there should always be readiness to sacrifice the body. If so, he deduces, premature death may not be an evil. It may pertinently be asked: Why then prolong life by unnatural means? Dr. Alstead continues with further questions: Why should the soul be tethered to the body at all? Why does the vehicle creak so badly and why do we have the irrepresible urge to tinker with it in the name of therapeutics? He finds it conceivable that

the greatest intellectual power might have been made to reside in a protozoon such as the amœba.... Granted that what we call the spirit of man should exist in the world, would it matter if the simple amœba were the vehicle for that spirit—if vehicle there must be—rather than the appallingly complex organism of the mammal?

Leaving aside the doctor's last remark which would call for an explanation of man as the

microcosm of the universe, his point regarding the amœba, an organism consisting of a single cell, calls to mind the role of a single cell in embryology. In the last century Weissmann introduced to embryologists the idea that perhaps one infinitesimal cell did all the work in the formation of a human or animal organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man. Madame Blavatsky, in commenting upon Weissmann's ideas in *The Secret Doctrine* (I. 223 fn.), pronounces his theory almost correct. She says:—

This Plasm is the immortal portion of our bodies—simply through the process of successive assimilations.

Explaining further the hypothesis which Weissmann accepted and worked upon, that the “germinal cells do not have their genesis at all in the body of the individual but proceed directly from the ancestral germinal cell passed from father to son through long generations,” she asks the pertinent question: “How will Biologists explain the first appearance of this everlasting cell?” And she provides the occult explanation:—

Complete the...“Germinal Cell” of man with all its material potentialities, with the “spiritual plasm,” so to say, or the fluid that contains the five lower principles of the six-principled Dhyān—and you have the secret, if you are spiritual enough to understand it.

Dr. Alstead believes that “only the very elect” can grapple with the problem of the importance of the new developments in the practice of medicine and therapeutics,

those who know that it is the spirit of man which is all-important, even when it condescends to occupy that corporeal form in which we recognize its impact on the physical world. Does it come to this—that activity in the practice of therapeutics and in medical research is merely an exhibition of vigorous movement within a restricted space?

In the prevailing materialism of medical science it is certainly refreshing to have the spiritual view of man put forward by a learned medical man.

Dr. Alstead also raises a number of important ethical points. He reminds us that such amenities as medical science provides are available only to a small minority of mankind, and that hundreds of millions of people suffer illnesses directly attributable to simple malnutrition, the larger portion of the world's food supply being eaten or wasted by the minority of the well-fed. “How many of us,” he asks, “can honestly say that, when we consider health and disease, we think in terms of the 2,500 million inhabitants of the Earth?” He requests that we “bear in mind that whatever success we may achieve by research must be shared by all human kind in need of the amenities which have been developed” by research. One qualification might well be added to this, namely, that we should be sure that we do not press, on any, remedies that, in the light of experience, are distinctly harmful.

In closing, the Professor says that an entirely new approach to the subject is necessary. We have built up a vast technical equipment, yet millions of human beings die every year for want of simple therapeutic measures. If what knowledge we have is not to be sterile, then we must address ourselves to the task of healing in a worthy manner and for this, he says, our greatest need is charity. In other words he calls for that qualification of the discipline required by Raja-Yoga—“Unselfishness of purpose; universal charity; pity for all animate beings.” He quotes the words of St. Paul in his first *Epistle to the Corinthians*: “Though I speak with the tongues of men and of angels...and understand all mysteries...and have not charity, I am nothing.”

We may remind ourselves that this was the basic impulsion of the early *therapeutæ*, the gratuitous service of their fellows and the relief of their suffering, not by experimenting upon them in the name of science but by healing them with such simples as nature has provided and by their own developed magnetic powers, bearing in mind the injunction of Jesus to one whom he healed: “Behold, thou art made whole; sin no more, lest a worse thing come unto thee.”

IN THE LIGHT OF THEOSOPHY

According to a newspaper report, research workers in London are engaged in one of the most far-reaching studies of loneliness ever planned. The investigation has been mapped by 43 British women's organizations operating through the Women's Group on Public Welfare. The survey is expected to take two years and will include contacts with obviously lonely people. What motivates the sponsors, we are told, is the desire that "something must be done for those shy persons who find it difficult to join groups."

From the Theosophical point of view, no research work on loneliness can be complete until it is recognized that loneliness acts not only in a bad way but also in a good and beneficial way. Solitude is sometimes the best society. "I never found the companion that was so companionable as solitude," in the words of Thoreau; and many a thinker and poet has echoed this sentiment. Right Loneliness is one of the steps on the Noble Eightfold Path of the Buddha. It is essential for one trying to lead the higher or spiritual life. The *Gita* speaks of "want of pleasure in congregations of men" as conducive to the acquirement of true wisdom of a spiritual kind.

Many are the men and women in our civilization to whom solitude is unendurable even for a few moments. They have never experienced the Light, the Peace and the Divine Contentment resulting from companionship with one's best and closest friend—the Inner Ruler. On the other hand, he who "of himself is happy and content in the Self through the Self" is never alone even though solitary.

The true student-practitioner of Theosophy, as every aspirant to the higher life, ever seeks to remain "far from the madding crowd's ignoble strife." It is only in *sat-sang*—companionship with those who are like-minded and like-hearted—that he finds enjoyment and satisfaction. In the words of the Master Gautama:—

If a wayfarer does not meet his better or his equal, let him resolutely proceed alone

on his journey. There is no companionship with a fool. (*The Dhammapada*, verse 61)

Will the research workers engaged in studying loneliness bear this in mind if they sincerely desire to make their aid to lonely people effective?

Although science has for long arrogated to itself the whole function of producing those implements, means and methods by which the human life of the future is to be carried on, till recently it has for the most part consistently refused responsibility for any misuse of these things. The lessons of the past few years, however, have been so terrible that there is a growing feeling that the scientist's responsibility should not end with the announcement of his discovery. Even men of science have one after another lifted their voice and urged their fellows not to ignore the immense responsibility that attaches to the attainment of knowledge.

This is brought out by Dr. J. Rud Nielsen, Research Professor of Physics at the University of Oklahoma, who writes on "Our Responsibilities as Scientists" in *The Scientific Monthly* for August. He quotes Einstein as saying:—

Concern for man himself and his fate must always form the chief interest of all technical endeavours. Never forget this in the midst of your diagrams and equations.

Dr. Nielsen calls on scientists to cultivate "intellectual integrity, respect for facts, tolerance, courage and humility"—attitudes which he considers to be essential for scientific work. Outside the laboratories, scientists should endeavour not only to spread information about the results of science but also to promote those attitudes which are bound up with science. With tact and understanding, they should combat "prejudice, intolerance and all forms of absolutism."

Some of the most difficult problems troubling our generation have either been brought about or been aggravated by scientific advances. These problems Dr. Nielsen states to be of three kinds.

First, there are the "internal cultural conflicts resulting from rapidly changing patterns of living and from the constant necessity of discarding old ideas and developing new concepts." It is the responsibility of scientists to render effective aid in resolving these cultural conflicts by finding means of overcoming the handicaps of specialization; in other words, by striving to have "broad knowledge and wide interests."

Secondly, there is the all-important problem of preventing war. In this atomic era scientists have the grave responsibility of reducing world tension and widening international co-operation.

Thirdly, there is the immense problem of creating such a world order that lasting peace may become possible. This means raising the standard of living of the 70 per cent of the world's population that is now undernourished. Dr. Nielsen is of the opinion that scientists must assume a large share of responsibility for the welfare of the entire world.

It might be added that the primary responsibility of scientists is to recognize that the dire consequences brought about by many of their discoveries are due in no small measure to the selfishness that motivates them. The dangers attending on the misapplication of knowledge for selfish purposes are grave indeed. One would not give a child a packet of dangerous explosives to play with, but that is exactly what we have been doing. Is it any wonder, then, that men of science are creating more problems than they can solve?

Shri K. T. Ramaswami Iyengar, writing under the title "What Counts for Discipline," in the *Journal of the Mysore State Education Federation* for October, has some valuable suggestions to offer on the much-discussed topic of discipline among children. The significant words of Struck, an educationist, are quoted:—

Discipline is a means of bringing about a better social order, through developing in each individual right habits of conduct, appropriate patterns of thought and worthy ideals that shall serve as goals and standards of achievement.

True discipline is not something which is imposed from without. It is self-control—control

which springs from within. Children being great imitators, the self-control which they will practise will depend largely on how conscientiously the elders try to discipline themselves.

Much is spoken about the contribution the home should make to educate the child in discipline and it is claimed that the influences he receives in early childhood contribute to a great extent in forming his character. The elders at home should themselves exemplify the behaviour they expect from their children. In the school the teacher's role too is truly important. As Shri Iyengar states: "He has to raise habits of discipline by practice and precept. He has to shed his unconscious influence." Here the discipline of the child is twofold. While on the one hand he should learn to control himself in thought, word and deed, on the other he should realize that these have an influence on the society around. Society too has grave responsibilities in training children in disciplined ways. In Shri Iyengar's words:—

If it learns to act properly, in thought, word and deed and enjoins on itself controlled behaviour the day of redemption from the evil, from the unwanted is not far to seek. If it discharges its duties properly, the imitative tendencies of pupils get the better of them, and they will imbibe like habits. If society is indisciplined in meetings, in temples, on roads, and has no control over its tongue and cannot behave in an orderly manner and if its ways are wasteful and not fraught with acts of goodness, self-purification and self-control, the pupils that look on cannot but develop the same.

The author also emphasizes the influence of the church and the temple. Time was when the Temples were schools for the learning of true wisdom and stimulated the people to practise virtue and self-control. But where in our age are such Temples? The temples and churches of today, upholding as they do creedal religions, fail to inspire the soul of man. How much better training in self-discipline the children would get if, instead of bringing them up in an atmosphere of narrow creedalism, the elders are broad and tolerant and free from prejudice of race and religion, sect and creed! For then the child would imbibe that attitude as naturally and unconsciously as it breathes in the air.

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The Theosophical Movement—Bombay—XXVith Volume

BULLETINS

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

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MADRAS, MYSORE AND POONA.

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

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay 1.

U. L. T. LODGES

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LONDON (W. 2), ENGLAND	62 Queen's Gardens
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