

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## THE STRENGTH OF THE U.L.T.

The Theosophical Movement is greater than any society or organization. The latter are but temporal, changing with the nature and understanding of those who constitute them and influence their policies and ideals; they correspond to our physical bodies, whereas the Movement corresponds to the Soul. There are many kinds of bodies, and work has to be done in each, in accordance with the possibilities afforded by its nature. Those who pin their faith to *any* body are choosing a transitory guide, a frail support; most of them are looking for “authority.” The human weakness that makes priestly domination possible leads to spiritual darkness in course of time.

—ROBERT CROSBIE

There comes a time in the life of every movement when its real intent and object are more or less obscured by later accretions and organizational dissensions. Just as no individual knows his strength until it is tried, so also with a movement. No body of men and women that undertakes high objectives can escape a period of trial and testing, of storms and troubles, as the history of the original Theosophical Society plainly shows. The spiritual Movement which H. P. Blavatsky launched into the public world in 1875 had its roots in the ageless past, spreading out in many directions, roots which, like those of an ancient banyan, penetrate the soil and bring forth fresh offshoots whenever conditions permit. The Movement belongs to the occult world, and the laws of that world require that an organization, like an individual, must sooner or later learn to stand alone. Self-reliance and a sense of responsibility were the qualities which the Movement aimed at developing, and the time had to come when those qualities had to be tested.

The Theosophical Movement of our time has had to face not only the foibles and frailties of the individuals who belong to it but also the whole volume of maleficent power accumulated by the age in which it was launched. As in the case of every previous attempt to spread spiritual verities, opposition from those wedded to the “established order” had to be met. The truth underlying the teaching about the

dual forces in nature needs to be understood. It is an occult law that every step taken towards the forces of light arouses the forces of darkness to an equal extent, and the latter may encompass the ruin of a movement as of individuals, if there be in it or them a single hidden blemish.

Many are the lessons to be learnt from an intelligent study of the history of the Theosophical Movement of the 19th-20th century. "Every such attempt as the Theosophical Society," H.P.B. wrote in the "Conclusion" to her *Key to Theosophy*, "has hitherto ended in failure, because sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart." And she predicted that the same fate would befall the Society of which she was the Mother and Creator if the individuals on whom would devolve the onus of carrying on the work she had begun were lacking in unbiassed and clear judgment. The years following the death of H.P.B. in 1891 were a testing time for the Society as a whole. The crisis revolved round her faithful friend and colleague, W. Q. Judge. All were tested in their fidelity to the Teachings of H.P.B., to their Higher Self and to the Lines laid down by the Masters.

This mighty test split the Society and the hand of Karma winnowed the grain from the chaff. A barren period followed the passing of W. Q. Judge in 1896, when the study of the genuine teachings of H.P.B. was conspicuous by its rarity and propaganda and application of objectionable doctrines and methods flourished. Disunity, personal ambition and failure on the part of professing Theosophists to live the life according to the tenets of the Esoteric Philosophy brought Theosophy into disrepute.

A new "incarnation" of the Theosophical Movement on the basis of the original principles was made possible through the sagacity and steadfastness of Robert Crosbie. He may not have been the only one who felt wholehearted devotion to the Theosophy of H.P.B., but he *acted* upon the dictates of his heart and made it possible for her genuine teachings, which had been obscured, to be known once again to the world at large. The United Lodge of Theosophists was not a new departure when it was brought into existence in 1909. Its Declaration embodies eternal verities. It seems very simple but its potency is great. Each Associate must ponder over it with calmness, so that what is implicit in it may become explicit. This Declaration, with its signature by the Associates, was called by Robert Crosbie "a wide departure from anything that exists as an organization."

The strength of the U.L.T. lies in the extent to which its Associates make the principles and ideas embodied in this noble document a Way of Living. Independent devotion to the Cause of Theosophy; loyalty to the Masters; impersonal presentation of the right ideas gained by study; exemplification of these ideas through a growing realization of the One Self; unity and co-operation with others on the basis of similarity of aim, purpose and teaching; discrimination between the permanent and the impermanent, true cosmopolitanism which makes

one a friend of all creatures — these create the intelligent heart and the gentle mind and make of each a centre of work in himself. It is such centres of light and force and energy for the benefit of mankind that make for the strength of the U.L.T.

But “let him that thinketh he standeth take heed lest he fall.” There cyclically come the times that try men’s souls. Insidious forces are always at work and have brought about the downfall of many an erstwhile aspirant. Lack of solidarity among co-students and co-workers and of proper Theosophical education have played havoc with other Theosophical organizations. Ambition, pride and the development of the intellect at the cost of spirituality have made short work of many in the past. Many of the present-day Associates of the U.L.T. are keen about study and try to teach what is learnt, but we must all be on our guard in the coming years not to be weak in devotion and in right application rooted in assimilated knowledge, lest we slip into the errors of many students of the past, in the years following the passing of H.P.B. and later of W. Q. Judge.

It is not only by holding so many meetings a week or by publishing literature that Theosophy can be promulgated. People judge Theosophy by the life its votaries lead. The most effectual contribution each Associate and student of the U.L.T. can make to further its main aim — *viz.*, to sow germs in the hearts of men, which may in time sprout and effect a change in the Manas and Buddhi of the race — is to change his own Manas and Buddhi.

To fulfil this aim, to sustain and improve the status and dignity of the U.L.T. in the public eye, its Associates should be imbued with a deep sense of duty and of responsibility. “There is but one way to progress — to cultivate the *feeling* that produces the work,” wrote Robert Crosbie. It is this Feeling for the Cause on the part of students that constitutes the strength of the U.L.T. If we are weak in that and weak in the application of the ideas contained in the Declaration, let us ask ourselves why. “What hinders? Intellectual pride hinders,” says Robert Crosbie. Intellectual pride has been the undoing of many an aspirant. Let us learn the lessons which history teaches and not repeat the errors of the past.

Today, 41 years after Robert Crosbie laid down his body of flesh on June 25th, 1919, the U.L.T. stands as a practical monument to the lines of work which he revived and put into practice. We are not called upon to follow those lines blindly, but to test them, each one for himself, and to contribute each his share in thinking out new ways of applying them to ever-changing needs and ever-fresh opportunities. Robert Crosbie laid the foundations for erecting anew the Temple of Pure Theosophy, which is yet a-building, and each of us is helping the effort in the degree of his devotion and enthusiasm, his selflessness and clear vision.

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## FRAGMENTS

[The following article by H. P. Blavatsky first appeared in *Lucifer*, Vol. XVIII, pp. 449-455, for August 1896.—Eds.]

### IDOLATRY

The outward form of idolatry is but a veil, concealing the one Truth like the veil of the Saitic Goddess. Only that truth, being for the few, escapes the majority. To the pious profane, the veil recovers a celestial locality thickly peopled with divine beings, dwarfs and giants, good and wicked powers, all of whom are no better than human caricatures. Yet, while for the great majority the space behind the veil is really impenetrable — if it would but confess the real state of its mind — those endowed with the “third eye” (the eye of Shiva) discern in the Cimmerian darkness and chaos a light in whose intense radiance all shape born of human conception disappears, leaving the all-informing divine PRESENCE, to be felt — not seen; *sensed* — never expressed.

A charming allegory translated from an old Sanskrit manuscript illustrates this idea admirably:

Toward the close of the Pralaya (the intermediate period between two “creations” or evolutions of our phenomenal universe), the great IT, the One that rests in infinity and ever *is*, dropped its reflection, which expanded in limitless Space, and felt a desire to make itself cognizable by the creatures evolved from its shadow. The reflection assumed the shape of a Maharaja (great King). Devising means for mankind to learn of his existence, the Maharaja built out of the qualities inherent in him a palace, in which he concealed himself, satisfied that people should perceive the outward form of his dwelling. But when they looked up to the place where stood the palace, whose one corner stretched into the right, and the other into the left infinitude — the little men *saw nothing*; the palace was mistaken by them for empty space, and being so vast remained invisible to their eyes. Then the Maharaja resorted to another expedient. He determined to manifest himself to the little creatures whom he pitied — *not as a whole but only in his parts*. He destroyed the palace built by him from his manifesting qualities, brick by brick, and began throwing the bricks down upon the earth one after the other. Each brick was transformed into an idol, the red ones becoming Gods and the grey ones Goddesses; into these the Devatas and Devatis — the qualities and the attributes of the Unseen — entered and animated them.

This allegory shows polytheism in its true light and that it rests on the One Unity, as does all the rest. Between the *Dii majores* and the *Dii minores* there is in reality no difference. The former are the direct, the latter the broken or refracted, rays of one and the same Luminary. What are Brahma, Vishnu and Shiva, but the triple Ray that emanates directly from the Light of the World? The three Gods with their God-

esses are the three dual representations of Purusha the Spirit, and Prakriti—matter; the six are synthesized by Svayambhuva the self-existent, unmanifested Deity. They are only the symbols personifying the Unseen Presence in every phenomenon of nature.

### AVATARAS

“The seven [regions]<sup>1</sup> of Bhumi hang by golden threads [beams or rays] from the Spiritual central Sun [or ‘God’]. Higher than all, a Watcher for each [region]. The Suras come down this [beam]. They cross the six and reach the Seventh [our earth]. They are our mother earth’s [Bhumi] supporters [or guardians]. The eighth watches over the [seven] watchers.”

Suras are in the Vedas deities, or beings, connected with the Sun; in their occult meaning they are the seven chief watchers or guardians of our planetary system. They are positively identical with the “Seven Spirits of the Stars.” The Suras are connected in practical Occultism with the Seven Yogic powers. One of these, Laghima(n) or “the faculty of assuming levity,” is illustrated in a Purana as rising and descending along a sunbeam to the solar orb with its mysteries; e.g., Khatvanga, in *Vishnu Purana* (Book IV). “It must be equally easy to the Adept to travel a ray downwards,” remarks Fitzedward Hall (p. 311). And why not, if the action is understood in its right and correct sense?

Eight great Gods are often reckoned, as there are eight points of the compass, four cardinal and four intermediate points over which preside also inferior Lokapalas or the “doubles” of the greater Gods. Yet, in many instances where the number eight is given it is only a kind of exoteric shell. Every globe, however, is divided into seven regions, as  $7 \times 7 = 49$  is the mystic number *par excellence*.

To make it clearer: in each of the seven Root Races, and in every one of the seven regions into which the Occult Doctrine divides our globe, there appears from the dawn of Humanity the “Watcher” assigned to it in the eternity of the Æon. He comes first in his own “form,” then each time as an Avatara.

### INITIATIONS

In a secret work upon the Mysteries and the rites of Initiation, in which very rough but correct prints are given of the sacramental postures, and of the trials to which the postulant was subjected, the following details are found:

(1) The neophyte—representing the Sun, as “*Sahasrakirana*” he of the thousand rays—is shown kneeling before the “Hierophant.” The latter is in the act of cutting off *seven locks* of the neophyte’s long

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<sup>1</sup> In every ancient cosmography the universe and the earth are divided into seven parts or regions.

hair,<sup>2</sup> and in the following — (2) — illustration, the postulant's bright crown of golden beams is thrown off, and replaced by a wreath of sharp ligneous spines, symbolizing the loss.<sup>3</sup> This was enacted in India. In trans-Himalayan regions it was the same.

In order to become a "Perfect One," the Sakridagamin ("he who will receive new birth," *lit.*) had, among other trials, to descend into Patala, the "nether world," after which process only he could hope to become an "Anagamin" — "one who will be reborn no more." The full Initiate had the option of either entering this second Path by appearing at will in the world of men under a human form, or he could choose to first rest in the world of Gods (the Devachan of the Initiates), and then only be reborn on this our earth. Thus, the next stage shows the postulant preparing for this journey.

(3) Every kind of temptation — we have no right to enumerate these or speak of them — was being placed on his way. If he came out victorious over these, then the further Initiation was proceeded with; if he fell — it was delayed, often entirely lost for him.

These rites lasted seven days.

#### ON CYCLES AND MODERN FALLACIES

The Hermetic axiom has been made good by astronomy and geology. Science has become convinced now that the milliards of the heavenly hosts — suns, stars, planets, the systems in and beyond the Milky Way — have all had a common origin, our earth included. Nevertheless that a regular evolution, incessant and daily, is still going on. That "cosmic life-times have begun at different epochs and proceed at different rates of change. Some began so far back in eternity or have proceeded at so rapid a rate, that their careers are brought to a conclusion in the passing age. Some are even now awaking into existence; and it is probable that worlds are beginning and ending continually. Hence cosmic existence, like the kingdoms of organic life, presents a simultaneous panorama of a completed cycle of being. A taxonomic arrangement of the various

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<sup>2</sup> See *Judges*, xvi, again, where Samson, the symbolical personification of the Sun, the Jewish Hercules, speaks of his *seven* locks which, when cut off, will deprive him of his (physical) strength, *i.e.*, kill the material man, leaving only the spiritual. But the *Bible* fails to explain, or rather, conceals purposely the esoteric truth, that the seven locks symbolize the septenary physical or terrestrial man, thus cut off and separated from the spiritual. To this day the High Lamas cut off during public consecrations a lock of the hair of the candidates for the religious life, repeating a formula to the effect that the six others will follow, when the "upasaka" is READY. The lock of hair or tonsure of the Roman Catholic priests is a relic of the same mystery-idea.

<sup>3</sup> No need of explaining that *Sanjna* — pure spiritual conscience — is the inner perception of the neophyte (or chela) and Initiate; the scorching of it by the too ardent beams of the Sun being symbolical of the terrestrial passions. Hence the seven locks are symbolical of the seven cardinal sins, and as to the seven cardinal virtues — to be gained by the Sakridagamin (the candidate "for new birth") they could be attained by him only through severe trial and suffering.

grades of animal existence presents a succession of forms which we find repeated in the embryonic history of a single individual, and again in the succession of geological types; so the taxonomy of the heavens is both a cosmic embryology and a cosmic palæontology." (*World Life*, p. 539)

So much for cycles again in modern orthodox science. It was the knowledge of all these truths — scientifically demonstrated and made public now, but in those days of antiquity occult and known to Initiates alone — that led to the formation of various cycles into a regular system. The grand Manvantaric system was divided into other great cycles; and these in their turn into smaller cycles, regular wheels of time, in Eternity. Yet no one outside of the sacred precincts ever had the key to the correct reading and interpretation of cyclic notation, and therefore even the ancient classics disagreed on many points. Thus, Orpheus is said to have ascribed to the "Great" Cycle 120,000 years' duration, and Cassandrus 136,000, according to Censorinus (*De Natal Die*, Chron. and Astron. Fragments). Analogy is the law, and is the surest guide in occult sciences, as it ought to be in the natural philosophy made public. It is perhaps mere vanity that prevents modern science from accepting the enormous periods of time insisted upon by the ancients, as elapsed since the first civilizations. The miserable little fragment torn out from the Book of the Universal History of Mankind, now called so proudly "*Our History*," forces historians to dwarf every period in order to wedge it in within the narrow limits primarily constructed by theology. Hence the most liberal among them hesitate to accept the figures given by ancient historians. Bunsen, the eminent Egyptologist, rejects the period of 48,863 years before Alexander, to which Diogenes Laertius carries back the records of the priests, but he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they *must have* extended over 10,000 years" (p. 14). "We learn, however," he adds, "from one of their own old chronological works . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years." (*Egypte*, I, p. 15)

We must notice and try to explain some of these great and smaller cycles and their symbols. Let us begin with the cycle of Mahayuga, personified by Shesha — the great serpent called "the couch of Vishnu," because that God is Time and Duration personified in the most philosophical and often poetical way.

It is said that Vishnu appears on it at the beginning of every Manvantara as "the Lord of Creation." Shesha is the great Serpent-Cycle, represented as swallowing its own tail — thence the emblem of Time within Eternity. Time, says Locke (*On the Human Understanding*) — Time is "duration set forth by measures," and Shesha sets forth evolution by symbolizing its periodical stages. On him Vishnu sleeps during the intervals of rest (*pralayas*) between "creations"; the blue God — blue because he is space and the depth of infinity — awakens only when

Shesha bends his thousand heads, preparing to again bear up the Universe which is supported on them. The *Vishnu Purana* describes him thus: "Below the seven Patalas is the form of Vishnu, proceeding from the quality of darkness, which is Shesha, the excellences of which neither Daityas nor Danavas can fully enumerate. This being is called Ananta [the infinite] by the spirits of Siddha (Yoga Wisdom, sons of Dharma, or true religion), and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign [Svastika]; and the thousand jewels in his crests (*phana*) give light to all the regions. . . . In one hand he holds a plough<sup>4</sup> and in the other a pestle. . . . From his mouths, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra [Shiva, the 'destroyer'] . . . devours the three worlds" (ii. 211).

Thence Shesha is the cycle of the great Manvantara, and also the spirit of vitality as of destruction, since Vishnu, as the preserving or conservative force, and Shiva as the destroying potency, are both aspects of Brahma. Shesha is said to have taught the sage Garga — one of the oldest astronomers in India, whom, nevertheless, Bentley places only 548 B.C. — the secret sciences, the mysteries of the heavenly bodies, of astrology, astronomy and various omens. Shesha is so great and mighty that it is more than likely he will some day, in far off future ages, render the same service to our modern astronomers. Nothing like "Time" and cyclic changes to cure sceptics of their blindness.

But Occult truths have to contend with a far more blind foe than science can ever be to them, namely, the Christian theologians and bigots. These claim unblushingly the number of years lived by their Patriarchs some four thousand years ago, and pretend to prove that they have interpreted "the symbolic predictions of scripture" and have "traced the historic fulfilment of two of the most important of them" — handling Biblical chronology as reverently as though it had never been a rehash of Chaldæan records and cyclic figures, to hide the true meaning under exoteric fables! They speak of "that history that unrolls before our eyes a record extending over six thousand years" from the moment of creation; and maintain that there are "very few of the prophetic periods whose fulfilment cannot be traced in some parts of the scrolls." (*The Approaching End of the Age*)

Moreover they have two methods and two chronologies to show those events verified — the Roman Catholic and the Protestant. The first relies on the calculations of Kepler and Dr. Sepp; the latter on Clinton, who gives the year of the Nativity as A.M. 4138; the former holds to the old calculation of 4320 by lunar, and 4004 by solar years.

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<sup>4</sup> An emblem referring to the "ploughing" and sowing the renewed earth (in its new Round) with fresh seeds of life.

## GOD AND PRAYER

Most of the readers of this magazine will already be familiar with the Theosophic teaching on God — the One Reality, Omnipotent, Omniscient, Omnipresent — and the various symbols given to help us “sense” the meaning behind and within the concept. We also know that in It we live and move and have our being, that the “Fatherhood of God” implies the “Brotherhood of Man.” We are familiar also with the statement that

there is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. (*The Secret Doctrine*, I. 277)

But how shall we transform these ideas into feeling and action?

First, what does this “God” mean to us? For many a century he has been accepted as the creator and destroyer, behind whom is the Unknown God. Almost every great religion speaks of these two aspects of Deity, the Unknown and the Known, or rather the Unknowable and the to-be-known. Today, with the advance of knowledge, man is realizing that he himself is a creator and a destroyer! Where, then, is God the creator and destroyer? Dr. Julian Huxley wrote some years ago that with the advance of knowledge the old idea of God had gone and religion would have to be re-conceived. How true this is, for man can today do things which were formerly attributed to God; he can produce causes which will result in sterilization and deformities; he can destroy vast portions of the earth and millions of human beings; he can create deserts and he can transform deserts into flourishing land! Soon he will be able, it is claimed, to bring down rain when he wishes and make or prevent storms.

But, while adding up the things he can create and destroy, he is faced with one obstacle: he can destroy his body, others can destroy his body, but he cannot prevent *himself* from being born. He cannot choose his parents or his race or the conditions of his birth. He cannot prolong his life, or the life of his dear ones, beyond a certain limit. There is still, somewhere, his master in the world. But even these things which he cannot do today he was able to do in the past and may be able to do in the future, for we learn in *The Secret Doctrine* that time was when man was born by the power of the will and of thought, *Kriyashakti*, and the average span of life was much longer than it is now. Under cyclic law, such a time may come again. Therefore there arises in thinking man that same inherent feeling that mankind has always had, that there is something without him and within him which he must seek and know. He cannot rest; he must go on seeking. Men have sought for untold ages the answers to the questions: What is God? Who am I? What is the relationship between God and man?

In his search of the world outside himself man finds that not only is *he* a creator and a destroyer, but plants and animals also are creators and destroyers; atomic force will create as well as destroy; the wonder of the seed producing the plant, and the plant the seed, in ever repeated cycles, is seen elsewhere in nature as well as in himself, and he begins to realize dimly that throughout the whole world operates the dual power of creation and destruction. So he can repeat with Emerson:—

The true doctrine of omnipresence is that God reappears with all his parts in every moss and cobweb. If the good is there, so is the evil; if the affinity, so the repulsion; if the force, so the limitation.

In fact, the world is nothing other than Deity. Man himself is “truly the manifested deity in both its aspects — good and evil.” (*S.D.*, II. 515)

Then the question comes to the mind, What keeps the whole together?

From *Gods* to *men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being — the world of Form and Existence is an immense chain, whose links are all connected. (*S.D.*, I. 604)

The power in the atom, in the insect, in the animal, is Deity; the power in the saint and in the criminal is Deity; the relation of each to the other is law, immutable in its operation. This is the one idea and the only one in which we can have absolute Faith, and this is the true Faith in God, the one immutable Law, the One Life. But long before this point was reached by reason and knowledge, man began to fear and therefore to pray; and we ask ourselves why the first feeling infant humanity had, the feeling of devotion to the divine Kings and Instructors who helped it to learn how to evolve on this earth, how to manage the new form of existence, from the animal-human to the thinking stage — why this feeling changed to fear. And we learn that it was because the new creative (and destructive) power man had was taken hold of by his desire and passion nature and turned to its use, and he ultimately became separated in thought and desire from his fellow men and from the spiritual aspect of his being. With added knowledge he became fearful and wished to hide, not to be found out; and if found out, to be forgiven or helped out of the mess he had made for himself. So he started praying to that something outside which he still felt instinctively, and all kinds of Gods, nature spirits, were propitiated and cajoled.

The Christian conception of God the Father, the God of Love, while a step onward from the God of Wrath, did not help man, for the human idea of love is associated with partiality, and therefore the feeling of superiority of one religion over another, of one race over another, of one nation over another, arose, and this is our condition today. The dread of hell fire, the rite of sacrificing other creatures for our forgiveness, the torture of the body in order to gain liberation, have resulted

in the loss of man's self-respect.

What man needs today is the further realization that the universe has to be considered "as a whole, balanced by the exquisite adjustment of parts" (*Isis Unveiled*, II. 542), and that "the visible universe depends for its existence and phenomena on its mutually acting forms and their laws, not on prayer or prayers" (*The Key to Theosophy*, p. 66). Also he must understand that "not one of its [humanity's] Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature" (*S.D.*, II. 446). Further still, "he must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind" (*Transactions of the Blavatsky Lodge*, p. 138). In fact, he is warned, "Break a single link and all passes into annihilation" (*Transactions*, p. 138).

Meditation on these few statements will remove many a barrier in our thinking, though at first our individual responsibility seems to overwhelm us. In fact it does overwhelm us unless we see if there is another aspect to Deity apart from creation and destruction.

*The Theosophical Glossary* gives us a hint:—

Kama is the first conscious, *all-embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE. . . . (pp. 170-71)

And in *The Key to Theosophy* we are told:—

If we have to believe in a divine principle at all, it must be in one which is as absolute harmony, logic, and justice, as it is absolute love, wisdom, and impartiality. . . . (pp. 109-10)

We must take this little recognized aspect of Deity into consideration. One thing we all know in life and that is the effect of love, goodness, logic, wisdom and justice. These things, more than any others, call forth a response from within us, elevate and sustain us, and the feeling of oneness is more easily realized. Gratitude is also evoked by these sentiments, and so is the impulse to respond to a call for help. And what arouses us more than the feeling that we are *wanted*, that we have the power to help another? What feeling is greater than that which pours forth from us when, in dire danger, we have received wholehearted help? Should we not be in need of help, these feelings are often aroused by beauty, by a yearning for that "something" which eludes us, a devotion to "something afar from the sphere of our sorrow."

It is but a step from this to reverence, to the acceptance of the idea of the Eternal Heart, of the Elder Brothers, or the God-spirit *in form*; of the Buddha, the Christ, Krishna, Shiva.

True prayer is union with that which is prayed to, through love (or devotion is a better word). We do not need to think of the Buddha in human form, or of Krishna with his four arms, or of Jesus of Nazareth in his

bodily form. If it is easier to think of Deity as embodied, then Krishna says we may do so, but we must strive to understand and realize the Eternal as everywhere present and seated in the *hearts* of all. In the hearts of all is Bliss, the Buddha said. Shiva sits in eternal contemplation, and nothing less than the whole manifested world can contain that contemplative spirit. Union with Krishna, union with Shiva, is achieved as this spirit of contemplation is sensed within our own hearts and realized as a fact within the hearts of all.

But this condition of union is not attained by prayer. Arjuna did not thus win his weapons, or others their favours from the gods. There are no gifts; all has to be worked for until gained, for only growth will unfold powers and bring understanding and union.

Real prayer is this urgent desire for union with the Spirit under whatever name or form, and is concerned fundamentally with the Will. Will is the name given to the "principle of abstract, eternal MOTION, or its ensouling essence," the *Glossary* tells us, and "governs the manifested universes in eternity." Prayer becomes an "invocation," an "incantation," says the *Key* (p. 69). We do not therefore turn outward in true prayer but inward to the God within our own heart. It is "communion" and "simultaneous action in unison with our 'Father in secret'"; and "in rare moments of ecstatic bliss" we mingle "our higher soul with the universal essence" (*Key*, p. 70). Prayer is a "mystery," "an occult process" (*Key*, p. 67).

We have not here taken up prayers as ordinarily understood or the harm that they do, but have made an attempt to see real prayer as a union through thought, kept alive by will, rooted in the feeling of identity with the whole, and therefore based on reverence, love, justice and acceptance.

The opposite of the hell of loneliness is the Bliss of union. Union comes from giving and from taking, for each link has one before and one after and is therefore receiving and passing on the Divine Power of Bliss.

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#### CLOUD SHADOWS

Across the patient hills the shadows sail  
 As clouds drift past between them and the Sun.  
 The hills protest not, nor their fate bewail,  
 Emerging scatheless when the trial is done.

If only we could let the shadows rest  
 As quietly upon our hearts and days,  
 Accepting unresentful, undepressed,  
 In light and dark the world's eternal ways!

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## PROCLAIMERS OF THE TRUTH

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.

—ISAIAH

This exclamation of an ancient Hebrew prophet expresses well the sense of gratitude which every sensitive person must feel to the proclaimer of the Truth that sets men free.

From age to age the good tidings of the Divine Self in man have been proclaimed by one or another messenger, who has also taught the possibility and method of realizing and expressing that Divinity in daily life. Mr. Crosbie has written:—

Could right philosophy be implanted — even the single idea of the Divine nature in man — a greater impetus would be given to right living; then a philosophy to accord with this nature would be sought by those so quickened.

From the eyes of one here and another there the dark glasses that have coloured and distorted sight fall off and the man perceives that he is more than the body and the personal self he had called "I," that he is in essence a spark of the One Fire, a drop in the boundless Ocean of That which ever is. For those who catch that vision, the petty and the inconsequential, the desire for sense-gratification and the lusts for power, admiration, wealth, what-not, are seen for the worthless baubles that they are, valued only by the simple-minded, like ignorant savages who part with land and treasures in exchange for worthless ornaments or, worse, "fire-water."

The Messenger also "publisheth peace," though not peace between the Real Man and his lower nature with its tendencies and weaknesses. In regard to such a peace Jesus' saying "I came not to send peace, but a sword" is most true. The war between the higher and the lower nature has been called the greatest of all wars and the archetype of all wars. It is not halted but intensified when the awakened Soul attempts to subject his long-indulged personality to its control.

No, the peace that the Messenger publishes is not the peace of *laissez-faire* or of capitulation to the enemy. It is an inner peace that comes when there is consciousness of the unity of the incarnated Soul with the Divine of which it is an emanation.

It is written in *Light on the Path*:—

The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons.

When that divine consciousness is touched, and for as long as the human soul can keep its hold on the Divine Spirit that inspires it, no sacrifice of personal inclinations seems too great a price for retaining that

inner steadiness and bliss. What loosens that hold? The same book gives the warning:—

... the soul... is the link between the outer body and the starry spirit beyond; the divine spark dwells in the still place where no convulsion of Nature can shake the air; this is so always. But the soul may lose its hold on that, its knowledge of it, even though these two are part of one whole; and it is by emotion, by sensation, that this hold is loosed.

What would be the world's self-made doom if the restatement were not periodically made; if from cycle to cycle a Messenger did not come to bring the good tidings of man's innate divinity, to publish the peace of realization of unity with the Divine?

No restatement, by even the greatest of Messengers, is or can be complete; but no restatement of the Truth by any *bona-fide* Messenger contradicts those of his Predecessors, who stretch in a never-broken line from the Divine Instructors who revealed the mysteries of Heaven and Earth to the elect among early thinking men, many, many millennia ago, down to his day.

There was a response of gratitude in the devotion which, we are told, was the first feeling to awaken in the hearts of the first men to be called into self-conscious being by the sacrifice of Those who gave them mind. Of that feeling of early man it is written:—

When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. (*S.D.*, I. 210)

The true Friends of the race have not deserted it or cut themselves off from humanity. Earth is the purer for Their remaining in its atmosphere. The great Messengers, moreover, live in the Teachings They have given. These echo down the ages, sometimes passed on from mouth to ear; sometimes, as in our day, the Message has been recorded plainly in black on white, which carries with it, to its recipients, an added responsibility for not tampering with the record and not failing to avail themselves of their great opportunity. All who can read may profit by it if they will.

But let us not forget the great debt of gratitude we owe to the Messengers. How shall we pay it but by practising faithfully the teachings They imparted and, after understanding them by patient study as well as application, passing on the Message accurately, impersonally, as They gave it, but touched too with something of the compassion that filled

Their hearts for sinning, suffering, ignorant mankind? So living and so acting, we can try to put ourselves in rapport with Them, drawing near to Them in thought, motive and aspiration. So may we not deserve at some far distant day to serve beside Them, under Their guidance and inspiration, if now, to the best of our ability, we carry on in all humility Their Work, along the lines which They laid down?

How, specifically, can we, as sincere students of Theosophy in its modern restatement, fail to feel and show the gratitude due to the Messenger of our era? As Jasper Niemand wrote of "that great Theosophist, Madame Blavatsky,"

Since she sacrificed — not so calling it herself — all that mankind holds dear to bring the glad tidings of Theosophy to the West, that West, and especially the Theosophical Society, [read: every student of her teachings], thereby stands to her as a chela to his Guru, in so far as it [or he] accepts Theosophy. Her relation to these Theosophists has its being in the highest Law, and cannot be expunged or ignored. So those who regard her personality, and, finding it discordant from theirs, try to reach the Masters by other means *while disregarding or underrating scornfully her high services*, violate a rule which, because it is not made of man, cannot be broken with impunity. Gratitude and the common sentiment of man for man should have taught them this, without occult teaching at all. Such persons have not reached that stage of evolution where they can learn the higher truths. She who accepts the pains of the rack in the torments of a body sapped of its life force by superb torrents of energy lavished on her high Cause; she who has braved the laughter and anger of two continents, and all the hosts of darkness seen and unseen; she who now lives on, only that she may take to herself the Karma of the Society and so ensure its well being, has no need of any man's praise; but even she has need of justice, because, without that impulse in our hearts and souls toward her, she knows that we must fail for this incarnation. As the babe to the mother, as harvest to the earth, so are all those bound to her who enjoy the fruit of her life. . . . (*Letters That Have Helped Me*, pp. 53-4)

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Truth is like a vast tree, which yields more and more fruit, the more you nurture it. The deeper the search in the mine of truth, the richer the discovery of the gems buried there, in the shape of openings for an ever greater variety of service.

—GANDHIJI

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# STUDIES IN THE SECRET DOCTRINE

## SECOND SERIES

### VIII.—GROWTH THROUGH SELF-EFFORT

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Life is substantial as Spirit or as Matter, as the noumenal principle or as the phenomenal personality, as monads or as atoms. In pralayaic non-manifestation or in manvantaric manifestation that LIFE is the "One homogeneous divine SUBSTANCE-PRINCIPLE" (*S.D.*, I. 273). IT is Be-ness.

Involution of Spirit and evolution of Matter is one process, though it appears dual. That process can best be described as perpetual motion which never ceases, never slackens or increases its speed, not even during the interludes between the pralayas, but goes on like a mill set in motion, whether it has anything to grind or not. *This* is Be-coming.

The never-ending (for it never began) stream of conditioned existence is conscious; from within the dark depths of Be-ness it issues forth to show itself as the without which is the universe. That stream is composed of beings — collectively Being — these as units or *en masse* are finite while the stream as a process is infinite, beginningless and endless. These finite beings, be they atoms or monads, are identical with the ever becoming Universal Over-Soul, which itself is an aspect of the Unknown Root — or the one "absolute attribute" of Be-ness (*S.D.*, I. 2). These beings vary infinitely in their respective degrees of consciousness and intelligence. Each of them either was or prepares to become a man; therefore there are three basic types of beings: (1) Incipient men; (2) Men; and (3) Perfected men. (*S.D.*, I. 275)

The incipient monads, having never had terrestrial bodies yet, can have no sense of personality or EGO-ISM. . . . they have no individuality in the sense in which a man says, "*I am myself* and no one else"; in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units. (*S.D.*, I. 275)

These incipient entities evolve into self-conscious individuals, intelligent enough to exert and make use of their Will, only in the human kingdom. They can have no independent conscious existence before they pass through a long line of evolution in the kingdoms of nature below the human; therein states of consciousness are unfolded leading to self-consciousness which is the birth of man. Individuality thus acquired further evolves in the human kingdom by self-induced and self-devised efforts, in which intelligent will-power and the compensating or reacting Law of Karma play the most important parts. The self-conscious individual by self-effort, co-operating with the Law of Karma

by the help of his Will-full Intelligence, and receiving opposing reactions when through ignorance that intelligence fails to co-operate with the Law, ascends through the gamut of manasic-evolution which takes him out of the condition of man into the kingdom of the super-man. Thus the third stage is reached.

Here we are concerned with the middle or second stage of the three, *viz.*, of man.

The first and the most important idea to understand in reference to evolution in this our kingdom is the following:—

The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. (*S.D.*, I. 17)

In the philosophy of Theosophy this fundamental plays the leading role. Every enquirer is told of it at the very start. Every tyro in Theosophy speaks about it. It is not a difficult proposition to understand, and yet, without doubt, it is the most difficult one to practise, and because of that, very often it is the least understood of the teachings. This is not paradoxical but the fact is that this teaching cannot be grasped by mind alone — however mighty the mind. No amount of theoretical knowledge of it will produce necessary effects. To know it thoroughly the teaching has to be applied, has to be practised, many a time, in many a situation, till dimly its activity stands revealed to our perception. It is *not* a mental process, hence mind alone cannot fathom its mystery; it is a *manasic* process, in which *our* mind is only a learner. Ordinarily our minds are the enlightening influence in our lives; but what has given it its enlightening power? Manas, the Thinker, is the teacher of mind; he lights the mind; from him our minds gain their power to illumine, their capacity to shine. Only when Manasic action of the Thinker, the Manushya, the Real Man, begins to operate does this teaching, through application, become clear.

'The "mind is like a mirror; it gathers dust while it reflects," says *The Voice of the Silence*. But Manas is the Light of Buddhi which is fed by the Energy of Atma; it is the flame, radiant and luminous, which all the time performs the sacrificial action of consuming dust to make it shine in splendour. The energy of Atma is the Will, free and impersonal; the Light of Buddhi is the Intelligence which utilizes it because it is energized by that Will.

Will is the creative power in man — the maker of super-man. By our will we are the fashioners of that which is divine in us but which now is asleep, dormant, latent. Conscious, intelligent Will is the faculty *par excellence* of man, and this is the moulder of Individuality itself. Manas gains mastery over his mind and the other lower instruments by the power of Will and the faculty of intelligent discernment.

The human kingdom is the balance between non-humanity and super-humanity. Hence the human kingdom is the plain of Kurukshetra —

the plain of struggle and war. The hell of non-self-consciousness is behind, the heaven of all-self-consciousness is in front of man — in his present state the purgation of matter has to be undertaken by him. This means that leaving behind his *state* or *condition* of self-consciousness *he* has to make of *himself* a Self-Conscious Being. The personality has to lose its animal nature, its vegetative tendencies, its inert earthiness and become pure; then only can that purified personality be handled by Manas, the Thinker, who, running with it, through the sevenfold upward course assimilates to himself the eternal life-power of Atma, and blends it, himself and that Atma into one and becomes a Self-Conscious Pure-Buddhi-Being — Wisdom-Incarnate, Lord of Contemplation.

The Third Fundamental Proposition foreshadows in that one sentence quoted above the entire evolution-process of the human kingdom, a few salient factors of which we have tried to indicate above, and which in conjunction with the following extract from the Second Volume (pp. 109-110) will afford light to the student:—

That which propels towards, and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (a) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body or the *personal SELF*. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive: *e.g.*, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman: unless the higher Self or EGO gravitates towards its Sun — the Monad — the lower *Ego*, or *personal Self*, will have the upper hand in every case. For it is this Ego, with its fierce Selfishness and animal desire to live a Senseless life (*Tanha*), which is “the maker of the tabernacle,” as Buddha calls it in *Dhammapada* (153-154)... The Atman alone *warms* the inner man; *i.e.*, it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality... It is the Higher Ego, or incarnating principle, the *nous* or *Mind*, which reigns over the animal Ego, and rules it whenever it is not carried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner man* with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution — at least they ought to be so.

The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon.

The initial steps of this momentous journey have to be taken now and here by every earnest student of the Wisdom.

The first of these is to reject, without any mental reservation, without any equivocation whatever, all religious, philosophic or scientific creeds which teach the existence of an Intelligent Ruler of men, Father of His children; which teach dependence on power, force or law outside of man himself; which inculcate the practice of ceremonial and ritual for appeasing powers sub- or super-human; or which encourage the notion of man becoming a ministering angel or deva with a view to propitiate the desires of mortals. To all who are in churches or mosques or schools where either or all of the above doctrines are taught, East or West, Theosophy says — “Come out from among them, and be ye separate, and touch not the unclean thing.” (*II Corinthians*, vi. 17)

That is the first step — the complete rejection of orthodox creeds which have to be blindly believed, or which encourage dependence on outer agencies, personal or institutional.

The next is to practise every day and in all circumstances self-reliance, to gain the habit of moving from the centre within, to energize by the power of self-determination, to make use of Will-Force to think and reason, to feel and imagine and finally to perform action. This is to save ourselves from mental darkness, though it is inflicting upon ourselves the tortures of responsibility. Through this, however, self-redemption is attained and to this reference is made in the following:—

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — *SELF-REDEEMED*. (*S.D.*, II. 420).

That is the second step — a sincere and persistent effort at Self-energization through the perception of the Great-Sacrifice of the Master-Soul, who is the Lord of Consuming Fire, who brings not peace but a sword of flame called Responsibility.

The next step is the recognition of the very important factor that the same Master-Soul has sacrificed for others. It is not often realized that to enable others to “come out from among them” and to help them shoulder the burden of self-responsibility and achieve self-redemption through self-correction is to prove to ourselves the measure of our own achievement. By our life and work we become channels of service to others; this in proportion as we practise the second of the

rules, just as the strength and completeness of that second lies in the observance of the first rule.

That is the third step — the spiritual service of the human kingdom by assisting its members to live the Wisdom-Religion of Responsibility leading to Freedom immutable and Joy eternal.

The Third Fundamental Proposition of *The Secret Doctrine* teaches us first to be warriors and fight the powers of darkness — blind belief, credulity, superstition; secondly, to be energized by the powers of light — Responsibility and Sacrifice; thirdly, to live the Law of Brotherhood which springs from the vision that we and our fellows live in the One Master-Soul, and that between these three complete identity subsists.

This triple lesson is as profound as it is difficult. The words of Mercury sound harsh after the melodies of Pan. But for every human soul comes the moment of realization in which the fantasies of matter-beauty, *prakriti-maya*, are seen as such and cause poignant grief. Very near, however veiled, is the simple glory, the simple beauty, the simple grandeur, of the Single-Eyed Self, who works strenuously to take us away from the realm of past, present, future into that of the Eternal Now. The bridge each human soul has to cross is that of Intelligent Responsibility and Sacrifice, through self-induced and self-devised efforts.

—B. P. WADIA

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Why so many educated [men] reject the doctrine of the perfectibility of man, illustrated by the fact of there now existing Masters of Wisdom, passes my comprehension, unless it be true, as seems probable, that centuries of slavery to the abominable idea of original sin, as taught by theology (and not by Jesus), has reduced them all to the level of those who, being sure they will be damned any way, are certain they cannot rise to a higher level, or unless the great god of conventionality has them firmly in his grasp. I would rather think myself a potential god and try to be, as Jesus commanded, “perfect as the Father in Heaven” — which is impossible unless in us is that Father in essence — than remain darkened and enslaved by the doctrine of inherent original wickedness, which demands a substitute for my salvation. And it seems nobler to believe in that perfectibility and possible rise to the state of the Masters than to see with science but two possible ends for all our toil: one to be frozen up at last and the other to be burned up, when the sun either goes out or pulls us into his flaming breast.

—W. Q. JUDGE

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## THE ROOTS OF DEMOCRACY

The problem of government is one that has pressed upon the minds of men from the most ancient times. Theosophy has something to say about government of various kinds; and in *The Key to Theosophy* H.P.B. makes it plain that the then Theosophical organization was international in the fullest sense, and that as a body its members would avoid the useless effort to improve the lot of the masses through political reforms, which she characterized as being as foolish as "putting new wine into old bottles." She stated that "No lasting political reform can ever be achieved with the same selfish men at the head of affairs as of old," and added that until a "reform in human nature" is brought about success in ameliorating the social condition of men can hardly be achieved. The history of the past 2,000 years seems to support her contention.

What, then, has Theosophy to offer toward understanding or solving the problem of government? In order to discern this and to make use of it, a much more extensive survey of the history of man must be made than is generally admitted as possible by modern historians.

Why should most people believe today that democracy is the most appropriate and fitting form of government? Is it, and if so, why? We should know why government of the people, by the people, for the people, is the best form of government for mankind at the present time. We should know why man's real progress in this cycle demands the observance of democratic principles throughout the world. On this, as on all other problems, H.P.B. has thrown light for her students.

Both tradition and history are enriched with descriptions of great and benevolent Kings and their kingdoms. What could be more inspiring than the account of the people of Ayodhya under King Rama? And there is no doubt of the benefit accruing to the masses under such monarchs as Janaka, Vikramaditya, Asoka and Akbar. These few examples from Indian history could be paralleled by others in many parts of the world. Then why democracy?

What modern historians call mere tradition or legend places before the dynasties of human Kings those of the Heroes and demi-gods; and still earlier than these, the marvellous reign of the gods. Many are the stories of the Golden Age of humanity that have come down to us. One feels surprised that narratives so instructive and so universal should have been rejected by almost all modern historians, especially as the ideas connected with them were once admitted by all peoples. But they have been rejected principally because they are no longer understood.

H.P.B. quotes a suggestive passage from Boulanger:—

Plato in his fourth book of *Laws*, says that, long before the construction of the first cities, Saturn ["the God of Boundless Time and of the Cycles"] had established on earth a *certain* form of government under which man was very happy. As it is the golden age he refers to,

or to that reign of gods so celebrated in ancient fables...let us see the ideas he had of that happy age, and what was the occasion he had to introduce this *fable* into a treatise on politics. According to Plato, in order to obtain clear and precise ideas on royalty, its origin and power, one has to turn back to the first principles of history and tradition. Great changes, he says, have occurred in days of old, *in heaven and on earth*, and the present state of things is one of the results (*Karma*). Our traditions tell us of many marvels, of changes that have taken place in the course of the Sun, of Saturn's reign, and of a thousand other matters that remained scattered about in human memory; but *one never hears anything of the EVIL which has produced those revolutions, nor of the evil which directly followed them*. Yet...that Evil is the principle one has to talk about, to be able to treat of royalty and the origin of power. (*The Secret Doctrine*, II. 372-73)

H.P.B. explains that that *evil* Plato sees "in the sameness or consubstantiality of the natures of the rulers and the ruled." He says that in those golden days there was naught but happiness on earth, for there were no needs.

Why? Because Saturn, knowing that man could not rule man, without injustice filling forthwith the universe through his whims and vanity, would not allow any mortal to obtain power over his fellow creatures. To do this the god used the same means we use ourselves with regard to our flocks. We do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, *i.e., a being of a species quite different from their own and of a superior nature...* Saturn...loved mankind and placed to rule over it no mortal King or prince but — "Spirits and genii of a divine nature more excellent than that of man." (*S.D.*, II. 373)

Students will have no difficulty in understanding that the above refers to the time when the Great Teachers lived openly amongst men, ruling and instructing them. Also that great changes and revolutions came about as the cycles rolled on, and the time came for the withdrawal of the Great Ones in order that men might learn to shoulder the responsibilities of their own unfolding manhood.

As loving parents protect, guide and teach their children in their infancy, but gradually withdraw their authority as the children mature, in order that they may learn to take care of themselves and help others in their turn, so in the history of the great human family. At the present time, human beings are beyond the point where the authority and constant direction of the Elders would be helpful or even accepted. We have reached a point in evolution where we *must*, by ourselves and each one individually, test and put to use the knowledge They impressed us with in our infancy and still remind us of when They come from time to time as prophets and reformers. As the children of any family must learn to

co-operate, to work and play together in the balanced harmony of a home that will permit of the exercise, control and extension of their differently unfolding powers and capacities, so we, children of the human family, are now at the age when we must work out our own salvation, create our own order, by self-induced and self-devised ways and means.

In the present cycle Divine Kings do not rule us — we must seek the Divine Ruler within; Divine Heroes do not incarnate to lead us — we must evoke courage and guidance from our own hearts. The Teaching and the Teachers are with us ever, it is true — but *we must now seek Them*. As this is done, leaders will arise from our own ranks, not claiming “rights” as kings, or “authority” as dictators, but seeking opportunities to serve, to inspire all, as brothers. They will ask nothing for themselves that they do not seek for all, offer to all. These will be true democrats.

Those who would uphold democracy must begin with themselves, and with learning one of the most evident facts of our time, that man cannot rule man “without injustice filling forthwith the universe through his whims and vanity.” In this era, the seemingly greatest may be the least and the seemingly least the greatest among us. Claims and pretensions go for nought. “By their fruits ye shall know them.”

But what of the future? We have looked back; can we look forward? Are there any indications as to what may be beyond democracy? Are there even the outlines for a future government, a future state, in the world? Some believe that there are. There is little doubt but that the democratic states stand more for liberty of thought and of speech than do the totalitarian *régimes*. But the democracies are still in the grip of the evils of nationalism. In them dead nationalism tempts and corrupts, even divides, although it has run its course and the great wheel of Life rolls forward to enter the cycle of internationalism, of One World.

There is something else. It has been hinted that a model for the future association of free men lies in the Declaration of the United Lodge of Theosophists. How can this be? Under kingship the pivot is the King; in totalitarian States or autocracies the centre is the dictator; in a democracy its constitution and laws unite the people; what is the bond of union for Associates of the U.L.T.? It is Knowledge; a conviction through experience of the truth of a Teaching — a Body of Knowledge and devotion and loyalty to the Teachers and Knowers of it.

Is it conceivable that at some future time, when the Teachings of Theosophy have further permeated the race-mind, men in appreciable numbers will be drawn together to seek Truth and the Knowers and Teachers of Truth? It is conceivable, for what men have done man can do, and it is a vision worth working for. Both H.P.B. and W. Q. Judge wrote of this possibility. We should seek out in their writings the pictures they have given of the future and dwell upon them — for we are working for the future, for a change in the Manas and the Buddhi of the race.

We are not left to invent a method to follow; the method is to begin

in and upon ourselves, to create in our hearts and minds centres of order, harmony and unity, that these qualities may fecundate other minds and hearts in this age of democracy. It is not now through societies or mass movements of any sort that mankind is to progress or be "saved," but through individuals who dare to follow in the steps of the Great Predecessors, the spiritual Fathers of Mankind. They teach that the first step into the future for each one is "to live to benefit mankind" by acquiring the right knowledge as to how to do so, and then making the attempt to act up to it.

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According to statements made at a meeting of the Chemical Society of America, held early in April, the U.S. already has chemical and biological weapons that could make ill three-quarters of the population in a 34,000 square-mile area with only 450 pounds of virus or bacterial matter dropped from a bomber, provided there was no medical defence. Dr. Summerson said that, with enough planes and proper meteorological conditions, the U.S. could "blanket" the entire Soviet Union. He and other scientists indicated that the same could be true of a Soviet attack on the U.S. (*The Deccan Herald*, April 11th)

Major-General Marshal Stuggs, Chief Chemical Officer of the U.S. Army, stated that the Communist Bloc "may surpass us" in the field of chemical and germ warfare. He added that progress was being made in developing protective masks and clothing for civilians, but "more thought must be given to making fallout shelters impervious to chemical and biological agents."

To the reasoning mind the role of science in letting loose a whole host of germs that could cause diseases in man, animals and crops needs must appear revolting. Yet none of the speakers at the meeting displayed real consciousness of the full responsibility of science, in its appropriate sphere, for the general state of the world today, or of the imperative need for exact experimental science to blend itself with metaphysics if it would encourage the morality, virtue and philanthropy which are required if the world is to be led towards the paths of peace.

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## THINKING THE BEST

It is easy to do well by those we like, it is our duty to make ourselves do and think well by those we do not like.

—W. Q. JUDGE

Many may recognize intellectually and as an abstract proposition the truth of what the Buddha called “the Law Eternal” — that “in this world never is enmity appeased by hatred; enmity is ever appeased by Love” — and yet not be prepared to apply it in practice.

Other great Teachers have put forward the same idea in other words. Krishna, who was Himself the same to all creatures, knowing neither hatred nor favour, praised him who also was “alike towards all creatures” and who, whether in the presence of enemies or haters, or in the company of friends and companions, was of equal mind.

Several centuries later than either, Jesus also, in his Sermon on the Mount, called on his hearers not only for patient endurance and long-suffering under ill treatment but also urged that they love and serve their enemies and wish their persecutors well.

For if ye love them which love you, what reward have ye? do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

It is salutary to remind ourselves, when we see something to condemn in others, how far we are ourselves from perfection. A blemish of one kind in a statue in the making may be as disfiguring as a blemish of quite a different type, if seen from another angle. In all of us there is much that mars the image of the Heavenly Man which each human being, sometimes unawares and sometimes blindly, is working to produce in our material world. We need to call to mind, when we are tempted to judge another harshly, Mr. Judge’s chastening remark to a correspondent: “. . .if the Masters were to judge us exactly as They must know we are, then good-bye at once. We would all be sent packing.” How grateful we should be for Their gracious forbearance in dealing kindly with us “in the face of greater knowledge of our thoughts and evil thoughts from which none are yet exempt”!

Harmony cannot be forced in outer relations while we are hugging hateful feelings to our breasts. Pretending to have good feelings while harbouring resentment amounts almost to hypocrisy, which Madame Blavatsky called an unpardonable sin. We must work upon our feelings, if these fall short of what we know they ought to be — and honest self-examination should reveal their state — but we can never overcome them by dwelling on them or on their provocation. Feelings are dependent for their sustenance upon our thoughts. The fire of wrong feelings will die down if we deny it the fuel of resentful thoughts. The Buddha said: “‘He reviled me, he beat me and conquered and then plundered me,’

who do not express such thoughts, in them hatred will cease." Our *minds* as well as our tongues have to be detached from the duties and acts of others, whenever those are outside of our own. It marks a great step forward, we are told, to have attained the power to mind our own business. Mr. Judge has set us the example of avoiding meddling and saying to himself, "It is none of my affair at all," waiting till a matter came to him and being thankful if it never did.

In no case have we a right to believe evil of another without undeniable proof. The benefit of any doubt must be given the accused, and full allowance made for the shortcomings and infirmities of human nature. And even if no shred of hope of an offender's innocence remains, "pity and forbearance, charity and long-suffering, ought to be always there to prompt us to excuse our sinning brethren, and to pass the gentlest sentence possible upon those who err." This is incumbent on the sincere student of Theosophy.

In *The Key to Theosophy* the Enquirer asks whether a Theosophist ought to forgive entirely any who have erred and Madame Blavatsky answers emphatically: "In every case, especially he who is sinned against."

It may be asked, "But how are we to love flawed images?" We are not told to do so, only to love the archetypal image which each, in the measure of his experience and ability, is (or should be) trying, with however imperfect materials, and sometimes with dull tools, to copy. The Irish Theosophist, "AE," wrote in his inspiring article, "The Hero in Man":—

In asking myself why it is that the meanest are safe from our condemnation when we sit on the true seat of judgment in the heart it seemed to me that their shield was the sense we have of a nobility hidden in them under the cover of ignoble things.

If we find it easier to apply this lofty sentiment to distant wrongdoers, even though they have offended seriously against the moral law than to our neighbours who have traits we find annoying or who have hurt our feelings, do we not stand convicted of pettiness and overweening personality?

What concerns us, if we find friction between ourselves and another is to discover wherein we have been at fault, for "there is always that in us that causes another to offend." How much better than resenting it, as Mr. Judge suggests, to draw him who may have offended us "into full unity and co-operation" by the force of our living kindness!

We are not called upon to sacrifice our sense of values or to deaden our critical faculty, far less to kill it; but we must control it if we are in earnest about trying to lead the spiritual life. Very helpful suggestions for overcoming the temptation to criticize others uncharitably are given in an article, "The Fight Is in the Mind," which appeared in our pages in January 1935 (Vol. V, pp. 41-2). We are told there that it is because we live personally in the world of personalities that we see the cause of our troubles, worries and limitations in other personalities, whereas our

fight is not with the personality of this one or that, but with our own. It is said in that article that

to find flaws in other personalities is as easy as finding shells on the seashore. We have to learn to look for pearls and they are hard to find and are never on the sands. We have to enter deep waters. Living as a personality in the world of personalities it is easy to pounce upon flaws, real or imaginary. Acting as souls, *i.e.*, acting as soul-full personalities, we dive deep to the plane of souls behind personalities and find every time that there is a pearl of hidden beauty. Personalities have their defects and limitations; to try to see purity in impurity and truth in untruthfulness is foolish. What is necessary is to go behind impurity and untruthfulness and seek if there be a core of beauty of some kind in that personality. If the Self is in all men and women, behind and beyond the uglinesses there must abide some aspect of the Self which is ever the Beautiful. We are always advised to seek the Self, to see the Self, to act as the Self, for the Self. It does not mean that pettiness and selfishness and cruelty and ugliness do not exist or that we must be blind to their existence. The manifestations of kama are as real as are those of Atma, and the smoke of the former ever accompanies the Fire of the latter. The person who sees evil in another and talks about it while he is ignorant and unable to help, instruct or enlighten his brother, himself is rooted in evil, very probably in the same type of evil, and sees it in his neighbour because he is consubstantial with it. The Adept also sees flaws and mistakes but is capable of making adjustments according to His own methods.

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The wise say that heaven has seven great gates for men; ascetic meditation, charity, patience, self-restraint, simplicity, sincerity, sympathy with all creatures. The wise say these are all destroyed by vanity.

He who, having studied, thinks himself a learned man, and by his learning injures the reputation of others, attains but perishable regions, that learning does not yield Brahma as its fruit.

Four actions are the source of fearlessness, they cause fear if improperly performed (in a boasting spirit): sacrifice to fire, the vow of silence, study, sacrifice.

One should neither exult in good report nor be cast down by evil report.

I have given away so much, I have offered such sacrifices, I have studied so much, I have performed such vows — such boastings are called causes of fear and are everywhere to be shunned.

Those are blessed who, determined on self-restraint, know their sole refuge to be the everlasting that can only be approached by the road of the mind; united with it they obtain perfect peace here and hereafter.

—*The Mahabharata: "Adiparva,"* xc. 22-27

## FOR OLD SOULS IN YOUNG BODIES

### THE LITTLE HUNCHBACK

"You must be a bad boy."

"No, I am not a bad boy!" The big, dark eyes in the little hunchback's pale face were very serious. He looked about the same age as the little fellow who had stopped on the sidewalk of a suburban shopping street to gaze at him — eight or nine years old.

His earnest denial of the charge confused the little moralist. "How could God give you a crooked body if you aren't bad?" he demanded. He had been taught that God made everybody, and that God was good, and the foundations of his faith seemed to be rocking.

"I am not a bad boy," the little hunchback repeated quietly. "I am a good boy. Isn't that true, Mother?" He turned to the lady who had just then come out of the shop in front of which they stood.

"Yes, my darling!"

The other boy was embarrassed at finding a grown-up stranger brought into the conversation, but the urge to get his thoughts straightened out was stronger than the embarrassment, especially when she turned to him kindly, adding her assurance, "Philip really is a very good boy, and he studies his lessons very well too."

"Then how could God do that to him?" He blurted the question out with a child's blunt frankness, but she recognized that he did not mean to be unkind. He was looking genuinely troubled, his innate faith in justice shaken.

"Shall we walk along to that little park down the street and find a bench where we can talk it over and try to understand it?"

"Oh yes, please!"

Philip took her small purchase to carry and skipped briskly along beside her, the other boy, who gave his name as Ralph, walking soberly along, as if he had the cares of the universe on his shoulders, but stealing a glance every now and then at Philip's mother's reassuring, friendly face.

Seated on the bench between the boys, she tried to draw Ralph out about what worried him.

"How could God do such a thing to a good boy?" he asked again.

"I see what is troubling you, Ralph. You have a feeling that there must be a reason for everything and you are quite right. You want to see that what looks like punishment must be deserved, that it must be just. Isn't that so?"

Ralph nodded.

"Of course there must be justice in the world," she went on. "Where should we all be if the law didn't work? I like to say 'the law,' but God is really Law and Law is God. I don't mean the laws that people made and the police make people obey, but the real Law. Supposing we couldn't count on it. If we could drop a stone and instead of hitting

the ground it could float away, shouldn't we feel all confused? Or supposing water sometimes ran uphill, or if we could add 2 and 2 and sometimes get 3 or 5 instead of 4, we couldn't be certain of things, could we?"

Ralph shook his head miserably.

"But that isn't true. We do live in a world of law! If you throw a ball against the wall, doesn't it bounce back at you?"

Ralph nodded.

"And if we eat too much candy, don't we get sick? And so many other things have a reaction that we know and can count on! We can be absolutely sure the law works, Ralph! Philip's father and I used to feel very sad about our little son's having been born with a crooked back. We couldn't understand it, and it worried us, just as it puzzled you. But a good friend told us about Reincarnation and Karma, and we studied Theosophy and found out about them, and then it was easier to understand. We decided that some time, somewhere, when we were living on this earth in other bodies, Philip and we must have made mistakes or done wrong things that caused this in this life. When we saw it as the working of law we felt much better. Perhaps we had not been kind to a crippled person or had made him feel unhappy in some way.

"It seemed as if once, long ago, we had chosen the wrong road, and now we found ourselves on a rough stretch of it, but we had to go right ahead to get to the edge of the woods. So there was nothing sensible to do but to go through it bravely and cheerfully, remembering that we must have chosen that road ourselves. And we are very happy to have our Philip with us, even in a coat that doesn't fit him well and is not very comfortable."

She smiled down at her little son, who gave her back a radiant smile that lighted up his face. "And I am very happy too," he whispered.

"So, you see, Ralph, if we all do our best in this life we can learn the lesson so well that it will never have to come to us again, when we come back in new bodies to go on in the School of Life."

"I say, Mrs.——"

"Mrs. Bolton," she supplied.

"It all sounds good, but not at all like what I had heard before. I never heard that we had been here before. I wish I could hear some more about it."

"I'm afraid we have to start home now, but would you like to come and play with Philip, Ralph? He has some interesting games and toys and picture-books. And after your play we can talk some more."

Philip smiled a second to the invitation. "Do come, Ralph!"

"This Saturday?"

"Surely, you'll be very welcome! This is our address." She wrote it down and told him how to get there.

It was a thoughtful Ralph who carefully tucked the address into his pocket, and a happy Philip who turned back to smile and wave to his new friend.

## SELF-EXPRESSION AND THE SPIRITUAL LIFE

Man as a being is made up of the personality and the individuality. The nature of the personality, which is a shadow or a reflection — and often a very poor reflection — of the individuality, needs to be studied so that we may make of it not only a clear, steady reflection but an actual reproduction of the individuality.

As a personality a man can do three things: he can think, he can feel, he can act. Unless the personal man expresses himself through the head, the heart and the body in proper proportion, he remains deformed, incomplete. This is somewhat difficult of acceptance in the modern world, where division of labour exists to such an extent that the so-called experts in one particular line know next to nothing about other branches of knowledge. They are useful in mechanical work, but are in total ignorance of matters touching the spiritual life.

The spiritual life requires that each work with his head, heart and hands. When people speak of the spiritual life, they have some grotesque idea that it consists in sitting in a corner and meditating. They speak of wanting to lose themselves in the love of the Lord without understanding what they mean by it. That is not spiritual living. On the other hand, people who are keen on developing their intellectual and reasoning aspect are so cold, so lacking in the manifestation of the heart qualities, that it is difficult for them to understand anything regarding the nature of the life around them. We can never know anything unless we love that thing, and we cannot know the principles of the spiritual life unless we set our heart on them.

In the spiritual life three great paths are spoken of: the path of knowledge, the path of devotion and the path of action. People who know little about this subject ask: "Are you on the path of knowledge, or on the path of devotion, or on the path of action?" In the scientific and commercial spheres we speak of experts, but there is no such thing as an expert in a particular line in the spiritual life. In the right spiritual schools one is taught to unfold knowledge, devotion and right action in proper proportion. That is the first great law of self-expression.

The second great law is: Be natural. A distinction must be made between what is natural and what is normal. The former is an expression of the consciousness which has its own perception of the moral law within. That natural expression is very different from the normal expression of men and women in society; in fact, the normal person usually is very unnatural, trying as he does to adapt himself to the ideas of others, regardless of what is innate in himself. There is a moral nature within us which gives to each his own inner creed.

Self-expression in a natural way is the expression of that moral law which is within us, the expression of our own inner creed, through the instrumentality of the head, the heart, the hands. In normal civilized society many do not think for themselves; the editors of newspapers, the writers of books, political and social leaders and others mould our

opinions. To the extent that we are carried away by the views of others we are not being natural and self-expression is lacking in us.

Similarly, we try to suppress our feelings. There is a lack of the true culture of the emotions. This is considered to be a good thing, but what we suppress goes below the surface and will come out finally, if not in this life then in another. By repressing a feeling we in fact strengthen it. The expression of our feeling is governed by our place in society, our status among our friends. Or perhaps we so suppress them that there is no time for the undercurrents to settle down and as a consequence nervous diseases break out. Undesirable emotions have to be transmuted into rhythmic and harmonious ones. If a person tries to suppress irritability, for instance, it will go below the surface, but will come up again and by degrees show itself in the form of anger. But let that person, instead of suppressing his weakness, take note of it, be natural and frank about it, and try to transmute it.

Similarly we must watch that we do not act because the society in which we live expects us to act in a particular manner under particular circumstances. There is one important principle that we must bear in mind, and that is that there is a great gulf between liberty and licence. Society is ruled by convention. If we want to be natural it may become necessary for us to break conventions; but we must show that we are doing so to establish a higher state of society and not to drag it down. Convention requires, for example, that one should not lose one's temper in public; but we should break that convention and not lose our temper anywhere, even in private.

The great law of the spiritual life is that whatever we do affects our neighbour; that our every thought, feeling and act reacts not only upon ourselves but upon all those who contact us. Therefore if we break a convention it must be on a higher level. We should ask ourselves: "Do I by breaking this convention hurt anyone, or do I let loose a force which will produce the uplift of society as a whole?" We must change conventions in terms of the moral law within.

The spiritual life has to do, not with a change of environment, but with changing ourselves so that the environment gets changed automatically. When we use our head, heart and hands in a natural way we gain self-dependence, and that will bring to us self-respect, without which the spiritual life is not possible. When we are able to express ourselves, we shall know what our powers and limitations are. This enables us to find out where to turn next, what to do next.

People often complain that they cannot live the spiritual life because they have to work for their livelihood. Let us thank Karma that we have our work, for serving through earning is the first great lesson that we have to learn. Carlyle spoke a tremendous occult truth when he said: "Blessed is he who has found his work." We think that the spiritual life is a matter of study, of control of the mind, but the fundamental idea is the natural expression of our personality through the three channels of the head, the heart and the hands. But how clumsily we under-

stand this! Those who have to work are unhappy in their work; those who have no work are unhappy in their idleness. Unhappiness is Nature's signal that man has not used Nature's gifts adequately, harmoniously.

So natural self-expression is the performance of the task or the duty which is ours in our present environment. Three things should here be noted: health depends on the expression that comes through the hands; true happiness comes from the health of the emotions which are the expression of the heart; and strength of character comes from the activity of the head. We cannot have complete satisfaction in life unless the strength aspect of the head, the happiness aspect of the heart and the healthy satisfaction that comes with the work of the hands are all three blended together in harmony. At the present moment our whole life-expression is a discord, but what we want is a symphony, a perfect blending of harmonies. Next, we ought to develop the quality of adaptability. It allows us to express ourselves in a natural way in whatever environment is ours under Karma.

The dignity of labour which the use of the hands makes us recognize, the intensity of the great emotion of love which our heart-expression enriches, and the understanding of the great things of life which the head brings us — these three factors produce a rhythm, a harmony, and life becomes a poem instead of remaining disjointed as it is at present. Sometimes our life is useful, to ourselves or to others, but it is the usefulness of the dictionary — very valuable but somewhat disjointed. We want life to become a poem; and as we proceed with the culture of our personality, life becomes more beautiful, deeper, spiritual, producing greater happiness.

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Historians may have to revise their ideas about the areas of the civilization whose remains were first found in Mohenjodaro and Harappa in the Indus Valley if the recent finds of terra-cotta pieces and remains of ancient city walls at the village of Manoti in the Chambal valley prove to belong to the Indus Valley age.

It is already known that this civilization covered a far larger area than was thought likely at first. Settlements of varying sizes have been discovered at various sites, showing that the civilization extended from Saurashtra to Sind, Baluchistan and East Punjab. The finds at Manoti may show that it covered even part of what is Madhya Pradesh today.

Truly, as H.P.B. declared, "the more archæology and philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounders in the deepest mire of superstition." (*Isis Unveiled*, I. 239)

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## EXTRACTS FROM UNPUBLISHED LETTERS

The metaphysical and moral aspects of Theosophy are intimately connected. They are Higher Manas and Buddhi, correspondentially speaking. Buddhi, the moral aspect, has to be activated; students of the *S.D.* go to the mental aspect. But Buddhi-Manas is latent and aloof from our personalities. We are Kama-Manasic; so lower-Manas mentality, joined to human desires and passions, functions prominently. When we speak of morality we mean human-personality morality — to be good in contradistinction to being spiritual. Similarly our mental efforts at, let us say, grasping the Three Fundamentals are mechanical, not truly metaphysical. The sevenfold man is a *robot*, not a living, vibrating *Antahkaranic* entity. Study of the Stanzas of the *Book of Dzyan* and of *The Voice of the Silence* should and would produce at least temporarily an *Antahkarana* state, during which the world of the senses and the sensuous falls away and that of the Soul and Spirit, of Ideation and Imagination, is brought into activity. We might return to the world of self from the world of power, but then we would remember and aspire not to have the world too much with us.

Wisdom is an aspect of Compassion. You will get it a little more quickly if you train your memory to remember and to retain ideas in pairs; *i.e.*, to discern in every teaching both the metaphysical and the moral aspects. You will find that *the* strong point in Judge's articles and in Crosbie's letters. Do not consider only your mental capacities but also your heart-sight. This is very important for you.

Study should not remain an external thing. In fact, if it so remains, then it is not real study. Application, leading to assimilation, is the true learning by heart. Promulgation is the test-tube in which our application-assimilation has to be evaluated. The practice of ethics without a study of metaphysics is not practicable. Why did H.P.B. write on Cosmogogenesis and Anthropogenesis? Why did the Masters take the time and the trouble to give the teachings not only about the seven principles but also about Rounds, Races, etc.? The *Voice* came the very last. How can anyone seek the Inner Ruler within without a proper and very careful study of (1) the seven principles; (2) their interrelationship; (3) their macrocosmic source; and (4) the Divine Ethics underlying this teaching? Study-application-promulgation are the three sides of an *equilateral* triangle.

The study of books is highly important. We are apt to become speculative without a proper check-up by consulting the texts. Thinking and assimilation imply application. Of course we should preach what we are able to practise; but do not overlook that promulgation draws our attention to our lack of application. Because we advise and preach, it soon strikes us what we ourselves need to apply. Also, promulgation reveals gaps in our knowledge and it does not take long for us to infer that unless more application is made more knowledge cannot come.

## IN THE LIGHT OF THEOSOPHY

“White Man’s Burden” is the theme of a thought-provoking article by Anthony Storr in the *New Statesman* of April 23rd. “It would be facile,” he states,

to dismiss all those who believe in *apartheid* as tyrants, or even as merely stupid. It is so clear that *apartheid* can never work psychologically that it is worth trying to understand why anyone should ever have thought it could.

Because it is obvious that violence breeds violence, that men who have grasped the idea that they can reach equality cannot for long be deprived of human rights, it may be difficult to conceive that anyone could think otherwise. And yet the attitude of mind which regards the Negro as “different” is deeply rooted, and cannot be shrugged aside as the delusion of a few power-driven Canutes struggling to stem a tide which will inevitably overwhelm them.

As a psychiatrist, the author is qualified to speak of how these prejudices arise and how even honourable men, who regard the Negroes with kindly tolerance, still consider them to be “different, immiscible, and better segregated.”

At one level the Negro is regarded as an engaging child who is incapable of growing up: and, although this kind of attitude is psychologically superficial, it is none the less important.

At a deeper level the Negro is loaded with all the vices, and comes to represent those aspects of our human nature which we most fear and find hardest to accept in ourselves. . . .

In dream and phantasy he constantly appears as an attacker, an aggressive rebel who murders as well as rapes. In fact he becomes the personification of the crude, uncontrolled violence and sexuality which lurks below the conscious surface of the mind in all of us. We do not like to admit that within us such forces exist. We do not like to be reminded that our civilization is only skin-deep. . . .

What we cannot accept in ourselves we project upon others — the old psychological rule holds good. The Jews are unscrupulous and acquisitive: the Negroes violent and sexually insatiable — it is always the other man, never ourselves. . . .

For which of us is ever entirely free of scapegoats, whether we project upon the Establishment, or the Communists, or even upon a Tory government? We can withdraw our projections only by learning to accept both ourselves and those upon whom we project our unresolved conflicts. The more we are segregated from the Negro the more shall we inevitably project upon him. That is why *apartheid* can never work. But if we achieve a real relation with him we shall no longer be able to treat him as inferior or different.

There is no reason to suppose that, if capital and the resources of

technology were available, the Negro could not reach the degree of civilization which we fortunate few in the West have attained. Western civilization may be a dubious benefit — but it is nevertheless one which is ardently desired. . . .

What will happen, many years hence, when there are no “inferior races” for the white man to project upon? It is fascinating to speculate. Perhaps, at last, he may be forced to look inwards and to accept the burden of his own primitive nature, the burden which he now so thankfully and conveniently loads upon the Negro.

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In *Isis Unveiled* H. P. Blavatsky wrote:—

Where, in our age, can we point to anything comparable to the rock-temples of Ipsambul in Lower Nubia? There may be seen sitting figures seventy feet high, carved out of the living rock. . . . Beside such titanic sculpture our own seems that of pigmies. (I. 542)

A race against time is now on to save these great monuments from the threat of extinction. More than 25 Pharaonic temples, at least seven ancient Egyptian towns, countless tombs and chapels with important rock engravings and paintings, over 1,200 Greek inscriptions, and a vast area of virtually unexplored archæological and prehistoric sites, are threatened to be engulfed within less than five years when the great Aswan Dam, now being built, backs up the waters of the Nile to form an artificial lake 300 miles long.

The story of these threatened treasures of ancient Nubia and of the steps foreseen to save them is told in a special issue of Unesco's monthly illustrated magazine, *The Unesco Courier*. This issue (February 1960) has been published to coincide with the world-wide appeal for international co-operation which Unesco's Director-General, Dr. Vittorino Veronese, has launched. In a special introductory message for this issue, Dr. Veronese writes:—

For countless centuries the Nile has given life to the lands through which it flows. . . . The High Dam which is soon to rise at Aswan will usher in a new era of economic progress destined to provide more food for millions of people. These are the people to whom we owe one of the greatest civilizations in history. On the banks of their river they raised edifices the beauty and grandeur of which have never been surpassed. But with the new dam a vast lake threatens to engulf some of the most glorious of these monuments forever. . . . We cannot allow temples like Abu Simbel and Philae, which are veritable gems of ancient art, to disappear; nor can we abandon forever the treasures which lie buried in the sand on sites not yet systematically excavated.

Terming the rescue campaign an “unprecedented task” calling for “an unprecedented effort,” the Director-General of Unesco states: “The preservation and excavation operations which must begin within the next

few months will provide a new impetus to archæology. The history of civilizations, religions and art and our knowledge of prehistoric times will be immeasurably enriched as a result."

More than 100 expeditions are planned in Lower Nubia in the next five years, and teams of Egyptologists, philologists, photographers, moulders and architects are engaged in the race to complete the work of recording the monuments. The Documentation Centre, *The Unesco Courier* reports, is making use of a new science — photogrammetry — which enables a whole temple, a bas-relief or a piece of sculpture to be reconstituted from two stereoscopic photographs, and which is accurate to one-half of a millimetre (a fiftieth of an inch).

The temples of Egypt, India and Greece, *The Secret Doctrine* (I. 208-9 fn.) asserts, "are all the work of initiated Priest-Architects, the descendants of those primarily taught by the 'Sons of God,' justly called 'The Builders.'" These temples and other monuments stand today as mute reminders of the mighty civilizations of the past, and it is hoped that Unesco's appeal for obtaining international aid to save the treasures of Nubia will meet with favourable response.

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Shortage of food in the country often makes headline news, but the seriousness of the possible damage to health caused by the adulteration of food is not sufficiently appreciated by the people in general because the evil effects on health following upon prolonged consumption of such food are not spectacular enough and often cannot be readily traced to their origin. "Food Adulteration — A Menace to National Health," appearing as the leading article in *Science and Culture* for April, points to the gravity of the problem:—

Unscrupulous traders are no longer content with employing rather crude methods of sophisticating milk and butter with water of questionable quality, ghee with vanaspati, mustard oil with linseed oil, atta with powdered soapstone and the like. Ingenious, if not obnoxious, methods are being increasingly resorted to in churning butter out of a mixture of milk and hydrogenated vegetable fat; passing off starch dyed in lead chromate or metanil yellow as genuine turmeric powder, used tea leaves suitably reconditioned as fresh tea, processed papaya (*Carica papaya*) seeds as black pepper; making catechu (*Acacia catechu*) cubes or blocks from a mixture of the original substance and mud of suitable texture and quality, carbonated soft drinks claiming origin from some fruit or other but actually a synthetic preparation of chemicals, organic dyes and flavouring agents with doubtful addition of pulp and/or juice of some fruit or other, etc. A comprehensive description of the ingenuity displayed in the preparation of ersatz or faked foodstuffs will fill the pages of a fair-sized monograph.

Extensive and increasing use now being made of extraneous agents or food additives, such as synthetic colours, flavours, emulsifiers, stabiliz-

ers, thickening and bleaching agents, clarifiers and antioxidants, has caused some concern to the WHO and FAO. They appointed an Expert Committee in 1955, which made some tentative suggestions, and the matter is still being looked into. These additives are not infrequently used "in order to disguise the employment of faulty processing and handling techniques, and mainly to deceive the customers." The hazards to health associated especially with the consumption of synthetic dyestuff or coal tar colours have been widely recognized. Some of these colours, after prolonged consumption, have been proved to cause neoplasm (tumour) or to exhibit toxic symptoms.

The Health Minister, Shri D. P. Karmarkar, is reported to have stated in the Rajya Sabha recently that "most of the food is adulterated" and that the problem could be solved only if "popular moral standards were raised." To tackle the problem effectively, the article in *Science and Culture* points out,

a concerted drive, almost on a war footing, is necessary in which the Central Government, the State Governments and the local bodies must jointly participate with all the resources in their command. To make the drive successful, public co-operation is also necessary. . . . Unless those infringing the food laws are hunted out, prosecuted and suitably punished if found guilty, the evil will persist and increase as it has been doing for the last so many years.

The taking of food, whether mental or physical, is a sacred function. We should be as much revolted by the idea of feeding the body on questionable or positively bad food as we should be by that of corrupting the mind with unethical principles or wrong knowledge.

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Dread of the evil eye has existed among people of all countries, from very ancient times, and not without a basis. Psychiatric case records and reports appearing from time to time in newspapers show that even in our own day fear of the eye's malignant power to "fascinate" remains. "There are persons who can kill toads by merely looking at them, and can even slay individuals," wrote H.P.B. "The malignance of their desire brings evil forces to a focus, and the death-dealing bolt is projected as though it were a bullet from a rifle."

Dr. Edward S. Gifford, M.D., renowned ophthalmologist, has probed into the subject and the results of his research appear in his book, *The Evil Eye: Studies in the Folklore of Vision*. A condensed version of the book appears in the Winter 1960 issue of *Tomorrow*.

The author calls the power of the eye to do harm "by far the most ancient, the most universal, the most persistent of ocular superstitions." However many the superstitions that may have gathered round it, the force emanating from the eyes *can* cause misfortune, weakness, illness and even death. The traditions of all peoples are replete with instances

which corroborate this, and Dr. Gifford cites some of these. The Talmud speaks of Rabbis reputed to transform men, with a look, into heaps of stone, or to burn to ashes everything on which they turned their gaze. And the Avesta describes Ahriman creating with his evil eye 99,999 different diseases. It is even reported that the power of the eye can cleave rocks and split precious stones. Dr. Gifford draws a distinction between "the voluntary, or moral, evil eye, and the involuntary, or natural, evil eye. Both types may be either congenital or acquired, and both are permanent."

Needless to say, many have been falsely accused of having the evil eye. Any condition of the eyes which appears abnormal or unusual has awakened fear of the fascinator. The colour and brilliance of the eyes, physical deformities, antisocial characteristics, may be sufficient to win one an evil reputation. Generally it is assumed that those most likely to exert fascination over a person are those most likely to feel envy and malice towards him. Dr. Gifford cites Sir E. A. Wallis Budge as having expressed the opinion in his book on *Amulets and Superstitions* (1930) that envy confers on the eye a dangerous quality which works an injury upon any person or object standing in its way.

Theosophy teaches that the magnetic emanation of each man is projected from his eyes, consciously or unconsciously, impregnated with good or evil influence according to the magnetic purity, or the reverse, of the individual. A sorcerer deliberately directs this invisible fluid, charged with malicious will and hatred, towards another with the intention of harming him. The same effect is produced, only less effectively, when a man who perhaps would not act deliberately to injure another yet indulges in thoughts of malice, envy or revenge.

H.P.B. has made it clear that the evil eye can be acquired — and quite unconsciously exercised — by one who is merely fond of witnessing or reading about crimes, executions, accidents, etc. (*Raja-Yoga or Occultism*, second ed., p. 172). A hint as to the rationale of this acquisition of the power of the evil eye may be found in a hypothetical account in *U.L.T. Pamphlet No. 6* (second ed., pp. 12-14) by Mr. Judge. In the case described in that pamphlet, it was deeds of cruelty in a former life which had attracted hostile elementals to an individual; which elementals in this life precipitated themselves down his glance, to the undoing of his own efforts and even, perhaps, to the injury of others. Similarly, by the power of a man's thought along unwholesome lines he attracts to himself undesirable elementals and sets up currents which may precipitate themselves upon any individual on whom his glance may fall, provided that that man has any degree of consubstantiality with the evil force to give the opening.

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An extraordinary event that occurred on Lake Hebgen, Montana, U.S.A., on the afternoon of August 17th, 1959, several hours before a terrific earthquake rocked the area, is recounted by Victor Wilson in *Tomorrow* for Winter 1960. The lake, which is formed by Hebgen Dam,

is a favourite resting place for the birdlife of that territory. But shortly after noon on August 17th, these birds began winging away. Six hours later, earth shocks rocked the mountain country of southwest Montana, killing a number of residents and tourists, and cracking the face of the dam.

Did the birds, through some sense unknown to man, have a forewarning of the quakes, conclude that a dammed lake was not a safe place, and take off? No one has as yet been able to supply an answer.

Another fact that is reported is that not a single dead animal was found in the areas affected by the earth shocks.

Other interesting facts in relation to bird lore are also recounted in the article in *Tomorrow*. Glover M. Allen, in his book *Birds and Their Attributes*, wrote that, in the early days of World War I, parrots were used in military fortresses to give forewarning of the approach of airplanes and to detect far-off shellfire. The parrots never failed to croak a warning long before the sounds were heard by human ears or picked up by the detection system then in use.

Dr. John W. Aldrich of the Fish and Wildlife Service of the Interior Department, who was intrigued by the flight of birds from Hebgen Dam prior to the earthquake, asserted that some birds, like geese and peacocks, are known to have extraordinarily keen hearing that enables them to detect sound at great distances, and are acutely sensitive to changes in pressure which signal weather changes. He also cited their migratory instinct, which enables them to pinpoint their destination in flights involving thousands of miles.

The internal impulse or instinct which makes birds and animals behave as they do is described thus in *Isis Unveiled*:—

Instinct is the universal endowment of nature by the Spirit of the Deity itself; reason the slow development of our physical constitution, an evolution of our adult material brain. Instinct, as a divine spark, lurks in the unconscious nerve-centre of the ascidian mollusk, and manifests itself at the first stage of action of its nervous system as what the physiologist terms the reflex action. It exists in the lowest classes of the acephalous animals as well as in those that have distinct heads; it grows and develops according to the law of the double evolution, physically and spiritually; and entering upon its conscious stage of development and progress in the cephalous species already endowed with a sensorium and symmetrically arranged ganglia, this reflex action, whether men of science term it *automatic*, as in the lowest species, or *instinctive*, as in the more complex organisms which act under the guidance of the sensorium and the stimulus originating in distinct sensation, is still one and the same thing. It is the *divine instinct* in its ceaseless progress of development. This instinct of the animals, which act from the moment of their birth each in the confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of themselves unerringly

— this instinct may, for the sake of exact definition, be termed automatic; but it must have either within the animal which possesses it or *without*, something's or someone's *intelligence* to guide it. (I. 425)

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There are few people today who study the thought of Emerson, but signs are appearing that the voice of the Concord saint will be heard again.

Two recently published books — *Emerson, A Modern Anthology* edited by Alfred Kazin and Daniel Aaron (Houghton Mifflin Co.), and *The Early Lectures of Ralph Waldo Emerson, Vol. I*, edited by Stephen Whicher and Robert Spiller (Harvard University Press) — one popular and the other for scholars, will turn new interest towards Emerson. David L. Norton, reviewing these books in *The Nation* for March 12th, states that

if Emerson's voice is becoming audible again, this can mean only that our environment is setting us free, for a time, to contemplate ideal possibilities, to perceive the grains of beauty in ugliness, of truth in absurdity, and of virtue in the unswept corners of existence. . . .

The candour and serenity which drew people to Emerson in his own time are clearly present in both of these volumes. In him we sense the purest spirit, through him we seem to see a nobler world. If those doctrines which secured his reputation then are more to be held against him now, perhaps this is to our advantage. By clearing away the doctrines of Correspondence and the Over-Soul we can see better what remains, which is considerable. To an age stifled by convention Emerson brings a breath of creative intuition. To a world fragmented by narrow loyalties Emerson offers the unity of poetic truth. Most of all, at a time when we look, awestruck, on the kinetic power of the atom, Emerson turns our eyes to the potential power of human personality.

Students of Theosophy should welcome a revival of interest in Emerson, for, though he never called himself a Theosophist, his philosophy and his life-work may still be said to subserve the wider aspect of the Theosophical Movement. In an article written in 1890, H.P.B. refers to those who do not call themselves Theosophists, yet carry on their brows "the mark of the mysterious Karmic seal — the seal that makes of him or her a member of the Brotherhood of the Elect of Thought." "Carrying in the silent shrine of their souls the same grand ideals as all mystics do, they are in truth Theosophists *de facto* if not *de jure*."

Attention may be drawn to "The Theosophy of Emerson" published in THE THEOSOPHICAL MOVEMENT for October 1951. As shown there Emerson's writings may be truly designated as "Theosophical literature" in the sense in which H.P.B. explains the term in her article "The Tidal Wave" (last reprinted in our issue for January 1952).

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