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Let us resolve one great thing: resolve to know; resolve to think right, and do right; resolve to acquire some of the knowledge that always has existed—the knowledge of man as a spiritual being through all his fluctuations in the realm of matter. As we rely more and more upon the Self within, we begin to express and use the power which we already have—and that is far more than we imagine. We have to help ourselves by taking the suggestions already given in the teachings of Theosophy—which are Masters' suggestions. And then, as the sustaining power of the will is held along the line in which we desire to do, more direct help comes from those Elder Brothers, who at every hour of each day "are willing and anxious to meet those clear-eyed enough to see their true destiny and noble-hearted enough to work for 'the great orphan, Humanity.'"

—ROBERT CROSBIE

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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.

सत्ताम्रास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th January 1954.

VOL XXIV. No. 3

CONTENTS

Real Charity	49
Some Theosophical Ideas of Gandhiji	51
Why I Do Not Return to India—By H. P. Blavatsky	55
The Threefold Man	60
Questions Answered at an Informal "Ocean" Class—Chapter XIV :	
III.—Kali Yuga, Cycles and the Calendar	63
Sovereignty : An Exploded Myth or a Symbol?	67
Asceticism : True and False	68
Fight Out the Field, O Neophyte!	
III.—A Man is Born	69
In the Light of Theosophy	71

AUM

THE THEOSOPHICAL MOVEMENT

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REAL CHARITY

Dana—Charity, *Tapas*—Austerity, *Yagna*—Sacrifice—these three types of deeds are mentioned in the *Bhagavad-Gita* as necessary to be performed, over and above duties which are obligatory, for they are “the purifiers of the wise.” Charity is mentioned in most of the great scriptures of the world as one of the cardinal attributes, yet it is a virtue that is little understood and frequently misapplied.

Theosophists are attacked time and again for their neglect of social-uplift activities and practical charity. H. P. Blavatsky answered this charge in her article “Let Every Man Prove His Own Work,” published as *U.L.T. Pamphlet No. 31*. She points out there that it goes without saying that every individual who calls himself a Theosophist must be a practical philanthropist, and adds that “the direct effect of an appreciation of Theosophy is to make those charitable who were not so before,” for “Theosophy creates the charity which afterwards, and of its own accord, makes itself manifest in works.” It is because the Theosophical idea of charity is widely at variance from the common understanding of this great concept that Theosophists are charged with lack of enthusiasm and of action in this field.

“It takes a very wise man to do good works without danger of doing incalculable harm,” wrote H.P.B., who also pointed out that “more mischief has been done by emotional charity than sentimentalists care to face.” Action must be based upon sound principles; and so charity, while it should not be forsaken, has to be performed *rightly*, with knowledge. H.P.B. has in more than one place warned against organized charity and the collective giving of money, “half of which sticks to the hands it passes through.”

A community which shifts the burden of responsibility for the care of its needy and underprivileged fellows to impersonal organizations and government agencies literally aggravates the social problem instead of solving it. There is an occult law behind the policy of Theosophists in following the Buddhist precepts: “Never let the shadow of thy neighbour (*a third person*) come between thyself and the object of thy bounty”; “Never give money to the needy, or food to the priest, who begs at thy door, *through thy servants*, lest thy money should diminish gratitude, and thy food turn to gall.”

The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs. We Theosophists do not believe in giving money (N.B., if we had it) through other people's hands or organizations. We believe in giving to the money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach; for gratitude does more good to the man who feels it, than to him for whom it is felt. (*The Key to Theosophy*, 2nd Indian ed., p. 242)

The Theosophical idea of charity rests on the maxim that prevention is better than cure. At our stage of evolution our consciousness is so centred on the physical plane and the physical amenities of life that generally we think of charity only in terms of food, clothing or financial aid, and do not care to look deeper into the plane of causes. And that is why we fail in our efforts to ameliorate the condition of the needy and set up causes which ultimately produce worse effects than those we try to combat. Too often an individual's material need is the result of a funda-

mental moral lack, of which he and the one who wants to help him are both unconscious. Therefore it is that real charity consists in bringing about the moral regeneration, not only of the poor and the so-called backward classes, but also of the well-to-do and the cultured, who are often far greater moral bankrupts and spiritual insolvents.

Mere physical charity, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The highest charity is not the effort to remove surface effects but to strike at the root of evil by spreading the true ideas.

In the 17th discourse of the *Gita* are laid down the guiding principles of practical value on *Dana*, charity. Charity is divided into three types, according to the *gunas*, i.e., according to the qualities that obtain in man:—

Those gifts which are bestowed at the proper time to the proper person, and by men who are not desirous of a return, are of the *sattva* quality, good and of the nature of truth.

But that gift which is given with the expectation of a return from the beneficiary or with a view to spiritual benefit flowing therefrom or with reluctance, is of the *rajas* quality, bad and partaketh of untruth.

Gifts given out of place and season and to unworthy persons, without proper attention and scornfully, are of the *tamas* quality, wholly bad and of the nature of darkness. (XVII. 20-22)

The *sattva* type of charity is true Compassion. This charity discerns the soul-needs of humanity. Almsgiving is not restricted to the physical plane. There is an almsgiving of the Soul, which elevates the recipient and draws forth from him the best he is capable of. What greater charity can be bestowed upon suffering humanity than the right knowledge of the nature and purpose of life that leads to right action! The gradual assimilation by mankind of great spiritual truths will be the only effective panacea for misery and evil.

In all this the attitude of mind of the philanthropist is of paramount importance. He has not to let his left hand know what his right hand does; he should have no thought of reward or even of gratitude. He has simply to do all that he can and the best he knows how to raise the sufferer to a higher plane of thought and action, while he affords sufficient relief to give him a

foothold. One of the Masters of Wisdom has said:—

...in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist there lurks the shadow of desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself.

So above all we have to forget our personality, for to perform charity "with the expectation of a return from the beneficiary or with a view to spiritual benefit flowing therefrom" is the way of the hypocrites, as Jesus shows in the Sermon on the Mount. And hypocrisy, H.P.B. has warned us, is an unpardonable sin.

One of the qualifications to be acquired by one who has resolved to tread the Path of Chelaship is given by H.P.B. as "unselfishness of purpose; universal charity; pity for all animate beings." These three form a triangle as it were. Without unselfishness of purpose there cannot be universal charity and if charity is not universal we cannot have pity for all. Theosophy, emphasizing as it does the doctrine of universal brotherhood, inculcates universal love and charity for all mankind, without any distinctions whatsoever. Our charity, mental, moral or physical, must take into account the good of humanity as a whole. Stupendous as the task may seem, it can be gradually achieved by acquiring the knowledge of the art of acting from the point of view of what is best for the universe, and this we can do by having the identity of the spiritual origin of all deep-rooted in our hearts.

Charity is described as Love Immortal. Charity in thought, word or deed devoid of heart feeling is not real charity. It is the feeling of universal love, of infinite divine compassion, that builds universal charity.

The practical question which naturally arises is: Can it ever be possible for us, restricted as we are, to unfold such universal love and charity? There is great truth in the saying: "Charity begins at home." The home, the family and the bonds of true friendship are the channels through which charity unfolds naturally and spontaneously and gradually extends to wider spheres. It is by giving up the habit of fault-finding and condemnation and by inculcating such virtues as

not speaking of the faults of others, leniency towards the shortcomings of one's neighbour, forgiveness of mutual offences, consideration of the wants of one poorer than oneself, and promotion of peace and good-will in the neighbourhood that one can develop compassion or charity for all humanity.

H. P. B. has called charity "the scope of all theosophical teachings, the synthesis of all and every virtue." Charity implies the possession of all the virtues, for they are all included in it.

St. Paul, the Initiate, also gives prime importance to charity when he says:—

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. (*I Corinthians*, XIII. 1-3)

SOME THEOSOPHICAL IDEAS OF GANDHIJI

[We bring together here a few of the many sayings of Gandhiji which contain Theosophical ideas, presenting in parentheses parallel quotations from the teachings of Theosophy. The quotations from Gandhiji's writings are selected from *The Mind of Mahatma Gandhi*, compiled by Shri R. K. Prabhu and Shri U. R. Rao. Attention may be drawn also to the series of four articles on "Gandhian Philosophy and Theosophy" which appeared in our August to November 1948 numbers (Vol. XVIII, pp. 153, 163 and 182; and Vol. XIX, p. 3). These bring out not only the close approach of Gandhiji's thought to the fundamental concepts of the ancient Wisdom Religion, of which modern Theosophy is a restatement, but also his direct contact with Theosophy during his London student days, as well as later in South Africa, his meeting with Madame Blavatsky and his acknowledged indebtedness to Theosophists for his introduction to the *Bhagavad-Gita*, which became the guide *par excellence* of his life. And of *The Key to Theosophy* he has written in his autobiography that it "stimulated in me the desire to read books on Hinduism, and disabused me of the notion fostered by the missionaries that Hinduism was rife with superstition."—EDS]

GOD

I do dimly perceive that while everything around me is ever-changing, ever-dying, there is underlying all that change a Living Power that is changeless, that holds all together, that creates, dissolves, and re-creates. That informing power or Spirit is God.

(Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.—*Isis Unveiled*, II. 587-8)

(...the universal spiritual principle, the origin and the basis of all Cosmic Evolution...is the one element and the one energy of which every form of existence is but an expression and a manifestation. And there is no personality or God beyond

this principle.—Notes, signed "Editor" in *The Theosophist*, V. 247, July 1884)

(...the spirit of living nature...that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all.—*U.L.T. Pamphlet No. 22*, p. 5)

The chief value of Hinduism lies in holding the actual belief that All life (not only human beings, but all sentient beings) is one, *i.e.*, all life coming from the One universal source, call it Allah, God or Parameshwara.

(One common vital principle pervades all things.—*Isis*, II. 590)

(...all the "Forces" of the Scientists have their origin in the *Vital Principle*, the ONE LIFE collectively of our Solar system—that "life" being a portion, or rather one of the *aspects* of the One Universal LIFE.—*The Secret Doctrine*, I. 591)

(...this ONE Life is the very God and Gods "Itself."—*S.D.*, I. 603 fn.)

(...the *root* of all nature, objective and subjective, and everything else in the universe, visible and invisible, *is, was, and ever will be* one absolute essence, from which all starts, and into which everything returns.—*The Key to Theosophy*, p. 43)

LAW

The Laws of Nature are changeless, unchangeable, and there are no miracles in the sense of infringement or interruption of Nature's Laws. But we, limited beings, fancy all kinds of things and impute our limitations to God.

(There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to..."the well-ascertained laws of nature."...there may be laws once "known," now unknown to science.—*Isis*, II. 587)

(...laws or rather LAW is eternal and uncreated; and...Deity is Law, and *vice versa*.—*S.D.*, I. 152)

Any harm comes deservedly and only when the cause itself is bad or, being good, its champions are untrue, faint-hearted or unclean.

(We produce CAUSES, and these awaken the corresponding powers in the sidereal world; which powers are magnetically and irresistibly attracted to—and react upon—those who produced these causes; whether such persons are practically the evil-doers, or simply Thinkers who brood mischief.—*S.D.*, I. 124)

(Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress. ...—*Five Messages*, p. 24)

(Karma is an undeviating and unerring tendency in the Universe to restore equilibrium,

and it operates incessantly.—*U.L.T. Pamphlet No. 21*, p. 5)

He [God] metes out the same measure to us that we mete out to our neighbours—men and brutes.

(It is not...Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which... Harmony depends, or—break them.... Were no man to hurt his brother Karma-Nemesis would have neither cause to work for, nor weapons to act through.—*S.D.*, I. 643)

HUMAN BROTHERHOOD

...though they [men] are not all of the same age, the same height, the same skin, and the same intellect, these inequalities are temporary and superficial, the soul that is hidden beneath this earthly crust is one and the same for all men and women belonging to all climes.

(Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.—*The Theosophical Glossary*: "Humanity.")

(...the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly good-will.—*Key*, p. 43)

(We are all bound together with a bond we cannot break, and that is the essential unity of the human family; it is the basis of the universal brotherhood.—*Vernal Blooms*, p. 244)

THE DIVINITY WITHIN

As food is necessary for the body, prayer is necessary for the soul. Prayer is an impossibility without a living faith in the presence of God within.

There come to us moments in life when about some things we need no proof from without. A little voice within us tells us, "You are on the right track, move neither to your left nor right, but keep to the strait and narrow way."

(Reliance and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide.—*Notes on the Bhagavad-Gita*, p. 27)

(...we believe in "communion" and simultaneous action in unison with our "Father in Secret."—*Key*, p. 70)

My firm belief is that He reveals Himself daily to every human being, but we shut our ears to the "still small voice."

The only tyrant I accept in this world is the "still small voice" within me.

(...are there no modes of communication between the Spiritual and human consciousness or memory?...Of course there are....To what do you attribute intuition, the "voice of the conscience,"...etc., if not to such communications?—*Key*, p. 134)

(Of that which falls under our sensuous perceptions only what grows directly from, or is attached to this invisible root above, can partake of its immortal life. Hence every noble thought, idea and aspiration of the personality it informs, proceeding from and fed by this root, must become permanent.—*Key*, p. 178)

(... "the still small voice" of our conscience, which is that of our EGO, and which speaks louder in us than the earthquakes and the thunders of Jehovah, wherein "the Lord is not."—*Key*, pp. 237-8)

THE ANCIENT SOURCE

In trying to explore the hidden treasure of ancient culture, I have come upon this inestimable boon that all that is permanent in ancient Hindu culture is also to be found in the teachings of Jesus, Buddha, Muhammad and Zoroaster.

(The "Wisdom-Religion" was one in antiquity.—*Key*, p. 4)

(All religions divested of their man-made theologies and superlatively human ecclesiasticism rest on one and the same foundation.—*The Theosophist*, V. 52, November 1883)

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all

been derived from one primitive source....As the white ray of light is decomposed by the prism into the various colours of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-coloured fragments called RELIGIONS. ...Combined, their aggregate represents one eternal truth.—*Isis*, II. 639)

My preaching and teaching are not emotional or impractical, for I teach what is ancient and strive to practise what I preach.

(...we bow before ancient Wisdom....no "wisdom from above" descends on any one save on the *sine qua non* condition of leaving at the threshold of the Occult every atom of selfishness, or desire for personal ends and benefit.—*U.L.T. Pamphlet No. 31*, pp. 3, 7)

SELF-DISCIPLINE AND SERVICE

Instead of using the body as a temple of God we use it as a vehicle for indulgences, and are not ashamed to run to medical men for help in our effort to increase them and abuse the earthly tabernacle.

The spirit in me pulls one way, the flesh in me pulls in the opposite direction. There is freedom of the action of these two forces, but that freedom is attainable only by slow and painful stages. I cannot attain freedom by a mechanical refusal to act but only by intelligent action in a detached manner.

(The attitude to be assumed...is that of doing every act, small and great, trifling or important, because it is before us to do, and as a mere carrying out by us as instruments of the will of that Deity who is ourself....The act that pleases that Lord is the act which is done as presented with no attachment to its result.—*Notes on the Bhagavad-Gita*, p. 61)

I am endeavouring to see God through service of humanity, for I know that God is neither in heaven, nor down below, but in every one.

I am a servant of Mussalmans, Christians, Parsis and Jews as I am of Hindus.

(It [the United Lodge of Theosophists] regards as Theosophists all who are engaged in

the true service of Humanity, without distinction of race, creed, sex, condition or organization.—U.L.T. Declaration)

(What do you consider as due to humanity at large?...Full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth.—*Key*, p. 228)

To attain to perfect purity one has to become absolutely passion-free in thought, speech and action; to rise above the opposite currents of love and hatred, attachment and repulsion.

(No one without having previously renounced all intentions can be devoted....When he hath renounced all intentions and is devoid of attachment to action in regard to objects of sense, then he is called one who hath ascended to meditation.—*The Bhagavad-Gita*, VI. 2, 4)

(Do all those acts, physical, mental, moral, for the reason that they must be done, instantly resigning all interest in them, offering them up upon the altar.—*Letters That Have Helped Me*, p. 1)

I can truthfully say that I am slow to see the blemishes of fellow beings, being myself full of them and, therefore, being in need of their charity, I have learnt not to judge any one harshly and to make allowances for defects that I may detect.

My appeal to you is to cleanse your hearts and to have charity. Make your hearts as broad as the ocean....Do not judge others lest you be judged.

(...we cannot recommend too strongly mercy, charity, and forgiveness of mutual offences. Resist not evil, and render good for evil.—*Key*, p. 198)

(Pity and forbearance, charity and long-suffering, ought to be always there to prompt us to pass the gentlest sentence possible upon those who err. A Theosophist ought never to forget

what is due to the shortcomings and infirmities of human nature.—*Key*, p. 248)

I am asking my countrymen in India to follow no other gospel than the gospel of self-sacrifice....

(Then you regard self-sacrifice as a duty?... We do; and explain it by showing that altruism is an integral part of self-development.—*Key*, p. 237)

(...true Occultism or Theosophy is the "Great Renunciation of SELF," unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives," as soon as he has pledged himself to the work.—*Raja-Yoga or Occultism*, p. 32)

Love never claims, it ever gives. Love ever suffers, never resents, never revenges itself.

(Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE.—*The Voice of the Silence*, pp. 75-6)

(We maintain that the highest ideal of love is to be found only in *Brahmavidya* or Esoteric Theosophy; our ideal of love being a perfect union with the ALL by an utter abnegation of the self and by ardent sleepless endeavours for the good of all sentient beings—even the brute creation....our inner self perceives, although the perception in very many cases is clouded by preconceived notions, that love and charity are but the law of our being, and that the violation of the law is always attended with suffering.—D.K.M. in *The Theosophist*, Supplement, Vol. V, p. 51, March 1884)

WHY I DO NOT RETURN TO INDIA *

[This letter, one of the most extraordinary documents ever penned by H. P. B., will be somewhat perplexing to the casual reader. Written to the Indian members of the T. S., in the last year of Madame Blavatsky's life, it is a karmic vision that both interprets the past and prophesies the future—and will yield a message for all Theosophists, wherever and however situated. - Since it is addressed to individuals, and was not written as a tract on Theosophy, this letter contains declarations very rarely made by H.P.B.—statements which can be made only to those who are so firmly grounded in the philosophy that they will not mistake them for "claims," "dogmas" or delusions of grandeur. "Why I Do Not Return to India" (part of which was printed in *The Theosophist*, July 1929) affords the background of meaning against which may be measured various crises of the present Theosophical Movement, and also the several articles by Judge and Olcott printed by this Magazine in recent issues.—Eds. THEOSOPHY]

To my Brothers of Aryavarta,

In April, 1890, five years elapsed since I left India.

Great kindness has been shown to me by many of my Hindu brethren at various times since I left; especially this year (1890), when, ill almost to death, I have received from several Indian Branches letters of sympathy, and assurances that they have not forgotten her to whom India and the Hindus have been most of her life far dearer than her own Country.

It is, therefore, my duty to explain why I do not return to India and my attitude with regard to the new leaf turned in the history of the T.S. by my being formally placed at the head of the Theosophical Movement in Europe. For it is not solely on account of bad health that I do not return to India. Those who have saved me from death at Adyar, and twice since then, could easily keep me alive there as They do me here. There is a far more serious reason. A line of conduct has been traced for me here, and I have found among the English and Americans what I have so far vainly sought for in India.

In Europe and America, during the last three years, I have met with hundreds of men and women who have the courage to avow their conviction of the real existence of the Masters, and who are working for Theosophy on *Their* lines and under *Their* guidance, given through my humble self.

In India, on the other hand, ever since my departure, the true spirit of devotion to the Masters and the courage to avow it has steadily

dwindled away. At Adyar itself, increasing strife and conflict has raged between personalities; uncalled for and utterly undeserved animosity—almost hatred—has been shown towards me by several members of the staff. There seems to have been something strange and uncanny going on at Adyar, during these last years. No sooner does a European, most Theosophically inclined, most devoted to the Cause, and the personal friend of myself or the President, set his foot in Headquarters, than he becomes forthwith a personal enemy to one or other of us, and what is worse, ends by injuring and deserting the Cause.

Let it be understood at once that I accuse no one. Knowing what I do of the activity of the forces of Kali Yuga, at work to impede and ruin the Theosophical Movement, I do not regard those who have become, one after the other, my enemies—and that without any fault of my own—as I might regard them, were it otherwise.

One of the chief factors in the reawakening of Aryavarta which has been part of the work of the Theosophical Society, was the ideal of Masters. But owing to want of judgment, discretion and discrimination, and the liberties taken with Their names and *Personalities*, great misconceptions arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to anyone, excepting to those who, like Damodar, had been finally selected and called by Them. All that I was then permitted to reveal was, that there existed somewhere such great men; that some of Them were Hindus; that They were learned as none others in all the ancient wisdom of Gupta Vidya, and had acquired all the Siddhis—not as these are represented in

* Reprinted from *Theosophy*, Vol. XXXV, pp. 292-300, for May 1947.—Eds.

tradition and the "blinds" of ancient writings, but as they are in fact and nature—and also that I was a Chela of one of Them. However, in the imagination of some Hindus, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as "Mahatmas" and still some too-enthusiastic friends belittled Them with their strange fancy-pictures; our opponents, describing a Mahatma as a full Jivanmukta, urged that, as such, He was debarred from holding any communication whatsoever with persons living in the world. They also maintained that as this is the Kali Yuga, it was impossible that there could be any Mahatmas at all in our age.

These early misconceptions notwithstanding, the idea of the Masters, and belief in Them, has already brought its good fruit in India. Their chief desire was to preserve the true religious and philosophical spirit of ancient India; to defend the Ancient Wisdom contained in its Darshanas and Upanishads against the systematic assaults of the missionaries; and finally to reawaken the dormant ethical and patriotic spirit in those youths in whom it had almost disappeared owing to college education. Much of this has been achieved by and through the Theosophical Society, in spite of all its mistakes and imperfections.

Had it not been for Theosophy, would India have had her Tukaram Tatya doing now the priceless work he does, and which no one in India ever thought of doing before him? Without the Theosophical Society, would India have ever thought of wrenching from the hands of the learned but unspiritual Orientalists the duty of reviving, translating and editing the Sacred Books of the East, of popularizing and selling them at a far cheaper rate, and at the same time in a far more correct form than had ever been done at Oxford? Would our respected and devoted brother Tukaram Tatya himself have ever thought of doing so, had he not joined the Theosophical Society? Would your political Congress itself have ever been a possibility, without the Theosophical Society? Most important of all, one at least among you has fully benefited by it; and if the Society had never given to India but that one future Adept (Damodar) who has now the prospect of becoming one day a Mahatma, Kali Yuga

notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain. Finally, if any one among the three hundred millions of India can demonstrate, proof in hand, that Theosophy, the T.S. or even my humble self, have been the means of doing the slightest harm, either to the country or any Hindu, that the Founders have been guilty of teaching pernicious doctrines, or offering bad advice—then and then only, can it be imputed to me as a crime that I have brought forward the ideal of the Masters and founded the Theosophical Society.

Aye, my good and never-to-be-forgotten Hindu Brothers, the name alone of the holy Masters, which was at one time invoked with prayers for Their blessings, from one end of India to the other—Their name alone has wrought a mighty change for the better in your land. It is not to Colonel Olcott or to myself that you owe anything, but verily to these names, which, but a few years ago, had become a household word in your mouths.

Thus it was that, so long as I remained at Adyar, things went on smoothly enough, because one or other of the Masters was almost constantly present among us, and their spirit ever protected the Theosophical Society from real harm. But in 1884, Colonel Olcott and myself left for a visit to Europe, and while we were away the Padri-Coulomb "thunderbolt" descended. I returned in November, and was taken most dangerously ill. It was during that time and Colonel Olcott's absence in Burma, that the seeds of all future strifes, and—let me say at once—disintegration of the Theosophical Society, were planted by our enemies. What with the Patterson-Coulomb-Hodgson conspiracy, and the faint-heartedness of the chief Theosophists, that the Society did not then and there collapse should be sufficient proof of how it was protected. Shaken in their belief, the faint-hearted began to ask: "Why, if the Masters are genuine Mahatmas, have They allowed such things to take place, or why have They not used Their powers to destroy this plot or that conspiracy, or even this or that man and woman?" Yet it had been explained numberless times that no Adept of that Right Path will inter-

fere with the just workings of Karma. Not even the greatest of Yogis can divert the progress of Karma, or arrest the natural results of actions for more than a short period, and even in that case, these results will only reassert themselves later with even tenfold force, for such is the occult law of Karma and the Nidanas.

Nor again will even the greatest of phenomena aid real spiritual progress. We have each of us to win our Moksha or Nirvana by our own merit, not because a Guru or Deva will help to conceal our shortcomings. There is no merit in having been created an immaculate Deva or in being a God; but there is the eternal bliss of Moksha looming forth for the man who becomes *as a God* and Deity Itself by his own personal exertions. It is the mission of Karma to punish the guilty, and not the duty of any Master. But those who act up to Their teachings and live the life of which They are the best exemplars, will never be abandoned by *Them*, and will always find Their beneficent help whenever needed—whether obviously or invisibly. This is of course addressed to those who have not yet quite lost their faith in Masters; those who have never believed, or have ceased to believe in Them, are welcome to their own opinions. No one, except themselves perhaps some day, will be the losers thereby.

As for myself, who can charge me with having acted like an impostor? With having, for instance, taken one single pie from any living soul? With having ever asked for money, or with having accepted it, notwithstanding that I was repeatedly offered large sums? Those who, in spite of this, have chosen to think otherwise, will have to explain what even my traducers of the Padri class and Psychical Research Society have been unable to explain to this day, *viz.*, the motive for such fraud. They will have to explain why, instead of taking and making money, I gave away to the Society every penny I earned by writing for the papers; why at the same time I nearly killed myself with overwork and incessant labour year after year, until my health gave way, so that but for my Master's repeated help, I should have died long ago from the effects of such voluntary hard labour. For the absurd Russian spy theory,

if it still finds credit in some idiotic heads, has long ago disappeared, at any rate from the official brains of the Anglo-Indians.

If, I say, at that critical moment, the members of the Society, and especially its leaders at Adyar, Hindu and European, had stood together as one man, firm in their conviction of the reality and power of the Masters, Theosophy would have come out more triumphantly than ever, and none of their fears would have ever been realized, however cunning the legal traps set for me, and whatever mistakes and errors of judgment I, their humble representative, might have made in the executive conduct of the matter.

But the loyalty and courage of the Adyar Authorities, and of the few Europeans who had trusted in the Masters, were not equal to the trial when it came. In spite of my protests, I was hurried away from Headquarters. Ill as I was, almost dying in truth, as the physicians said, yet I protested, and would have battled for Theosophy in India to my last breath, had I found loyal support. But some feared legal entanglements, some the Government, while my best friends believed in the doctors' threats that I must die if I remained in India. So I was sent to Europe to regain my strength, with a promise of speedy return to my beloved Aryavarta.

Well, I left, and immediately intrigues and rumours began. Even at Naples, I already learnt that I was reported to be meditating to start in Europe "a rival Society" and bust up Adyar (!!). At this I laughed. Then it was rumoured that I had been *abandoned* by the Masters, been disloyal to Them, done this or the other. None of it had the slightest truth or foundation in fact. Then I was accused of being, at best, a hallucinated *medium*, who had mistaken "spooks" for living Masters; while others declared that the real H. P. Blavatsky was dead—had died through the injudicious use of *Kundalini*—and that the form had been forthwith seized upon by a Dugpa Chela, who was the present H.P.B. Some again held me to be a witch, a sorceress, who for purposes of her own played the part of a philanthropist and lover of India, while in reality bent upon the destruction of all those who had the misfortune to be *psychologized* by me. In fact, the powers

of psychology attributed to me by my enemies, whenever a fact or a "phenomenon" could not be explained away, are so great that they alone would have made of me a most remarkable Adept—independently of any Masters or Mahatmas. In short, up to 1886, when the S.P.R. Report was published and this soap-bubble burst over our heads, it was one long series of false charges, every mail bringing something new. I will name no one; nor does it matter who said a thing and who repeated it. One thing is certain: with the exception of Colonel Olcott, everyone seemed to banish the Masters from their thoughts and Their spirit from Adyar. Every imaginable incongruity was connected with these holy names, and I alone was held responsible for every disagreeable event that took place, every mistake made. In a letter received from Damodar in 1886, he notified me that the Masters' influence was becoming with every day weaker at Adyar; that They were daily represented as less than "second-rate Yogis," totally denied by some, while even those who believed in, and had remained loyal to Them, feared even to pronounce Their names. Finally, he urged me very strongly to return, saying that of course the Masters would see that my health should not suffer from it. I wrote to that effect to Colonel Olcott, imploring him to let me return, and promising that I would live at Pondicherry, if needed, should my presence not be desirable at Adyar. To this I received the ridiculous answer that no sooner should I return, than I should be sent to the Andaman Islands as a Russian spy, which of course Colonel Olcott subsequently found out to be absolutely untrue. The readiness with which such a futile pretext for keeping me from Adyar was seized upon, shows in clear colours the ingratitude of those to whom I had given my life and health. Nay more, urged on, as I understood, by the Executive Council, under the entirely absurd pretext that, in case of my death, my heirs might claim a share in the Adyar property, the President sent me a legal paper to sign, by which I formally renounced any right to the Headquarters or even to live there without the Council's permission. This, although I had spent several thousand rupees of my own private money, and had devoted my share of the profits

of *The Theosophist* to the purchase of the house and its furniture. Nevertheless I signed the renunciation without one word of protest. I saw I was not wanted, and remained in Europe in spite of my ardent desire to return to India. How could I do otherwise than feel that all my labours had been rewarded with ingratitude, when my most urgent wishes to return were met with flimsy excuses and answers inspired by those who were hostile to me?

The result of this is too apparent. You know too well the state of affairs in India for me to dwell longer upon details. In a word, since my departure, not only has the activity of the movement there gradually slackened, but those for whom I had the deepest affections, regarding them as a mother would her own sons, have turned against me. While in the West, no sooner had I accepted the invitation to come to London, than I found people—the S.P.R. Report and wild suspicion and hypotheses rampant in every direction notwithstanding—to believe in the truth of the great Cause I have struggled for, and in my own *bona fides*.

Acting under the Master's orders I began a new movement in the West on the original lines; I founded *Lucifer*, and the Lodge which bears my name. Recognizing the splendid work done at Adyar by Colonel Olcott and others to carry out the second of the three objects of the T.S., viz., to promote the study of Oriental Literature, I was determined to carry out here the two others. All know with what success this has been attended. Twice Colonel Olcott was asked to come over, and then I learned that I was once more wanted in India—at any rate by some. But the invitation came too late; neither would my doctor permit it, nor can I, if I would be true to my life-pledge and vows, now live at the Headquarters from which the Masters and Their spirit are virtually banished. The presence of Their portraits will not help; They are a dead letter. The truth is that I can never return to India in any other capacity than as Their faithful agent. And as, unless They appear among the Council *in propria persona* (which They will certainly never do now), no advice of mine on occult lines seems likely to be accepted, as the fact of my relations

with the Masters is doubted, even totally denied by some; and I myself having no right to the Headquarters, what reason is there, therefore, for me to live at Adyar?

The fact is this: In my position, half-measures are worse than none. People have either to believe entirely in me, or to *honestly* disbelieve. No one, no Theosophist, is compelled to believe, but it is worse than useless for people to ask me to help them, if they do not believe in me. Here in Europe and America are many who have never flinched in their devotion to Theosophy; consequently the spread of Theosophy and of the T.S., in the West, during the last three years, has been extraordinary. The chief reason for this is that I was enabled and encouraged by the devotion of an ever-increasing number of members to the Cause and to Those who guide it, to establish an Esoteric Section, in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and the T.S. For the future, then, it is my intention to devote my life and energy to the E.S., and to the teaching of those whose confidence I retain. It is useless that I should use the little time I have before me to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me.

And let me say at once, to avoid misconception, that my only reason for accepting the exoteric direction of European affairs, was to save those who really have Theosophy at heart and work for it and the Society, from being hampered by those who not only do not care for Theosophy, as laid out by the Masters, but are entirely working against both, endeavouring to undermine and counteract the influence of the good work done, both by open denial of the existence of the Masters, by declared and bitter hostility to myself, and also by joining forces with the most desperate enemies of our Society.

Half-measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Masters, and teach what I have been taught by Them, or I have invented both Them and the Esoteric Philosophy. There are those among the

Esotericists of the inner group who say that if I have done the latter, then I must myself be a "Master." However it may be, there is no alternative to this dilemma.

The only claim, therefore, which India could ever have upon me would be strong only in proportion to the activity of the Fellows there for Theosophy and their loyalty to the Masters. You should not need my presence among you to convince you of the truth of Theosophy, any more than your American brothers need it. A conviction that wanes when any particular personality is absent is no conviction at all. Know, moreover, that any further proof and teaching I can give only to the Esoteric Section, and this for the following reason: its members are the only ones whom I have the right to expel for open disloyalty to their pledge (*not to me*, H.P.B., but to their *Higher Self* and the *Mahatmic aspect of the Masters*), a privilege I cannot exercise with F.T.S.'s at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the Tree, and thus save it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every sneer, suspicion, or criticism, whomsoever it may emanate from.

Thenceforth let it be clearly understood that the rest of my life is devoted only to those who believe in the Masters, and are willing to work for Theosophy as They understand it, and for the T.S. on the lines upon which They originally established it.

If, then, my Hindu brothers really and earnestly desire to bring about the regeneration of India, if they wish to ever bring back the days when the Masters, in the ages of India's ancient glory, came freely among them, guiding and teaching the peoples; then let them cast aside all fear and hesitation, and turn a new leaf in the history of the Theosophical Movement. Let them bravely rally around the President-Founder, whether I am in India or not, as around those few true Theosophists who have remained loyal throughout, and bid defiance to all calumniators and ambitious malcontents—both without and within the Theosophical Society.

H. P. BLAVATSKY

THE THREEFOLD MAN

There are probably comparatively few people nowadays who do not believe in a human soul. Many do not bother much about the question of what man really is, but even they are unconsciously affected by their fellows and, if they were to stop to reflect for a moment, would certainly admit that they are more than their physical bodies, that, well, yes—vaguely—there is something in them which could be called soul.

Theosophy, the age-old Wisdom, is, of course, on the side of those who see man as something besides a physical corpus. In fact, it teaches that man *is* a Soul, with a body as his habitation or, to change the metaphor, man's body is his instrument, the apparatus by means of which he performs his evolutionary task. Man is here on earth to work, to learn to help Nature, and this he can do only with the aid of a vehicle of matter—a body. Without this instrument he has no connection with the material world and cannot achieve the objects he has set out to accomplish. If he identifies himself with the body—which most of us are apt to do, at least to some extent—it becomes his ruler instead of his servant, and finally destroys him.

One of the reasons why we are apt to think of the body as the real part of us is that we are able to see and touch it. But woe to those who allow it to dominate them; woe also to those who go to the other extreme and set a determined foot on it, suppress it, crush it! Fortunate those who obtain the body's co-operation in return for care and sympathetic treatment. For the battle of human evolution has to be fought and won by each individual while he is in a physical body.

The soul of man—that which dwells in the physical form, either as its prisoner or as its lord—is a many-sided being. This being comprises everything that we know in ourselves as thought, emotion, sensation, awareness. For the purposes of study, and to give a basis for the necessary self-analysis, Theosophical students generally subdivide this being into three aspects which indicate how the various strands of which it is composed should be disentangled.

Proceeding from the comparatively known to the comparatively less known, the first aspect, or division, is the animal soul. By this is meant that part of our being which occupies itself with life from the purely personal point of view. When we are busy planning how to get more money to spend, improve our health so that we may enjoy life, gain more respect from our colleagues or our community, it is the animal, desire-soul that is lighted up by our consciousness. The epithet "animal" must not frighten us. There are harmless and beautiful animals as well as ferocious beasts, pleasant ones and unpleasant ones. But the fact remains that, from the point of view of evolution, as long as we are concerned primarily with ourselves, *our* aims and *our* possessions, our life is being conducted on the personal, animal level, even when we enlist our human mind to aid us in satisfying our selfish desires.

The next soul is that called human: the thinking principle in us. The object of Theosophical teaching and its emphasis on self-training is to make the animal-man a human-man, in other words, to awaken us to the necessity of giving the mind the leading part to play in our consciousness. Desire will always be the motive power that makes us act, but gradually we must learn to let the mind select and control the desires, just as a gardener chooses, by means of his intelligence and knowledge, what seeds he will sow in his land.

When the mind has achieved the position of leader and guide, grown calm and become susceptible to greater ideas than those concerned only with the personal self, then that "true Light, which lighteth every man that cometh into the world," but which does not shine forth as yet from us all, begins to penetrate the thinking principle; then we may say that the Spiritual Soul is becoming active. For that Light is the Spirit.

The word "Spirit" does not suggest anything very definite to most people's minds. No wonder! In the first place, the religious teachers of our day have long since abandoned the threefold defini-

tion of man as a compound of body, soul and Spirit, and have let the distinction between soul and Spirit grow more and more vague. Secondly, a great deal of confusion is produced by the many and various uses to which the word "spirit" is put. Any one who will consider for a moment the words "spirits," "spirited," "spiritual," "*spirituelle*," "spirituous" and "spiritualism" and think what they severally connote, will realize what a jumble of ideas they suggest. And, thirdly, in the nature of things it is impossible for a conscious awareness of the Spirit within us to come to human beings by what we vaguely denominate "divine grace"; such conscious awareness is the result only of persistent search.

Spurred on by an innate conviction, indelibly impressed upon man's consciousness by more evolved beings when he was starting out on his human pilgrimage, and encouraged from without by such advice from the great Teachers as: "Seek, and ye shall find; knock, and it shall be opened unto you," the human soul goes through many incarnations before it begins to recognize the intimations of an inner divine principle. Our minds and hearts may respond at the time of reading, but it takes concentrated and continuous effort for us to learn to live by such words as the following:—

Secreted and hidden in the heart of the world and in the heart of man is the light that can illumine all life, the future and the past. Shall we not search for it? (*Through the Gates of Gold: "Epilogue"*)

We cannot really define this light, certainly not make an image of it. What Shakespeare said about the eye applies to the inmost core of man: "The eye sees not itself, but by reflection, by some other things." Spirit is the source of all energy, all wisdom, all love—in short, of everything. But as soon as we begin to talk about it, or try to picture it, we are no longer dealing with Spirit but with its reflections or expressions, and these are soul. The great art is to become inwardly aware of this eternal, indescribable, unnamable, inspiring principle of the soul. It can be done—the Great Masters of Wisdom assure us of this fact—if we can manage to persuade ourselves to live the life necessary.

Corresponding to the three aspects of man are

the three worlds in which he lives. Madame Blavatsky has formulated this point briefly and graphically. She writes in *Isis Unveiled* (II. 587-8):—

— Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.

Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.¹

The physical world is the one we all know best and all recognize as being constantly affected by man. Every action of ours alters it in one way or another. Our thoughts, desires, feelings and our automatic impulses even, crystallize into action and change the material aspect of things. The threefold man is continually busy making himself felt in this physical world.

Then there is the world of the soul, material too, although the "matter" of which it is composed is not recognized as such by orthodox opinion. Much has been done, however, to prepare the way for further understanding of this world by the parapsychologists who, though often topsyturvy in their interpretation of phenomena from an occult standpoint, have nevertheless helped to give the study of such matters a standing in Western science which it was far from possessing when Madame Blavatsky wrote of it 75 years ago.

The fundamental facts to which the multifarious details making up this world of the soul can be referred, may be found in the following sentences from a letter written by one of the Masters of Wisdom in the early days of the Theosophical Movement:—

...every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active

¹ Reprinted in the pamphlet, *Texts for Theosophical Meetings*, p. 9.

intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity.... The adept evolves these shapes consciously; other men throw them off unconsciously.²

This world of soul is the one in which we build our future; forms, environment, circumstances, including even what we term Nature, are but results of causes set going in the world of soul.

And the world of Spirit? When we begin to try to formulate some conception of this, we find ourselves face to face with the same difficulty as before when considering man's spiritual aspect. It cannot be described objectively. "Why bother about it then?" some are inclined to ask. Because, when we are sad and wonder whether life is worth living, something within us whispers that, beyond everything we know, is a gateway admitting to the realities of life³; because this third world is our goal and a conscious life in Spirit is the only achievement that will satisfy our craving as human beings, anything less turning to dust and ashes in the mouth.

Realization comes from dwelling upon the thing to be realized. We are told in *The Voice of the Silence*, p. 14:—

Thou canst not travel on the Path before thou hast become that Path itself.... "In this path, to

whatever place one would go, *that place one's own self* becomes."

In other words—to find the world of Spirit we do not have to go anywhere at all. As stated in the passage quoted above from *Isis Unveiled*, the world of Spirit is the source of all forces operating in the other two: and the Spirit in man broods over and illuminates his two other aspects. The Spirit is like the Sun—ever present and visible to all who will open their eyes to it. To find the spiritual world we have only to observe the two lower worlds from another point of view. How to obtain that new outlook? All the great spiritual teachers of humanity have given indications as to the road to follow. Typical of such injunctions and expressed in simple modern form are these words of Mr. Judge:—

Every aspiration of the soul for spiritual things, every resolve of the man to lead a purer life, every helping outstretched hand to a weaker brother, every desire for the truth, all hungering and thirsting after righteousness:—these and like yearnings and strivings of the soul have first of all come from above, from the Divine within....

Every impulse from above, every prompting of the Divine within, should meet at once with a hearty welcome and response. If you feel as if something urged you to visit some sick or afflicted neighbour or friend, obey the suggestion without delay. If the wish to turn over a new leaf comes into the lower consciousness, don't wait till next New Year's before actually turning it over; turn it now. If some pathetic story of suffering has moved you, act on the emotion while your cheeks are still wet with tears. In short, put yourself at once in line with the Divine ways, in harmony with the Divine laws. More light, more wisdom, more spirituality must necessarily come to one thus prepared, thus expectant.⁴

² U.L.T. Pamphlet No. 29, p. 5.

³ See *Through the Gates of Gold*, p. 15.

⁴ *The Path*, Vol. III, p. 339, February 1889; reprinted in *Vernal Blooms*, pp. 29-30.

There is no chance, no destiny, no fate
Can circumvent or hinder or control
The firm resolve of a determined soul.
Gifts count for nothing; will alone is great;
All things give way before it soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or bid the ascending orb of day to wait?
Each will-born soul must win what it deserves.
Let the fool prate of luck; the fortunate
Is he whose earnest purpose never swerves—
Whose slightest action or inaction serves
The one great aim. Why, even death stands still
And waits an hour sometimes for such a will.

—ANONYMOUS

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER XIV

III.—KALI YUGA, CYCLES AND THE CALENDAR

Q.—With the death of Krishna began the cycle of *Kali Yuga*. What cycle, then, began with the death of H.P.B., since both must have been Teachers of like nature?

Ans.—We often confuse the clock with the event. To say that a meeting is at 6:15 p.m. does not mean that the *clock* causes a meeting at that hour. The statement is that *Kali Yuga*—which lasts, by the way, for our race for 432,000 years—began with the death of Krishna at midnight between the 17th and 18th of February, 3102 B.C. Thus, it was exactly 5,000 years later, one-half of a decimillennial cycle, when H.P.B. came. Another 5,000 years, and according to *Isis Unveiled* we may expect to see Krishna again in *propria persona*.

Now, 5 is half of 10, as 4 is half of 8, as $3\frac{1}{2}$ is of 7, and as $4\frac{1}{2}$ is of 9. We have here a clue to many things in connection with cycles. Every single digital number is capable of being made the central point of the cycle; that is, there can be a dual cycle, a triple, a quadrennial cycle, a cycle of 5, 6, 7, 8, 9 and 10. Ten is the first decimal cycle, and when we use the number 5, that is half of it.

If we take, then, as a key, the fact that cycles, no matter how discussed, refer in every case to the *descent* from the highest to the lowest state, and the *return* from the lowest state to the highest once more, plus whatever may have been gained, then it is clear that in a decimal cycle of any kind, 5 marks the turning-point. So, if *Kali Yuga* were divided into cycles of 10,000 years each, there would be 43 wheels to *Kali Yuga*, 43 great descents of masses of mankind from Spirit to the depths of materiality, and their return to the highest state again. If we recall that the first cycle of 10,000 years started with Krishna, then the bottom of that cycle was reached when H.P.B. came, and we are on the reverse arc. That is,

the next 5,000 years will mark for the Aryan Race an advance and not a retrogression. H.P.B. inaugurated the return half of the cycle.

Q.—Is it possible to prevent alternating cycles of prosperity and depression?

Ans.—Not for others, but we can for ourselves. How? By stepping outside the vicious circle of self-interest of which these two words, *prosperity* and *adversity*, mark the opposite poles. Suppose you take Christ as the type of a true sage—or Buddha, or Plato. Plato will be a first-rate illustration, since he was recognized during his life as the greatest philosopher in all Greece. Yet when Plato was a middle-aged man with a very high reputation, the King, or the Tyrant as they called him then, of Syracuse, sent to Athens and invited Plato to come over to teach his son how to be a real ruler, to tell him how to rule rightly among his people.

Plato left Athens and came to Syracuse, and Dionysius had an interview with him. He said, "I don't want you to forget that my son is a King's son, and you must deal with him accordingly." Plato said, "King, there is no royal road to knowledge." The King became very much dissatisfied with Plato, and dismissed him.

Plato took passage back to Athens—mind you, he was a world-known philosopher then—and the boat was wrecked. The captain, the crew and Plato were landed on some inhospitable shore, and the captain, in order to raise money to pursue the voyage, sold Plato as a slave. But when the man who bought Plato found out who he was, he fell on his knees and begged Plato's pardon, supplied him with funds, and sent him back to Athens.

The point is, do you suppose that Plato was a bit different when he was walking in the groves of the Academy at Athens, talking with his students or questioning Socrates; when he was called to

Syracuse to become the tutor of the King's son; when he was a passenger on the ship and the ship was wrecked; when he was sold as a slave; when he came back to Athens honoured of all people—do you suppose that all that made a bit of difference to Plato? Not at all.

Now, if *we* had been put through the same course of events, we should have thought we were in a cycle of enormous "prosperity" when we were invited to Syracuse, and we should have treated Dionysius' son very respectfully. When the ship was wrecked, we should have thought we were in a cycle of the very worst kind of "depression," until we were sold as a slave, and then we would have raised our voice to high heaven and cursed the gods. Don't we see that it is all in our mind?

It is hard for us to realize that, yet it is possible for a man so to detach himself from the body while alive that, so far as he is concerned, it is as if he had no body. It is possible for a man so to detach himself while alive from everything we call pleasure and from everything we call pain, that they no more affect him than as if he were dead and out of our sphere of existence.

What does it mean to detach oneself from pleasure and pain? It means to cease to identify Self with the body, to cease to identify Self with either the good side or the dark side of life. Self is not the good side, or the dark side; Self is neither prosperity nor pain. Pain and pleasure come from identification of Self with what is experienced. The moment the identification is cut off, the body is here if we choose to use it, and pleasure and pain are here if we choose to experience them; otherwise, we are outside their sphere of influence. It is difficult for us to get this view, but that is the very purpose of our struggle on earth.

Q.—How would you say that Karma is connected with the Law of Cycles?

Ans.—We are too apt to think of cycles solely from a chronological or time standpoint, and we are too apt to think of Karma only in terms of effects—especially, in terms of effects as experienced by *us*. The word *depression* has one meaning when it visits my neighbour; it means

something altogether different when it roosts in *my* house. We have to get over that.

Suppose we say, then, that Mr. Judge is giving us a gentle hint that all Karma, as we understand and experience Karma, rises from memory, and memory has its own distinct law of association; that is, like seeks like. We are creatures of will and Yoga, that is, of will and knowledge; whereas the opposite half of Nature is not will and knowledge, but memory and impulse, memory and desire. Desire is nothing but awakened memory.

Cycles refer to the successive steps in the waking of sleeping life, and since that life can't waken itself, we who descend into matter, or incarnate, as we call it, wake that life up and that is where we experience Karma. Now, we incarnate only under special circumstances. A boat that draws a very little water need pay no attention to the tides; it can come in and go out at low tide just as well as at high tide. In fact, it can go out better at low tide than at high tide, because at low tide the water is receding from the shore while at high tide it is piling in. But if you have a vessel of deep draught, then you have to watch the tides.

That is why great beings like Krishna incarnate, says H.P.B., once in a decimillennium; once in 10,000 years. Why? Because the rising tide of human consciousness reaches its flood only after many, many incarnations of ordinary egos. Then, when it has reached its flood, a great being like Krishna incarnates. Again, when it has reached the very bottom and men are in utter despair, crying, "Who will save us? Lord, send us a saviour!" and following whoever cries, "Lo here!" or "Lo there!"—then, a great Being, out of his Will and Yoga and regardless of the condition of mankind, incarnates, and we have the pair of opposites thus indicated by the incarnation and form of Krishna.

Q.—Pages 132-3: "The Chinese always were a nation of astronomers...but as they belong to an old race which is doomed to extinction...their conclusions will not be correct for the Aryan races." Now, mathematics wouldn't change, would it? Two plus two equals four for the Chinaman as well as for the American.

Ans.—Don't you think we have to take into account that there is a law of acceleration and a law of retardation? The Chinese, a dying race, are under a law of acceleration downwards, which is a law of retardation from the standpoint of progress, while a young race is exactly the reverse. A geometrical progression and an arithmetical progression are two totally different things as are addition, subtraction, multiplication and division.

Q.—Why did Mr. Judge mention the Metonic Cycle?

Ans.—Our Gregorian calendar is a correction of the Julian calendar. The Julian calendar was a correction of Meton's calendar, and Meton's calendar was the same thing as is attempted to-day and as can be attempted by any one. Meton attempted to reconcile solar and lunar time, and the possibility of reconciling them is just as true today as it was in his day. Solar and lunar time coincide; in other words, they have a least common multiple, and that common multiple is 18 years and some odd months.

Q.—Just why is it possible to accomplish more in *Kali Yuga*?

Ans.—Don't you think we could put that in moral terms? The contrasts are far sharper, far more sheer, in *Kali Yuga* than in any other age, and we learn by contrast. Furthermore, Mr. Judge says that *Kali Yuga* has the momentum of all the other ages behind it.

Q.—How can there be differentiation from that which is homogeneous?

Ans.—How can there be differentiated parts *except* from an undifferentiated Whole? The question answers itself; if we have a part, it is obvious that there must be a whole from which it is derived.

Q.—It says in the Chapter that the Red Indian is just coming out of the Stone Age and we are in *Kali Yuga*. What is the difference between the Stone Age and *Kali Yuga*?

Ans.—Well, take George Washington as a child with a hatchet and George Washington on the night of December 13th, 1799, and there is the difference. George with the hatchet was in the Stone Age—he was just beginning to chip his way into experience; but at the end, on December 13th, 1799, he was an old man dying of a bad cold.

We are at the end of our tether in a Manvantaric sense; the Red Indian is just renascent. You know, we ought to turn back from this chapter on cycles, and study thoughtfully Chapters II and III, and then take the succeeding chapter, XV, on Evolution—all in the light of this chapter. Chapter XIV is the key chapter of the whole book, because the whole *Ocean* is about cycles.

Q.—What is the story of the Zodiac?

Ans.—The story of the Zodiac is many, many thousands of years old. According to *The Secret Doctrine*, there are Zodiacs in existence that were painted 7,000 or 8,000 years ago. Taking it roughly, that is, in round numbers, it takes the earth 360 days to make its circuit around the sun, doesn't it, and that circuit forms a complete circle. It is divided into 360 degrees, corresponding to the 360 days, and we know that in the year there are four seasons. Divide 360 degrees—artificial divisions of the circle, which represent seasonal stages of the year—and you have four right angles defining the four 90-degree segments of the circle. We also, on the basis of the lunar year, speak of it as being 12 months. Divide 360 by 12 and you have 12 signs of 30 degrees each. That is the story of the Zodiac.

Q.—You asked us how many days there are in the year and our answer is 365 $\frac{1}{4}$, instead of 360.

Ans.—Yes, but we have to distinguish between time in the sense of the period required for any given stellar body to make its circle and time as regarded by us; that is, time as kept by a calendar. You can count time by the North Star and construct a calendar on that basis—the Mayas did. You can construct a calendar on any of the constellations because every star, every constellation, is in constant motion, and, as a matter

of fact, there is no such thing as what the astronomers call secular motion. All motion of a physical body is cyclic, so that it is represented by a circle.

We in the West—and in fact, the whole Aryan Race, for that matter—count time in two ways: one is from the motion of the earth around the sun, which is called solar time; the other is by the motion of the moon around the earth, lunar time; and there is no convenient combination of those two systems. Take the actual motion of the earth around the sun: reduced to terms, it is 365 days, 5 hours, 48 minutes, and $46\frac{2}{5}$ seconds. Lunar time, a complete nodal cycle of the moon is $29\frac{1}{2}$ days less $\frac{1}{5}$ of a day.

In order to find a combined cycle to include both the lunar cycle and the solar cycle, you have to find the least common multiple of those numbers with their fractions, and there is no easy dividing of that. That is the origin of the Metonic Cycle; of the so-called Julian calendar, and, as far as that is concerned, of our Gregorian calendar also.

You know, it is no trouble to remember what you see. Take the Atlanteans: they had a calendar which wasn't at all like ours—they divided the months into tenths, but nevertheless there were the same sun and the same moon in the sky, and Meton, 425 or 430 years before Christ, began to calculate whether there was not some way literally to cipher out those cycles and reconcile solar and lunar time.

Consider our own lunar cycle around the earth, which takes $29\frac{1}{2}$ days. The moon presents four phases, and for convenience' sake, we divide those into 7 days each, which makes 4 quarters of the moon—28 days—and that's the easy computation of a lunar cycle, no matter what you name it. But in fact, it is $1\frac{1}{2}$ days "off," because the cycle is more than 28 days long. On that basis, how long will it be till there is a new moon again on the same solar date? It isn't hard to figure: figure it on the basis of 28 days instead of $29\frac{1}{2}$ —

there are $1\frac{1}{2}$ days out of the way. How many years will it take the moon to catch up with herself again? Why, $29\frac{1}{2}$ divided by $1\frac{1}{2}$ will give us 19.6, and that's the Metonic cycle. Take 19 years and 7 months and multiply it by $1\frac{1}{2}$, and you get the lunar cycle.

Meton corrected the Greek calendar in the same way, solar and lunar time, after this fashion. Counting it 7 days to the quarter, it means that a lunar year is 364 days; 52 weeks of 7 days each, 364 days. But in round numbers a solar year is 365 days; so there is a day's difference. The moon's whole cycle is 28 days; how long will it take for the sun-day and the moon-day to come together again? Why, as many times as the difference between the lunar year and the solar year will go into 28. The solar cycle, therefore, is 28 years, and in fact, Meton was "off" about a quarter of a day—he disregarded the fraction.

By the time of Julius Cæsar, the calendar of the actual time computation was off a quarter of a day per year for about 450 years. In other words, there was a difference of 93 days, so that, as a matter of fact, what is the 21st of June was the 21st of March. Cæsar reconciled that by lengthening some of the months, shortening some of the others, and sticking in some months—one for himself and one for Augustus.

Q.—What can be said about the adoption of the 13-month calendar?

Ans.—Meton fixed up the calendar in this way: out of this 19-year-cycle, the Metonic cycle of the moon, he figured out a 12-month lunar year for 12 years, and for the other 7 years, a 13-month lunar year. So, 12 out of the 19 years had 12 months in them, and 7 had 13 months—lunar months—and that reconciled the calendar within 60 seconds.

Actually, there isn't any reason why we shouldn't have a 13-month calendar and a 24-hour clock.

SOVEREIGNTY: AN EXPLODED MYTH OR A SYMBOL?

In this strange world of today, where thrones have tottered and empires crumbled; where half the world is struggling to be free from foreign influence; where millions of pounds can vanish in the explosion of an atom bomb in a desert; where carelessness in the home can cause accidents taking a greater toll of life than the accidents on the roads, and the latter greater ones than the casualties in wars, it is good, it would seem, to pause on the meaning of sovereignty, one of the last bulwarks of imaginative enrichment.

Pageantry and pomp, beauty and festivity, the looking up to one who has been so "favoured by Karma" as to be in a place to receive homage, these are all, it seems to the writer, important things for bringing back the stability of poise in a world of storm.

From another point of view, it may be asked, where is the place for all these in such a world as we have today?

It would seem that those of us who would banish pomp and pageantry and the ideal of sovereignty are shutting ourselves off from that part of our nature which longs to join itself to the beauty and grandeur of some unknown region in the world, the existence of which we feel but which we do not contact. The striving for perfection, along whatever line, is inherent in the human heart, and pageantry gives full reign to that. People also tend to forget that the ideal of sovereignty goes back to the dawn of humanity. And can we say that, on a higher spiral, it will not come back again at the close of this period of humanity?

We are told that in the early days the Kings were often perfected Men, fathers and teachers of their people, ruling by righteousness. Since those days there have been good sovereigns and bad sovereigns, but the ideal has persisted.

In these days the tendency is to have republics and Presidents. One great difference there is between a sovereign and a president. From the widest point of view both are Karmic, but the

sovereign is born to his office and the president is voted into his. The president therefore is such by the voice of his people, and once choice comes into play there is never any surety that the best course is taken. In this *Kali Yuga* people's actions have altered the Karmic decree of royal birth, by abdication or otherwise, but still there is less of an element of choice in kingship than in presidentship.

Just as atoms group to form molecules, molecules to form cells, and cells to form the greatest form; and just as each form is ensouled by that "life" which can express itself through that form, so a nation is made up of the "cells" of the people, and the head of the nation stands for the welding of the cells into one form. In a true spiritual sense the sovereign should become the healer of the nation, watching over the individuals, lifting the whole nation towards a spiritual ideal. Hence the idea that the sovereign must be "without reproach." As H.P.B. said, the Society had her magnetic fluid, so a sovereign ideally unites in himself or herself the magnetic qualities of the nation and impresses his or her magnetism upon it.

This can hardly be denied, for we have enough examples in history of the effect of a good or a bad sovereign on the whole character and status of a nation.

In this drab world there is much to be said for colour and light. Implements of war these days are drab and dark; the instruments of pageantry are colourful and gilded. Ignorance is dark and fearsome; knowledge is bright and cheerful. From the times of the *Ramayana* and the *Mahabharata* streets have been cleaned, trees have been hung with lights and garlands of flowers, pavilions have been built "looking like huge swans," and the Courts have appeared in all their finery and decked with jewels during the various festivities, looking like gods and goddesses.

Alas! we have forgotten gods and goddesses! We speak instead of the "snowmen," of the

"hoof-marks" or of "gremlins."

Utilitarianism may be good. Nature is utilitarian, for she never does anything without a purpose, but with what beauty she does it! The hedgerows burst into glorious blossoms in the spring and the trees offer the uttermost profusion of shady leaves which dance in the breeze! Even in winter, there is no ugliness or drabness in unalloyed Nature.

Yes, the trappings of pomp and pageantry may be tawdry in one sense but at least for a time they do lighten life, and if their inner meaning is dwelt upon, a little of the heaviness and weight of mundane affairs seems lifted!

ASCETICISM: TRUE AND FALSE

A correct conception of what constitutes true asceticism is of importance to the student-practitioner of *Theosophia*. The need for this is felt especially in India where every monk who wears the ochre robe is held in high esteem, irrespective of his spiritual attainments. The illusion and delusion that are prevalent on the subject are really surprising, considering the categorical teachings found in texts like the *Gita* and *The Voice of the Silence*.

Who is a true ascetic? Is he one who wears the ochre-coloured robe? Is he one who has irresponsibly fled from his family duties to become a parasite on society? Is he one who chants *mantras* and tells his beads in a public place, thereby attracting large crowds of men and women? Discerning people will immediately realize that we are only too familiar with the foregoing types and many more and that the true ascetic cannot be any of these.

Sri Krishna declares in the *Bhagavad Gita* :—

He who remains inert, restraining the senses and organs, yet pondering with his heart upon objects of sense, is called a false pietist of bewildered soul. But he who having subdued all his passions performeth with his active faculties all the duties of life, unconcerned as to their result, is to be esteemed. (III. 6-7)

It is one of the pet illusions of the people of India that to practise asceticism severe mortifica-

tion of the flesh and living in selfish isolation are necessary. Nothing can be farther from the truth. Let us harken to *The Voice of the Silence* :—

Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range—believe thou not, O Devotee, that this will lead thee to the goal of final liberation.

Think not that breaking bone, that rending flesh and muscle, unites thee to thy "silent Self." (p. 32)

The *Gita* also condemns severe false asceticism :—

Those who practise severe self-mortification not enjoined in the Scriptures are full of hypocrisy and pride, longing for what is past and desiring more to come. They, full of delusion, torture the powers and faculties which are in the body, and me also, who am in the recesses of the innermost heart; know that they are of an infernal tendency. (XVII. 5-6)

Another common obsession is that the practice of asceticism requires severing all family ties. Let us note that *Sannyasa* is the last stage of *Ashrama Dharma*. We have to garner knowledge as *Brahmacharis*; fight as *Kshatriyas* our battles of life, enjoying successes and suffering reverses in *Grihasthashrama*; sit down as *Vaishyas* to strike the balance of our life or to assimilate as *Vanaprasthas* the lessons learnt in the previous two *Ashramas*, in order to be the better able to serve and teach others in the *Sannyasa Ashrama*. A true *Sannyasi* is a Teacher, but in a very real sense he is also a *Sudra*, a servant of humanity. To quote Mr. W. Q. Judge :—

...I should venture to state my conviction that... on a careful consideration of the subject, the great importance attached to household life (*Grihastha ashrama*) in that [Aryan] philosophy, would be fully borne out. To my mind no ascetics, no teachers of mankind, however eminent and full of the highest knowledge, are really such good and practical benefactors of humanity as Valluvar, of ancient times, who incarnated on earth for the express purpose, among others, of setting an example of an ideal household life to mortals who were prematurely and madly rushing against the rocks of renunciation, and of proving the possibility of leading such a life in any age however degenerated; or as Rama, who, even after having become an *avatarpurusha*, came down amidst mortals and led a household life. (U.L.T. Pamphlet No. 34, p. 5)

This does not mean that at no stage of our spiritual growth is renunciation necessary. Towards the very end only, when one is trying to become a practical Occultist, he will have to be ready to "sacrifice *all, himself first of all*, to gain his end."

Asceticism is not an end in itself, but a means to the end, which is the realization of our Higher Self. Asceticism is a way of life, the predominating characteristic of which is living in accordance with Divine Discipline.

This divine discipline... is not to be attained by the man who eateth more than enough or too little, nor by him who hath a habit of sleeping much, nor by him who is given to overwatching. (*Gita*, VI. 16)

This is the Doctrine of the Middle Path—there are no extremes in it. We are to have a "true conception of the relation of the body, or physical sheath, to the inner, the true man... blind unintelligent asceticism is mere folly."

The essence of this Divine Discipline is the successful destruction of those three "gates of hell" spoken of in the *Gita*—"desire, anger, covetousness, which destroy the soul." (XVI. 21)

Read also the pregnant words of *The Voice of the Silence* on the subject of lust:—

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired

by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart. (p. 18)

True asceticism is practised to curb the wrong tendencies and propensities of body, speech and mind. This is how the *Gita* describes it:—

Honoring the gods, the brahmans, the teachers, and the wise, purity, rectitude, chastity, and harmlessness are called mortification of the body. Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures, are said to be austerities of speech. Serenity of mind, mildness of temper, silence, self-restraint, absolute straightforwardness of conduct, are called mortification of the mind. This threefold mortification or austerity practised with supreme faith and by those who long not for a reward is of the *sattva* quality. (XVII. 14-17)

The motive that activates true asceticism is not that of becoming a *Pratyeka Buddha*—a personification of spiritual selfishness, caring nothing for the woes of mankind—but that of serving humanity.

We meet false asceticism in numerous guises. The path of real asceticism is from Soul to control of mind, and from the blending of the Mind-Soul to gain tranquillity of heart to rhythmic activity by the body to improve the lower orders of intelligences.

FIGHT OUT THE FIELD, O NEOPHYTE !

III.—A MAN IS BORN

Love thyself last. The Vastnesses above thee
Are filled with Spirit-Forces; strong and pure
And fervently these faithful friends shall love thee :
Keep thou thy watch o'er others and endure.

In the Righteous War which every chela has to wage and win, the probationer must not err by measuring only the strength of the enemy—his personal nature. We have seen in the preceding article how he should recognize the strength of his own godlike nature and the powerful allies of his own Divine Ego. Not only is his own Eternal Self by his side but, as a Divine Ego, he is helped by the hosts of Friends of the Eternal Self.

The first lesson in practical Occultism which the neophyte has to learn is that he is indissolub-

ly linked with the whole of Nature, that he is the Microcosmos—an exact replica of the Macrocosmos. His Eternal Self is the Supreme Spirit of the universe, and every power of that Supreme is possessed by him. His human Soul, the Higher Mind, is an aspect of the Divine Mind-Soul, Mahat or Maha Buddhi. Further, the constituents of his personality are derived from the Spiritual Forces acting in Matter. This lesson of the Occult Philosophy has to be learnt and assimilated by the neophyte. The first task is that of extricat-

ing his Manas from Kama and establishing the *Antahkaranic* Centre, looking upwards or inwards towards its parent and watcher, Manas, the Divine Ego.

The second lesson is to perceive that the powers in great Nature are his helpers; Sages or *Rishis*, Gods or *Devas*, Nature Spirits or *Devatas* are ready to help. By knowledge and awakened will that *Antahkaranic* Being is able to command the Nature Spirits or Elementals. The Esoteric Philosophy teaches that there are four types of Elementals related to the four great elements—earth, water, air and fire; next, that the Gods or *Devas* presiding over these great elements are among the builders of man—the sevenfold being. By acquiring special knowledge of the science of Occultism under the guidance of its Professors and Doctors the neophyte learns how to conjure them and to invoke their help for winning the war in which he is engaged. Then there are the Sages and the Seers, the Mahatmas and the Nirmanakayas, the Silent Directors of the probationer's Divine and Eternal Self. These Living Mahatmas are *Siddha-Purushas*, Perfected Beings who hold the powers of Life in Their own strong hands. Their Philosophy-Science contains all the necessary knowledge for living the life of the Warrior-Soul, the fortune's favoured soldier. Even theoretical knowledge of the major principles of the Esoteric Philosophy purifies the lower man; as he ponders over the great teachings, assimilation takes place and this elevates him and thus enables him to see the light of his Divine Ego, to hear the voice of that Silent Speaker. However indirect and short-lived this experience of seeing and hearing, it confirms the neophyte in the firm position he has taken with the end in view, of being a helper of Nature on per path of Life and Light.

The neophyte must learn the truth that the army on his side is made up of pure Intelligences of Sages, Gods and Elementals; further, that in the army on the other side (his lower nature) there are also some pure forces, which are there captured by the lower and dark aspect of Nature—and that they help the neophyte in their own peculiar manner. Thus in the *Gita* allegory,

Bhishma and Drona and Karna contributed each his own share to the great victory of Arjuna. This aspect of the war—the help to the true Warrior-Soul from both the light and the dark sides of Nature—is difficult to comprehend. But it is well for the neophyte to know of it, at least in theory, and to strengthen his soul with the truth that in a real sense the *whole* of Nature is on his side, as he wages the war against human darkness and evil.

The Sun, the Moon, the Stars; air, fire, water, earth; gold and silver; flowers and fruits; birds and beasts; slum-dwellers and geniuses; saints and sages—all befriend the Warrior-Soul, all become his educators. As he transmutes his lower nature, he brightens up the sub-human universe, and becomes more and more a channel of the super-human Intelligences and of the Most High. In transmuting his personality he has become a Personage—a Man who has realized the truth that he is one with the indivisible Macrocosmos.

Unity is the Law; Rhythm, the Motion of Life. Man, in his ignorance, does not recognize this fact. Man is a Spirit-being, a Mind-being, a Body-being. He does not know this. But Theosophy gives him this knowledge. In his illusion and delusion man fights man. Theosophical wisdom alone gives a complete and satisfying exposition of the injunction of the Oracle at Delphi—"Man, know thyself."

Says *Light on the Path* (pp. 12-13):—

Having obtained the use of the inner senses, having conquered the desires of the outer senses, having conquered the desires of the individual soul, and having obtained knowledge, prepare now, O disciple, to enter upon the way in reality. The path is found: make yourself ready to tread it.

Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this.

Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

Inquire of the inmost, the one, of its final secret which it holds for you through the ages.

The great and difficult victory, the conquering of the desires of the individual soul, is a work of ages; therefore expect not to obtain its rewards until ages of experience have been accumulated.

IN THE LIGHT OF THEOSOPHY

The Society of Friends, commonly known as Quakers, has hitherto been a Christian body. In a statement prepared for the Lake Erie Association of Friends, Dr. Arthur E. Morgan makes a proposal that Friends take the position that they wish to be a fellowship of sincere searchers for truth, welcoming into their membership men and women of other faiths whose ways of life and ethical and spiritual standards and aspirations are compatible with their own.

Dr. Morgan indicates that such a step would considerably further the cause of world peace and increase good-will among men. Religions as they exist today are promoting ill-will among peoples and are sowing causes of hatred and war. What is needed, Dr. Morgan goes on to say, is a fundamental change of attitude, and he urges that religions should be looked upon as different paths men have taken in their search for truth and the good life. Religious brotherhood can only be achieved by an all-inclusive fellowship in which all religions have equality of status.

Dr. Morgan records that Gandhiji, when asked by Mr. Horace Alexander, an eminent English Quaker, whether he thought the Society of Friends could help to provide a meeting ground for men of all faiths, replied:—

...only on one condition: are they prepared to recognize that it is as natural for a Hindu to grow into a Friend as it is for a Christian to grow into one?

It is a hopeful sign that considerable interest is being expressed in Dr. Morgan's proposal and that some groups of Friends are already acting upon it. Students of Theosophy must wish them well, always welcoming as they do any move towards *rapprochement* between the followers of different religions and the promotion of human brotherhood. What the Quakers are now attempting was attempted by H. P. Blavatsky in 1875; unfortunately human weaknesses and foibles did not make her mission wholly successful, because of a lack of understanding of her philosophical and metaphysical principles by some of her own followers and others.

Mr. Victor von Hagen, the director of an expedition associated with the American Geographical Society studying the 2000-mile highway of the ancient Incas, in a dispatch sent to the *New York Times* of 15th November 1953 writes on the re-discovery in the Peruvian Uplands of one more ancient city of the Incas—Poma-Cocha. The ruins found at the site of this sacred and mysterious city reveal that "it was made of the finest stone-work that we had thus far seen in all our travels in the land that was the Inca Empire," writes Mr. von Hagen.

Well may engineers of today wonder at the ingenuity of the ancient Inca engineers who built cities upon cities, the grandeur and extent of the relics of which bear mute testimony to a mighty past. Archaeological discoveries recently made on the American continents clearly indicate that their inhabitants had once reached a very high degree of civilization and culture. This was clearly foreseen and recorded by H.P.B., especially in *Isis Unveiled*, the last two chapters of Vol. I in particular, and in such articles as "A Land of Mystery" (originally published in *The Theosophist*, reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. XIII, May-August 1943). The forgotten civilizations of which the article treats are hardly less of a mystery today than they were in 1880.

The real significance and import of those vast works of the past lies in the Ancient Wisdom underlying them. As to their antiquity and origin H.P.B. writes:—

That man has lived in America at least 50,000 years ago, is now proved scientifically and remains a fact beyond doubt or cavil. ("A Land of Mystery")

The ruins which cover both Americas, and are found on many West Indian islands, are all attributed to the submerged Atlantis. (*Isis Unveiled*, I. 595)

According to Theosophy, the Incas trace back to those ancients who belonged at the beginning of the Fifth Root-Race to a dynasty of divine kings, such as those of Egypt, India and Chaldea, and these can be traced back to the ancient Atlanteans.

Civilizations rise and fall. The descendants of these builders of a mighty civilization have degenerated in every respect. The true nature and grandeur of the ancient achievements, be they in Peru or elsewhere, will be revealed if we look on them as containing vital and constructive lessons. These lessons must be sought not only in a study of the vast works of the past in themselves, but in a study carried on in the light of that tide of true knowledge which makes a nation's rising cycle—Theosophy.

At a time when the publication of the Report of the Royal Commission on Capital Punishment brought this subject particularly to the fore, a most remarkable film from France was shown in London, which may well serve to bring home the issues involved to many who will never read the Report itself. For "*Nous Sommes Tous des Assassins*" (We Are All Assassins: In the English version the title is distorted by the insertion of a question mark) is a most powerful piece of pleading in the cause of the abolition of the death penalty. Yet for those who have already made up their minds on the subject, the film has none of the drawbacks usually associated with "preaching to the converted" and few there can be whose knowledge and sympathy will not be widened by seeing this courageous film.

In the film, the cases of five murderers awaiting execution in the condemned cell show us in varying degrees of detail the incidents which led them to commit their crimes. Thus, there is an utter condemnation of the social conditions in which murderers are bred. We see the complex, inhuman and out-of-date legal apparatus by

means of which a murder trial is built up. We see the selfish motives which lead some witnesses to give false information. We see the prison system which results in the murderers being made into heroes by the other convicts. (Perhaps the most gruesome incident in the whole film is when, at the time of the execution, they light a candle in front of the murderer's photograph with the ghastly comment: "*Mort en beaulé.*") We see the repercussions of the execution of the criminal on the lives of others (for instance, a notable comparison is made when the Swedish widow of the victim of the crime asks what is to become of her and her children, as in her country the criminal would be made to work to support them). We see that far from acting as a deterrent, an execution is often the cause of further murders. We see the terrible conflicts with which the prison doctors and priests are faced. Yet, perhaps the most moving of all is the closing scene, where the power of thought and compassion is brought home: the condemned man, beginning to think for the first time what will become of his child brother, so impresses the hitherto somewhat flippant young barrister defending him, that the latter goes and rescues the boy from his awful surroundings and brings him to his parents' home. They at first want to send the boy away, but are subsequently so moved that they agree to keep him.

This film is invested throughout with qualities of sincerity, understanding and compassion which lift it right above the horror which would otherwise be unbearable. Our thanks are due to the authors, André Cayatte and Charles Spaak, for handling the theme in this way and it is to be hoped that the film will have a wide showing.

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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.

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