

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## THE IDEAL OF THE U. L. T.

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True brotherly unity which moves a large body of men to act as one single man and as endowed with one single heart and soul.—MAHATMA M.

MANY are the ways which lead the steady climber to the mountain top of evolution. Many are the programmes presented in Theosophy for leading the life necessary to take the practitioner to the Hall of Knowledge. Suitable to the various types of men are the presentations in each cycle, but all of them, from the olden days of the *Vedas* to ours of *The Secret Doctrine*, outline the map of one and the same territory. In different languages, with the aid of different illustrations, they all tell the same tale—weaknesses to be eliminated and virtues to be unfolded; senses to be controlled and the body to be transformed into a Temple built of special matter, electrical and magnetic in nature; knowledge to be acquired and the power to use it altruistically for the Brotherhood of Humanity to be developed; good works to be done which radiate real peace and enable men and women to realize their own innate divinity—in one form or another the same truths are preached. More than one such programme, very suitable for modern humanity with minds and hearts coloured by the civilization with its seat in the Occident, are to be found in the recorded Message of Theosophy, in the books of H. P. Blavatsky and W. Q. Judge.

Students of Theosophy in India do not possess minds and hearts very different from those of their brethren in Europe or America. The whole of Asia has come under the influence of Occidental ways of thought and feeling, especially in the cities and among those educated in colleges. We

come across a very striking manifestation of this influence in the way in which Hindu scholars understand and interpret ancient Sanskrit texts, or Muslim scholars the old Arabic texts, or Parsi scholars the fragmentary Avesta-Pahlavi texts. In many other ways the Occident has made and continues to make impresses in the consciousness of the Indian; not only outer habits and manners are thus influenced, but the very organ of thought-feeling is coloured by Occidental modes. Therefore it is of little use for Indian students to fancy that their present-day educated minds can correctly grasp old-world teachings to the extent necessary for their right practice and application in the daily round of life. Without the aid which Theosophy offers, Indian practitioners are apt to become religious rather than spiritual, and between the religious and the spiritual life there is a difference corresponding to that which exists between the good man and the wise man. The force of religious sectarianism works in a very subtle manner, and no earnest student of Theosophy can afford to overlook that fact. To free themselves from the shackles of religious sectarianism and of nationalistic dogmatism, Indians need the influence of Theosophy — its light to understand the old scriptures and to walk the Ancient Path. And it is one of the missions of the U.L.T. Movement in India to hold aloft the flaming Light of pure Theosophy for the guidance of all, so that sectarianism may weaken and vanish and the old, old Way to Life Eternal become visible to an increasing number.

Students of the Esoteric Philosophy, whatever their domicile, have to guard against sectarianism in every form: there is religious sectarianism, communal and racial sectarianism, nationalistic sectarianism. Not only does the philosophy of Theosophy help us to change our minds and hearts, but the Theosophical work undertaken aids us to become cosmopolitan, inasmuch as each propagandist has among his colleagues and his audiences men and women of other communities and nations. Thus in the U.S.A. there are men and women from every country of Europe who belong to our U.L.T. Movement, and there are also descendants of the African race whose country now is the great republic; and all of them work together and are learning to labour in unison and harmony. In this respect the U.S.A. proves a better soil for Theosophical endeavour and progress than the whole of Europe.

Similarly, at the other end, in the ancient world, this country of India affords almost unique opportunities to the learner-practitioner of Soul-Science. The Indian student has to guard against the subtle conceit to which hundreds of orthodox Hindus, Muslims, Parsis and others fall

prey, such as: Our religion is the same as Theosophy; or, our country is the only one which inherits the wealth of Wisdom. In such propositions a subtle danger lurks, because they do contain a truth. It *is* true that the ancient religious books — Sanskrit, Avesta, Arabic — contain priceless truths; but so do Hebrew and Aramaic and Greek texts. Again, it is true that the Karma of India, called by H.P.B. “the cradle of the race,” is unique; it is surrounded by a spiritual atmosphere impregnated by the grand and lofty Living Images of *Akasha*; but it is also true that through evil social customs, through sincere but erroneous beliefs, through religious superstitions and through certain other practices, during the last thousand years and more India’s sons and daughters have polluted the outer layers of that spiritual atmosphere, and the befouling psychic currents have to be encountered and opposed. The spiritual and the psychic fight each other here in this country as perhaps nowhere else.

Also, here in India live followers of all the old religious creeds now in existence, including the descendants of the early Syrian Christians, and here have come missionaries and merchants, civil administrators and military officers of foreign breed. The Indian student of Theosophy has excellent opportunities to shed his own species of sectarianism by a sincere effort at learning from those whose birth and upbringing are different from his own. The practical work on himself which an earnest student has to do is to avail himself of the opportunity to become a cosmopolitan ere he grows into a true Theosophist and a faithful servant of Occultism or White Magic. Therefore Indian students should endeavour to learn from European and American students whose Karma has brought them to this ancient land; and *vice versa*. But precaution is necessary — everything Indian and Oriental is not of the True, the Good, the Beautiful; there are black blemishes in modern India against which the enthusiastic foreigner, studying and serving Theosophy, has to guard himself. Equally, there are dark spots in Occidental culture which are much more in evidence in India than are its bright rays. European and American students living in India are not free from racial bias and creedal inheritances, and that must be recognized. For both classes of students there is much to learn — one from the other. But the only sure and reliable way to do this is to get a clear comprehension of the truth that Theosophy is the mother of every old religion, forsaken and repudiated though she may now be by most of her ungrateful children — Indians and non-Indians alike. The duty of the student is to go to the *source*, and not lose his way by mistaking the fragment for the whole. H.P.B. has described Theosophy thus:

It is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete... belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized.

If the Theosophy of H.P.B. represents the Source, the Movement which she inaugurated is for all the world. In the Kali-Yuga, for the first time, a world-wide spiritual movement has sprung into activity. For the students of the philosophy and the servants of the Movement an avenue of progress is opened which is really exceptional. One of the reasons for so many failures among those belonging to the Movement pertains to this exceptional character — international and cosmopolitan as well as humanitarian. Only a very few rose to their full opportunities to become citizens of the world, who, to apply the words of our Declaration, belonged to no cult or sect, yet belonged to each and all. Some non-Indian students enamoured of India fell victims to psychic *skandhas*, as some Indian students glamoured by the West became prey to sensuous living. Instead of rising above every type of sectarianism and partisanship, they merely changed their creedal and cultural allegiance. Through their failures they hindered the real growth of the Movement.

The ideal to be aimed at by the active students in our U.L.T. is to shed, as much as possible, allegiance to sectarianism in any form, to rise to the plane of Universal Brotherhood. Implicit in the words of a Master is the ideal which all Associates of the U.L.T. should try to realize:

If every Fellow took for his motto the wise words of a young boy, but one who is a fervent Theosophist, and repeated with him, "I am a Theosophist before I am an Englishman," no foe could ever upset your Society.

Internationalism, cosmopolitanism, does not consist in outer trappings — the cowl does not make the monk. It is a mental attitude to humanity, ensouled by the "one universal feeling, the only true and holy, the only unselfish and eternal one — Love, an Immense Love for humanity — as a *whole*." The Associates of the Lodge may not or even cannot rise to that fullness in the practice of Universal Brotherhood;

but let us take to heart the words of another Blessed One who wrote:

A band of students of the Esoteric Doctrines, who would reap any profit spiritually, must be in perfect harmony and unity of thought. Each one individually and collectively has to be *utterly unselfish*, kind, and full of goodwill towards each other at least — leaving humanity out of the question; there must be no party spirit among the band, no backbiting, no ill-will, or envy or jealousy, contempt or anger. What hurts one ought to hurt the other — that which rejoices A must fill with pleasure B.

Thus labouring in our U.L.T. we will develop the power to love an increasing number till we feel that the entire race of men is our own family.

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As to the Theosophical Society, all should be admitted, for we can refuse *no one*. If this is a Universal Brotherhood, we can make no distinctions; but we can put ourselves right in the beginning by seeing that people do not enter with mistaken notions of what we have. And yet with all our precautions, how often we find persons who are not really sincere themselves judging us by their standard, unbelieving in our sincerity. They enter; they find that each must study for himself and that no guides are told off to each one; then they are disgusted. They forget that “the kingdom of heaven must be taken by violence.”

We have also had to suffer from our friends. People who have joined us in secret like Nicodemus; they have stood idly by, waiting for the Cause to get strong or to get fashionable, and leaving all the hard fighting to be done by a few earnest men who defied the hosts of Materialism and of Conventionality. Had they spoken for their Cause, more earnest people would long ago have heard of the movement, instead of being kept away until now for want of knowledge that it existed.

—W. Q. JUDGE

## ON ASTROLOGY

[In view of the current interest in astrology, the following two reprints from *The Theosophist* for June 1881, both from the pen of H. P. Blavatsky, will be found pertinent. The first is an Editor's Note on a correspondent's remark that his faith in astrology had been destroyed as the result of the failure of the astrologers he had consulted to make correct predictions; the second in a complete article. Both were reprinted in THE THEOSOPHICAL MOVEMENT for February 1937.—EDS.]

OUR esteemed Brother and correspondent was unlucky in his astrological researches, and that is all he can say. Because half-educated astronomers in one country may fail to correctly predict an eclipse, is it a reason why its inhabitants should decry astronomy and call it a visionary science? Besides the great neglect into which astrology has fallen during the last two centuries, it is a science far more difficult to master than the highest of mathematics; yet, notwithstanding all, we assert again that, whenever studied conscientiously, it proves the claims of its proficient correct. No more than our correspondent do we believe astrology capable of predicting every *trifling* event in our life, any accidental illness, joy or sorrow. It never claimed as much. The stars can *predict* (?) no more *unforeseen* events than a physician a broken leg to a patient who never stirs from his house. They show a lucky or unlucky life but in general features, and no more. If our friend was unsuccessful with every astrologer he met, we know at least a dozen of well-educated men who were forced to believe in astrology as its predictions came to pass in every case. A large volume would be necessary to explain in detail the understanding of this ancient science, yet a few words may serve to correct one of the most glaring errors concerning it, not only current among the masses, but even among many who understand and practise astrology, namely, *that the planets make us what we are*, their good and evil aspects causing fortunate and unfortunate periods. Says a Professor of Astrology, W. H. Chaney: "Take to the unphilosophical astrologer the horoscope of a boy born with Sagittarius rising, Jupiter in the same, on the ascendant, in exact trine to the Sun and Leo, with other favourable configurations, and instantly he would declare that the boy would become a great man, a Prince, a President — and so would I. But the astrologer might insist that all this good fortune was *caused* by the boy having been born under such fortunate aspects, whereas I should look *beyond* the birth for the *cause*, and should

probably discover that, before his conception, his parents had been away from each other for weeks or months, during which both lived a life of perfect chastity; that they were very harmonious, in excellent bodily health, their intellects clear, their minds cheerful, and their moral natures strong."

The Egyptian episcope ("overseer"; our English word "Episcopal" is derived from the name of this ancient pagan star-gazer) discovered that in the morning shortly before sunrise, in June, he could see in the east the brightest fixed star in the heavens, and immediately after thus seeing this star the Nile would overflow. Having witnessed the phenomenon for many successive years, he laid it down as an axiom that this star *indicated* the overflow of the Nile, no one thinking of disputing him; for the cause should be traced to the melting of the snow in the mountains of Africa. Now suppose someone — a sceptic — had heard of this idea of a star *causing* the Nile to overflow, what an opportunity it would have afforded for heaping scorn and ridicule upon the poor episcope! Yet the episcope would have continued to observe the same phenomenon year after year; and being called "moon-struck," a "fool," etc., would not have changed his opinion in the least. Now all the hubbub on this point would arise from ignorance on the part of the sceptic just as nine-tenths of all the disputes and quarrels arise. Teach the man that the appearance of that star at a particular time and place in the heavens *indicated*, not *caused* the overflow of the Nile, and he would have ceased to call the episcope an idiot and liar.

The intelligent reader must now see the point at which we aim — namely, that in astrology the stars do not *cause* our good or bad luck, but simply *indicate* the same. A man must be a psychologist and a philosopher before he can become a perfect astrologer, and understand correctly the great Law of *Universal Sympathy*. Not only astrology but magnetism, theosophy and every occult science, especially that of attraction and repulsion, depend upon this law for their existence. Without having thoroughly studied the latter, astrology becomes a *superstition*.

The article "Stars and Numbers" which follows was written before we received the above letter. We draw our esteemed correspondent's attention to it. — ED., THEOSOPHIST

## STARS AND NUMBERS

ANCIENT CIVILIZATION saw nothing absurd in the claims of astrology, no more than many an educated and thoroughly scientific man sees in

it today. Judicial astrology, by which the fate and acts of men and nations might be foreknown, appeared, nor does it even now appear, any more unphilosophical or unscientific than does natural astrology or astronomy, by which the events of so-called brute and inanimate nature (changes of weather, etc.) might be predicted. For it was not even prophetic insight that was claimed by the votaries of that abstruse and really grand science, but simply a great proficiency in that method of procedure which allows the astrologer to foresee certain events in the life of a man by the position of the planets at the time of his birth.

Once the probability, or even the simple possibility, of an occult influence exercised by the stars upon the destiny of man admitted — and why should the fact appear more improbable in the case of stars and man than in that of the sun-spots and potatoes? — and astrology becomes no less an exact science than astronomy. The earth, Professor Balfour Stewart, F.R.S., tells us, “is very seriously affected by what takes place in the sun”; a connection “is strongly suspected between epidemics and the appearance of the sun’s surface.”<sup>1</sup>

And if, as that man of science tells us, “a connection of some mysterious kind between the sun and the earth *is more than suspected,*” and the problem is a most important one “to solve,” how much more important the solution of that other mystery — the undoubted affinity between man and the stars — an affinity believed in for countless ages and by the most learned among men! Surely the destiny of man deserves as much consideration as that of a turnip or a potato. And if a disease of the latter may be *scientifically* foretold whenever that vegetable crops out during a “sun-spot period,” why should not a life of disease, or health, of natural or violent death be as *scientifically* prognosticated by the position and appearance of the constellation with which man is as directly connected and which bears the same relation to him as the sun bears to the earth?

In its day, astrology was greatly honoured, for when in able hands it was often shown to be as precise and trustworthy in its predictions

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<sup>1</sup> “One of the best known vegetable epidemics is that of the potato disease. The years 1846, 1860, and 1872 were bad years for the potato disease, and those years are not very far from the years of maximum sun-spots...there is a curious connection between these diseases affecting plants and the state of the sun...A disease that took place about three centuries since, of a periodical and very violent character, called the ‘sweating sickness’ ...took place about the end of the 15th and the beginning of the 16th century...and this is exactly the sun-spot period...” (*The Sun and the Earth*, Lecture by Prof. Balfour Stewart)

as astronomical predictions are in our own age. Omens were studied by all imperial Rome, as much, if not more than they are now in India. Tiberius practised the science; and the Saracens in Spain held star-divination in the greatest reverence, astrology passing into Western Europe through these, our first civiliziers. Alphonso, the wise king of Castile and Leon, made himself famous in the 13th century by his "Astrological Tables" (called Alphonsine) and his code of *Las Siete Partidas*; and the great astronomer Kepler in the 17th, the discoverer of the three great laws of planetary motions (known as Kepler's laws), believed in and proclaimed astrology a *true science*. Kepler, the Emperor Rudolph's mathematician, he to whom Newton is indebted for all his subsequent discoveries, is the author of the *Principles of Astrology* in which he proves the power of certain harmonious configurations of suitable planets *to control human impulses*. In his official capacity of Imperial astronomer, he is *historically* known to have predicted to Wallenstein, from the position of the stars, the issue of the war in which that unfortunate general was then engaged. No less than himself, his friend, protector and instructor the great astronomer Tycho Brahe, believed in, and expanded, the astrological system. He was forced, moreover, to admit the influence of the constellations on terrestrial life and actions quite against his will or wish, and merely because of the constant verification of *facts*.

Closely related to astrology is the *Kabala* and its system of *numerals*. The secret wisdom of the ancient Chaldees left by them as an inheritance to the Jews relates primarily to the mythological science of the heavens and contains the doctrines of the hidden or occult wisdom concerning the cycles of time. In the ancient philosophy, the sacredness of numbers began with the great FIRST, the ONE, and ended with the naught or Zero, the symbol of the infinite and boundless circle, which represents the universe. All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas relating either to a moral or a physical fact in nature. They are the key to the archaic views on cosmogony, in its broad sense, including man and beings, and relate to the human race and individuals spiritually as well as physically. "The numerals of Pythagoras," says Prophyry, "were hieroglyphical symbols, by means whereof he explained *all* ideas concerning the nature of all things" (*De Vita Pythag.*). In the symbolical *kabala*—the most ancient system left to us by the Chaldeans—the modes of examining letters, words and sentences for hidden meaning were numerical. The *gematria* (one of the three modes) is purely arithmetical and

mathematical, and consists in applying to the letters of a word the sense they bear *as numbers* — letters being used also for figures in the Hebrew as in Greek. Figurative Gematria deduces mysterious interpretations from the shapes of letters used in occult manuscripts and the Bible.

Thus, as shown by Cornelius Agrippa in *Numbers* (X. 35), the letter *Beth* means the reversal of enemies. The sacred anagrams known as Zeruph yield their mysterious sense by the second mode named *Themura*, and consist in displacing the letters and substituting them one for another and then arranging them in rows according to their numerical value. If, of all operations in the occult sciences there is not one that is not rooted in astrology, arithmetic and especially geometry are a part of the first principles of magic. The most recondite mysteries and powers in nature are made to yield to the power of numbers. And let this not be regarded as a fallacy. He who knows the relative and respective numbers or the so-called correspondence between causes and effects will alone be able to obtain of a certainty the desired result. A small mistake, a trifling difference in an astronomical calculation and — no correct prediction of a heavenly phenomenon becomes possible. As Severinus Boethius puts it, it is by the proportion of certain numbers that all things were formed. “God geometrizes” saith Plato, meaning creative nature. If there are so many occult virtues in natural things, “what marvel if in numbers which are pure and commixed only with ideas, there should be found virtues greater and more occult?” asks Agrippa. Even Time must contain the mystery number; so also does motion, or action, and so, therefore, must all things that move, act, or are subjected to time. But “the mystery is in the abstract power of number, in its rational and formal state, not in the expression of it by the voice, as among people who buy and sell” (*De Occulta Philos.*, cap. iii, p. cii). The Pythagoreans claimed to discern many things in the numbers of names. And if those who having understanding were invited to “compute the number and name of the beast” by the author of St. John’s *Revelation*, it is because that author was a Kabbalist.

The wiseacres of our generations raise daily the cry that science and metaphysics are irreconcilable; and *facts* prove as daily that it is but one more fallacy among the many that are uttered. The reign of exact science is proclaimed on every housetop, and Plato who is said to have trusted to his imagination is sneered at, while Aristotle’s method built on pure reason is the one accepted by Science. Why? Because “the philosophical method of Plato was the inverse of that of Aristotle. Its

starting-point was universals, the very existence of which is "a matter of faith," says Dr. Draper, and from these it descended to particulars, or details. Aristotle, on the contrary, "rose from particulars to universals, advancing to them by inductions" (*Conflict between Religion and Science*). We humbly answer to this, that mathematics, *the only exact and infallible science* in the world of sciences — proceeds from UNIVERSALS.

It is this year especially, the year 1881, which seems to defy and challenge sober, matter-of-fact science, and by its extraordinary events *above* as *below*, in heaven as upon earth, to invite criticism upon its strange "coincidences." Its freaks in the domains of meteorology and geology were prognosticated by the astronomers, and these every one is bound to respect. There is a certain triangle seen this year on the horizon formed of the most brilliant stars, which was predicted by them, but none the less left unexplained. It is a simple geometrical combination of heavenly bodies, they say. As to that triangle, formed of the three large planets — Venus, Jupiter and Saturn — having aught to do with the destinies of either men or nations — why, that is pure superstition. "The mantle of the astrologers is burnt and the predictions of some of them, whenever verified, must be attributed to simple and blind chance."

We are not so sure of that; and, if permitted, will further on tell why. Meanwhile, we must remind the reader of the fact that Venus, the most intensely brilliant of the three above-named planets, as was remarked in Europe and for all we know in India also — suddenly parted company with its two companions, and slowly moving onward, stopped above them, whence it goes on dazzling the inhabitants of the earth with an almost preternatural brilliancy.

The conjunction of *two* planets happens but rarely; that of three is still more rare; while the conjunction of four and five planets becomes an event. The latter phenomenon took place in historical times but once, 2449 years B.C., when it was observed by the Chinese astronomers, and has not recurred since then. That extraordinary meeting of five large planets forebode all kinds of evils to the Celestial Empire and its peoples, and the panic then created by the predictions of the Chinese astrologers was not in vain. During the following 500 years, a series of internal broils, revolutions, wars, and changes of dynasty marked the end of the golden age of national felicity in the Empire founded by the great Fu-hi.

Another conjunction is known to have happened just before the

beginning of the Christian era. In that year three large planets had approached so closely together as to be mistaken by many for one single star of an immense size. Biblical scholars were more than once inclined to identify these "three in one" with the Trinity, and at the same time with the "star of the wise men of the East." But they saw themselves thwarted in such pious desires by their hereditary enemies, the irreverent men of science, who proved that the astronomical conjunction took place a year before the period claimed for the alleged birth of Jesus. Whether the phenomenon forebode good or evil is best answered by the subsequent history and development of Christianity, than which no other religion cost so many human victims, shed such torrents of blood, nor brought the greater portion of humanity to suffer from what is now termed the "blessings of Christianity and civilization."

A third conjunction took place in 1563 A.D. It appeared near the great nebula in the constellation of Cancer. There were three great planets and, according to the astronomers of those days, the most nefarious: Mars, Jupiter and Saturn. The constellation of Cancer has always had a bad reputation; that year the mere fact of its having in its neighbourhood a triune conjunction of evil stars, caused the astrologers to predict great and speedy disasters. These did come to pass. A terrible plague broke out and raged in all Europe, carrying off thousands upon thousands of victims.

And now, in 1881, we have again a visit of three other "Wanderers." What do they forebode? Nothing good; and it would seem as if of the great evils they are likely to pour on the devoted heads of hapless humanity, the fatal prelude is already being played. Let us enumerate and see how far we are from the truth. The nearly simultaneous and certainly in some cases unexpected death of the great and most remarkable men of our age. In the region of politics, we find the Emperor of Russia, Lord Beaconsfield, and the Aga Khan;<sup>2</sup> in that of literature, Carlyle and George Eliot; in the world of art, Rubinstein, the greatest musical genius. In the domain of geology — earthquakes which have al-

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<sup>2</sup> H. H. the Aga Khan was one of the most remarkable men of the century. Of all the Mussulmans, Shiahs or Soonis, who rejoice in the green turban, the Aga's claims to a direct descent from Mahomet through Ali rested on undeniable proofs. He again represented the historical "Assassins" of the Old Man of the Mountain. He had married a daughter of the late Shah of Persia; but political broils forced him to leave his native land and seek refuge with the British Government in India. In Bombay he had a numerous religious following. He was a high-spirited, generous man and a hero. The most noticeable feature of his life was that he was born in 1800 — and died in 1881, at the age of 81. In his case too the occult influence of the year 1881 has asserted itself.

ready destroyed the town of Casamicciola on the island of Ischia, a village in California, and the Island of Chios which was laid entirely waste by the terrible catastrophe — one, moreover, predicted for that very day by the astrologer Raphael. In the domain of wars, the hitherto invincible Great Britain was worsted at the Cape by a handful of Boers; Ireland is convulsed and threatens; a plague now rages in Mesopotamia; another war is preparing between Turkey and Greece; armies of Socialists and red-handed Nihilists obscure the sun of the political horizon in Europe; and the latter thrown into a violent perturbation is breathlessly awaiting the most unexpected events in the future — defying the perspicacity of the most acute of her political men.

In the religious spheres the heavenly triangle pointed its double horn at the monastic congregations and — a general *exodus* of monks and nuns — headed by the children of Loyola, followed in France. There is a revival of infidelity and mental rebellion, and with it a proportionate increase of missionary labourers (not labour), who like the hordes of Attila destroy much and build but little. Shall we add to the list of signs of these *nefasti dies*, the birth of the *New Dispensation* at Calcutta? The latter, though having but a small and quite a local importance, shows yet a direct bearing upon our subject, *i.e.*, the astrological meaning of the planetary conjunction. Like Christianity with Jesus and his Apostles, the *New Dispensation* can henceforth boast of having had a forerunner in starry heaven — the present triune conjunction of planets. It proves, moreover, our kabalistic theory of periodical cyclic recurrences of events. As the Roman sceptical world of 1881 years ago, we are startled by a fresh revival of mendicant Ebionites, fasting Essenes and Apostles upon whom descend “cloven tongues like as of fire,” and of whom we cannot even say as of the Jerusalem twelve, “that these men are full of new wine” since their inspiration is entirely due to water, we are told.

The year 1881, then, of which we have lived but one-third, promises, as predicted by astrologers and astronomers, a long and gloomy list of disasters on land, as on the seas. We have shown elsewhere (*Bombay Gazette*, March 30, 1881) how strange in every respect was the grouping of the figures of our present year, adding that another such combination will not happen in the Christian chronology before the year 11811, just 9930 years hence, when — there will be no more a “Christian” chronology we are afraid, but something else. We said: “Our year 1881 offers that strange fact, that from whichever of four sides

you look at its figures — from right or left, from top or bottom, from the back by holding the paper up to the light — or even, *upside down*, you will always have before you the same mysterious and kabalistic numbers of 1881. It is the correct number of the three figures which have most perplexed mystics for over eighteen centuries. The year 1881, in short, is the number of the great Beast of the *Revelation*, the number 666 of St. John's *Apocalypsis* — that Kabalistic Book *par excellence*. See for yourselves:  $1 + 8 + 8 + 1$  make eighteen; eighteen divided thrice gives three times six, or placed in a row, 666, 'the number of man.' ”

This number has been for centuries the puzzle of Christendom and was interpreted in a thousand different ways. Newton himself worked for years over the problem, but, ignorant of the secret Kabala, failed. Before the Reformation it was generally supposed in the Church to have reference to the coming Antichrist. Since then the Protestants began to apply it, in that spirit of Christian charity which so characterizes Calvinism, to the Latin Popish Church, which they call the “Harlot,” the “great Beast” and the “scarlet woman,” and forthwith the latter returned the compliment in the same brotherly and friendly spirit. The supposition that it refers to the Roman nation — the Greek letters of the word *Latinus* as numerals, amounting to exactly 666 — is absurd.

There are beliefs and traditions among the people which spring no one knows from whence and pass from one generation to the other, as an oral prophecy, and an unavoidable fact to come. One of such traditions, a correspondent of the *Moscow Gazette* happened to hear in 1874 from the mountaineers of the Tyrolian Alps, and subsequently from old people in Bohemia. “From the first day of 1876,” says that tradition, “a sad, heavy period will begin for the whole world *and will last for seven consecutive years*. The most unfortunate and fatal year for all will be 1881. He who will survive it, has an *iron head*.”

An interesting new combination, meanwhile, of the year 1881 in reference to the life of the murdered Czar may be found in the following dates, every one of which marks a more or less important period in his life. It proves at all events what important and mysterious a part the figures 1 and 8 played in his life. 1 and 8 make 18; and the Emperor was born April 17 ( $1 + 7 = 8$ ) in 1818. He died in 1881 — the figures of the year of his birth and death being identical, and coinciding, moreover, with the date of his birth — 17 ( $1 + 7 = 8$ ). The figures of the years of the birth and death being thus the same, as four times 18 can be formed out of them, and the sum-total of each year's numerals is 18.

The arrival at Petersburg of the late Empress — the Czar's bride — took place on September 8; their marriage April 16 — ( $8 + 8 = 16$ ); their eldest daughter, the Grand Duchess Alexandra, was born August 18; the late Czarevitch Nicolas Alexandrovitch, on September the 8, 1843 ( $1 + 8 + 4 + 3 = 16$ , *i.e.*, twice 8). The present Czar, Alexander III, was born February 26 ( $2 + 6 = 8$ ); the proclamation of the ascension to the throne of the late Emperor was signed February 18; the public proclamation about the Coronation day took place April 17 ( $1 + 7 = 8$ ). His entrance into Moscow for the Coronation was on August 17 ( $1 + 7 = 8$ ); the Coronation itself being performed August 26 ( $2 + 6 = 8$ ), the year of the liberation of the Serfs, 1861, whose numerals sum up to 16 — *i.e.*, twice 8!

To conclude, we may mention here a far more curious discovery made in relation, and as a supplement, to the above calculation, by a Jewish Rabbi in Russia — a Kabbalist, evidently, from the use he makes of the *Gematria* reckoning. It was just published in a St. Petersburg paper. The Hebrew letters as stated have all their numerical value or correspondence in arithmetical figures. The number 18 in the Hebrew Alphabet is represented by the letters — “HETH” = 8, and “JOD” = 10, *i.e.*, 18. United together Heth and Jod form the word “khai,” or “hai,” which literally translated means the imperative — *live* and *alive*. Every orthodox Jew during his fast and holy days is bound to donate for some pious purpose a sum of money consisting of, and containing the number 18 in it. So, for instance, he will give 18 copecks, or 18 ten-copeck bits, 18 rubles or 18 times 18 copecks or rubles — according to his means and degree of religious fervour. Hence, the year 1818 — that of the Emperor's birth — meant, if read in Hebrew — “khai khai” — or *live, live* — pronounced emphatically twice; while the year 1881 — that of his death read in the same way, yields the fatal words “Khai-tze” rendered in English, “*thou living one depart*”; or in other words, “life is ended.”

Of course, those sceptically inclined will remark that it is all due to blind chance and “coincidence.” Nor would we much insist upon the contrary, were such an observation to proceed but from uncompromising atheists and materialists who, denying the above, remain only logical in their disbelief, and have as much right to their opinion as we have to our own. But we cannot promise the same degree of indulgence whenever attacked by orthodox religionists. For, that class of persons while pooh-poohing speculative metaphysics, and even astrology — a system

based upon strictly mathematical calculations, pertaining as much to exact science as biology or physiology, and open to experiment and verification — will, at the same time, firmly believe that potato disease, cholera, railway accidents, earthquakes and the like are all of *Divine origin* and, proceeding directly of God, have a meaning and a bearing on human life in its highest aspects. It is to the latter class of theists that we say: prove to us the existence of a *personal* God either outside or inside physical nature, demonstrate him to us as the external agent, the Ruler of the Universe; show him concerned in human affairs and destiny and exercising on them an influence, at least, as great and reasonably probable as that exercised by the sun-spots upon the destiny of vegetables and then — laugh at us. Until then, and so long as no one is prepared with such a proof and solution, in the words of Tyndall — “Let us lower our heads, and acknowledge our ignorance, priest and philosopher, one and all.”

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WE ARE influenced by other planets just as we are influenced by other people in our daily walks in life. What is it that causes others to influence us against our own good will, our own right perceptions? Nothing but our mistaken ideas as to what we are, and our suppositions that we can be thus affected — our attitude towards ideas, towards people, towards things, towards life in general. We think that conditions and circumstances bring us to whatever state we are in. That is not true. It is not the conditions nor the circumstances, but the attitude we hold toward them, which matters; the true attitude held with regard to our own natures gives us the power to withstand any influence whatever. According to our attitude, and according to our understanding that all things material and physical evolve from and are ruled by the spiritual, will we — the real Thinkers — receive the effect of any planet. Neither good nor evil can come to us unless there is good or evil within ourselves. If we are good, no evil can touch us. If we are evil, then for the time no good can touch us. All states are within ourselves, as we ought to understand by seeing that one gets good effects and another bad effects from precisely the same set of circumstances. So, we are not the victims of circumstances save as we make ourselves the victims.

—ROBERT CROSBIE

## THE WILL TO DO, THE SOUL TO DARE

Such is the Law which moves to righteousness,  
Which none at last can turn aside or stay;  
The heart of it is Love, the end of it  
Is Peace and Consummation sweet. Obey!

—*The Light of Asia*

ALL LIFE moves, and its movements are governed by laws and axioms, formulæ and principles, codifications and abstractions. There are laws which are universal and whose sweep is not limited by either time or space. There are other laws which govern limited periods, areas and manifestations. These are laws which are particular to the yuga, the season or the moment. They fall into abeyance with the passing of the circumstance but re-appear as soon as the appropriate occasion returns. Life is inseparable from the law which brings it into manifestation. Each law is the emanation of the One Law just as each life is the emanation of and in the One Life. Law thus fills the vastness of space and thrills in every heart-beat of the Great Breath. Whatever may be the law that governs a particular portion of time, place or being, it is that law which becomes for that circumstance the impersonal monarch, the impartial judge, the all-wise arbiter. Man in his blindness has invested this force with human frailties and called it God. Because this impersonal monarch, judge and arbiter (the abstract is clothed with names only to make its actions understandable) is the intangible law that inheres in life or motion, each action has within itself its own reaction. The effect is wrapped up in and is not succedent to the cause.

In all circumstances, in all evolution, whether there be man or not, law and those who are agents of that law hold sway. These agents form an aggregate of beings who are intelligent and of whom it may be said that individuality is the characteristic of their respective hierarchies, not of their units. They do not possess human attributes and they cannot be propitiated. The action of law being what it is — pre-eminently impersonal — it must follow that it requires implicit obedience and a following of rules and guidelines. Any departure from these must in the human kingdom produce an effect on the offender as well as on those who have abetted him or have shared in the fruits of his offence.

Since all laws are emanations of the One Law, they embody in their totality as well as in their parts the harmony, the oneness and the strength that resides in the whole. Therefore, even when the seemingly

least of these rules is violated, it follows that the man has pitted his little quota of strength against the vastness and the stupendous power of the universal momentum. The nemesis for the transgression becomes decreed by the very act of transgression though no human eye be there to perceive the deed. Its fruition cannot be denied. Yet, so long as the effects have not ripened, the transgressor may, within certain limits, mitigate the effects of his wrongdoing by a strenuous and conscious effort to restore the harmony which he has broken. If no such remedial measures are taken and the karmic effects ripen, he may find himself and his creations fighting against the vast momentum of nature. If he still fails to learn the lesson, he may see his own adverse vibrations broke up and fragmented and finally borne involuntarily along the current of the vast universal impulse. An incarnation, a whole series of manvantaric existences may thus be lost and erased till a new impulse opens up a new avenue of evolution under the aegis of Law.

However, Karma is not all nemesis. It is an intelligent and discriminative force which adjusts, guides and instructs. It imposes justice, but then it embodies mercy also. In the direst of its decree, in the torture of the pain that it inflicts, in the anguish of an utter despair where hope itself seems hopeless, the devoted mind will perceive the play of justice-mercy which translated for human understanding is seen as mercy-justice. When the man is on the way to see Karma in this light, he is already well advanced on the highroads of knowledge.

From the One Law and its stupendous ramifications as it descends through dense and denser planes of matter, there emerge ethics which are the laws that govern human behaviour. These deal with the relationship of one man to another; the governance and control over one's hidden thoughts; the maintaining of a poise and dignity befitting one's humanity and the conforming of action to standards which are themselves derived from the realms of universality. As the cycles run their rounds and as periods of light and darkness succeed each other as day does night, there come times when these laws cease to be honoured by men and ages of darkness descend upon the face of the earth. At such times, the ancient perennial wisdom gets lost to large masses of men, and as ignorance like darkness creeps over the minds of the people, the rule of the jungle begins to prevail more and more.

In our own century, the desire-oriented laws which society has framed for itself are the antithesis of ethics and the negators of religion. For centuries now, man seems to have forgotten his humanity, and

dubbing the unknown as the unknowable has sought his solace in the somnolent intoxication of sense pleasures. There are today vast multitudes of men who deny the existence of the divine, whether in themselves or in the great nature outside. True that from time to time in those dark centuries there have arisen men who have lighted beacons of hope. In India, Nanak, Akbar, and of recent memory Gandhi, had each in his own way rediscovered the old laws and applied them openly to the problems of his day, thus establishing a ready and a living testimony of the applicability of these laws to the modes and manners of his times. But when they left, the pall of darkness settled once again on the minds of men. Yet, even in the darkest days of human conflicts when rivers of blood flowed dark and deep, there remained on earth for those who coveted it, a knowledge they could garner and a wisdom they could cherish.

Towards the close of the 19th century, the volumes of *Isis Unveiled* and *The Secret Doctrine* disclosed to an unbelieving world the ancient source of the Wisdom-Religion. They hinted at the existence of Adepts, Mahatmas and Initiates who had acquired mastery over time, space, mind and matter. The era of Western Occultism was ushered in. It has been a long time since those far-off days in 1875 when the initial band of students assembled and grew. Failures and successes have marked out the months and years of stresses and strivings. Even today, each student is making entries in the ledger of his life. Elated or frustrated, joyous or gloomy, he still remains a warrior of sorts, still a martyr to the cause. What are the Laws which even such as he has to observe? Is he different from other men? Is his task lighter or his burden heavier for the added knowledge, the larger brotherhood?

Sprung from an homogeneous essence, each fragment that is man is kin to other fragments who like him are undergoing the circle of necessity. A ray from the one, evolution builds around him mansion upon mansion in order that he may be able while occupying any mansion to shed his benign influence on beings he will encounter through the several states of consciousness, beings moreover who are a part of himself and without whom he cannot realize in himself the infinitude and the puissance of the whole. His the task, at any level that he be, be it even the lowest, to strike the key-note of unity, awakening its reverberations in the depths of the surrounding points of conscious, animated life. It is the burden of the Master, the Guru, and the devoted disciple to steer man to a realization of the kinship of his spirit with God-spirit, and to

demonstrate that in unity alone lies the salvation of the human animal.

Stemming from the urge towards the one and the impersonal there emerge concepts which are fundamental and which in the mind of the disciple must remain inviolate, ever sacred, though large masses of men reject their authority and deny their value. Altruism, patience, non-violence, generosity, modesty and purity are but the many-splendoured facets of the all-pervading oneness. To reach to the plane of consciousness on which alone the potency residing in the oneness would be felt and exercised, the disciple has to duplicate the work of the hierarchies on planes which are nearest to those on which he functions. It becomes his duty to impress upon the plastic materials that he uses the stamp and image of the laws that represent the grand momentum—the rhythmic pulsation of the “Great Breath.”

The convulsion that is produced on the denizens of the material world by the awakening of one of their units to the larger life is surprisingly great. When the seemingly pure waters of a muddy well are stirred, they but dislodge the mud and the waters become turbid. The disciple of the higher wisdom invites to himself ridicule, ostracism, criticism, anathema and the censure of society, family and friends. If he is able to absorb the punishment and in the midst of the turmoil still feel that the price for wisdom so demanded and paid is but a trifle, then may he become worthy for a higher life. It is as though he waits in the womb of time for a new birth. That waiting is to be done in silence and in a solemn seclusion that is really always provided in the midst of confusion. He has to wait his time out till the moment when he shall emerge from the chrysalis with new-found wings to soar into a newer atmosphere to join his true family of the dedicated ones whose abiding thrill is to serve in duty and expect no returns. As the student progresses, he will realize the grand truth that “where your treasure is, there will your heart be also.”

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IF we could first know where we are, and whither we are tending, we could better judge what to do and how to do it.

—ABRAHAM LINCOLN

## IS PHILOSOPHY IMPRACTICAL?

IT IS COMMONLY BELIEVED that metaphysical ideas are unrelated to problems such as poverty and unemployment, disease and medical relief, crime and the education of the criminal. And so the value of philosophical studies for improving the prospects of individual or national progress is not considered by so-called practical men — politicians, social reformers, economists and the like. As a matter of fact the principles of Soul-philosophy are not remote from the life of any man. His personal problems as well as his professional problems need the light of the philosophy of the Soul for their solution. Food for the body is necessary, but of greater necessity is the right kind of nourishment for the mind, and this for every man whatever his station in life, whatever his mode of earning his livelihood. For the clerk and his manager, for judge and advocate, for doctor and patient, for parents and children, for the housewife and her servant, for all, the light of Soul-philosophy is a need, though this may not be recognized. And it is not recognized because people try to dissipate by the glamour of false knowledge the gloom caused by the darkness of ignorance.

The nations of the world are brought closer by scientific discoveries and inventions; they are torn wide apart by the illiberal minds of political, social and religious “leaders” of the people. This is noticeable everywhere. Take the religious sphere. Quiet reflection would reveal to any intelligent man or woman, whatever his or her religious denomination, that the very religions in whose names interested parties seek to perpetuate separation speak strongly against the manners and the methods of these antagonists. But such a quiet reflection of even an hour requires the putting away of personal prejudices, preconceptions, vanity and ambitions. It is absence of philosophy which makes so many “leaders” of the people blind, and the masses blindly follow them.

We can see the havoc wrought by false knowledge in other spheres as well. Absence of philosophical moral principles on the part of political leaders has time and again resulted in chaos at the national level and warfare at the international level. There has been talk of peace yet preparation for war. Why do men act in so unreasonable a manner? Because of absence of knowledge of first principles of a moral and spiritual philosophy of life. Even patriotism carried to an extreme darkens men’s vision.

Whatever thinking is done — cerebation would be a more accurate term to use — is impelled and permeated by selfish feelings — ambition, greed, vanity. The personal lives of people are poisoned by these as are the lives of nations. In the words of H.P.B.:

Turn whichever way you will, and you find, from the top of the social ladder to the bottom, deceit and hypocrisy at work for dear Self's sake, in every nation as in every individual. But nations, by tacit agreement, have decided that selfish motives in *politics* shall be called "noble national aspiration, *patriotism*," etc.; and the citizen views it in his family circle as "domestic virtue." Nevertheless, Selfishness, whether it breeds desire for aggrandizement of territory, or competition in commerce at the expense of one's neighbour, can never be regarded as a virtue. We see smooth-tongued DECEIT and BRUTE FORCE — the *Jachin* and *Boaz* of every International Temple of Solomon — called Diplomacy, and we call it by its right name. Because the diplomat bows low before these two pillars of national glory and politics, and puts their masonic symbolism "in (cunning) strength shall this my house be established" into daily practice; *i.e.*, gets by deceit what he cannot obtain by force — shall we applaud him? A diplomat's qualification — "dexterity or skill in securing advantages" — for one's own country at the expense of other countries, can hardly be achieved by speaking *truth*, but verily by a wily and deceitful tongue; and, therefore, *Lucifer* calls such action — a *living* and an evident LIE.

But it is not in politics alone that custom and selfishness have agreed to call deceit and lie virtue, and to reward him who lies best with public statues. Every class of Society lives on LIE, and would fall to pieces without it. Cultured God-and-law-fearing aristocracy being as fond of the forbidden fruit as any plebeian, is forced to lie from morn to noon in order to cover what it is pleased to term its "little peccadillos," but which TRUTH regards as gross immorality. Society of the middle classes is honeycombed with false smiles, false talk, and mutual treachery. For the majority religion has become a thin tinsel veil thrown over the corpse of spiritual faith. The master goes to church to deceive his servants; the starving curate — preaching what he has ceased to believe in — hoodwinks his bishop; the bishop — his God. *Dailies*, political and social, might adopt with advantage for their motto Georges Dandin's immortal query — "Lequel de nous deux trompe-t-on ici?" ("What Is Truth?": *U.L.T. Pamphlet No. 17*, pp. 7-8)

These words were written by H. P. Blavatsky 82 years ago, and she pointed to the remedy; but her words were not heeded and the evil was not remedied save by a very few in their own personal lives. The remedy was, and is today, the acceptance of certain fundamental principles of morality — Universal Brotherhood in which are enshrined the concepts of the Divinity of Man; of the solidarity which that Divinity creates; of the superficial character of distinctions and differences of colour and class, of creed and caste, of race and religion; of justice, without which Brotherhood cannot express itself; of the voluntary sacrifice of the strong and the wise in the interests of the weak and the ignorant. The spirit of co-operation for the greatest good not only of a large number but of all must energize the leaders. If that spirit of co-operation ensouled political groups in India, national integration would result. Similarly, sectarianism, orthodoxy and dogmatism would soon die. Social and political disorder would tend towards the harmony which all desire and speak about. Let even a few of every community and creed *practise* Brotherhood and a new dawn will be upon us.

Most politicians believe in and talk about Brotherhood, but the absence of philosophical principles makes that ideal remote. If men and women are bodies of flesh and blood and if human intelligence dies with the death of the body, then the struggle for existence and the survival of the fittest cannot but have a dismal meaning and competition and war must be regarded as natural and normal avenues for individual and corporate growth. But if man is a divine being and death does not end all, then the earth becomes a school and progress leads to Perfection. The Brotherhood of a soulless Humanity has no meaning; the Brotherhood of human beings who are sparks of the Divine Flame is a doctrine which inspires real practicality in day-to-day living.

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IN him who knows that all spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delusion of mind, and what room for sorrow, when he reflects on the identity of spirit?

—*Yajur Veda*

## TOLERANCE — INTOLERANCE

THE WORD "TOLERANCE" is very much misunderstood by most people; it is rooted for them in the emotional concept of "live and let live" instead of in the concept of intellectual freedom for which Theosophy all down the ages has stood.

The dictionary says that tolerance is forbearance in judging of the acts or opinions of others, the disposition or willingness to endure or allow. The opposite, intolerance, is bigotry, or refusal to tolerate opposing beliefs.

Robert Crosbie said that "Tolerance does not mean fraternizing with everything and everyone that demands it. It only means that no one is to be condemned for his opinions." H.P.B. has given us much more information on the lines of action and feeling that tolerance demands. We learn that there are two aspects to the problem — one the duty of an individual, and the other the duty of an organization or society.

Searching for the reasons for tolerance, we learn that we may be tolerant from fear, apathy, a feeling of separateness, or from ignorance. We and societies may be intolerant through a feeling of aggression, of fanaticism, prejudice, conceit or ignorance. So the next question we need to ask ourselves is, Why are we tolerant or intolerant of this or that? We need, therefore, to look at the subject not only from an emotional angle but also from an intellectual viewpoint.

Intellectually, we must learn to have our facts clear and try to see the object of our tolerance and intolerance from a universal point of view. Are the things we are intolerant of bad for the whole world? On what basis do we judge them? Conscience is our measuring rod in terms of our own experience and knowledge, but do we not have to remember that there is a greater conscience than our own, namely the conscience of Nature which shows no leniency or prejudice, does not act in terms of one thing or another, but acts in terms of Universal Law? This is the Law of Harmony, for only through harmony can evolution take place as it should. Harmony, however, is often produced but by disharmony, for the destruction of old ideas or feelings must be effected before new ones can take their place. So life on almost all planes is a fight for the destruction of old forms, no longer useful, and their replacement with new forms. It is a gradual process, or progress. Hence it is not an easy thing to decide whether something is of benefit to man or

not, though there are of course many things that are very obviously so.

Therefore our attitude must be one of “Thus have I heard” and not one of “Behold, I know.” Only then will we be able to separate the things we tolerate or are intolerant of into two classes: those that are obviously against right and justice and harmony for all, and those that conflict with our own feelings and present state of consciousness and cause us personally to suffer. No student of Theosophy or lover of mankind ought to be intolerant of the things that disturb the even course of his own personal life but are beneficial to others, nor should he tolerate things that give him comfort at the expense of others.

Then, each one has to decide whether it is his duty to be tolerant or intolerant towards this or that. Is it *necessary* for him to act or speak for or against a particular thing or happening? When a decision is taken, the next point is *how* he should act. There is an important statement in the letter from a Master of Wisdom (“Some Words on Daily Life”: *U.L.T. Pamphlet No. 22*) in which it is said that the Theosophical Society

has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications — making its accusations, however, as impersonal as possible. But its fellows or members have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of like ethic unity and singleness of purpose in other associations or individuals.

Hence, as individuals our work is chiefly on ourselves, to find out how impersonal we are and whether we are truly trying to base our life and actions on the principle — “live to benefit mankind.” It is the example we set, the Master points out, that will be our real strength. But this does not mean indiscriminate acceptance of everything and everyone. It means we must not condemn those who, as far as we can see, err. As the extract quoted says, a certain quality has to be ours before we have the right to criticize another.

The following extract from the same letter from the Master needs to be reflected upon:

No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right

to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

The path of the reformer is a razor's edge!

It is when we turn to what a society or organization has to do that we find the fighting spirit of H.P.B. to the fore, not as an individual, but as the spokesman of the Theosophical Society.

The Master's letter outlines not only the Society's duty but the basis behind that duty which alone will bring success:

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance, and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats.

H.P.B. wrote that one of the things to be denounced unsparingly is the debasement of the pure teachings of the true prophets and teachers by pernicious systems "that are ruinous to man's faith in his immortality and his God, and subversive of all moral restraint. We cast our gauntlet at the dogmatic theologians who would enslave both history and science . . ." (*Isis Unveiled*, Preface to Vol. II)

She tells us, further:

. . . nations which not only permit but encourage a Monaco with its hosts of suicides, that patronize prize-fights, bull-fights, useless and cruel sport and even indiscriminate vivisection — such nations have no right to boast of their civilization. Nations furthermore which from political considerations, dare not put down slave-

trade *once for all*, and out of revenue-greed, hesitate to abolish opium and whiskey trades, fattening on the untold misery and degradation of millions of human beings, have no right to call themselves either Christian or civilized. A civilization finally that leads only to the destruction of every noble, artistic feeling in man, can only deserve the epithet of barbarous. . . . Beliefs are dying out, divine life is mocked at; art and genius, truth and justice are daily sacrificed to the insatiable mammon of the age — money-grubbing. The artificial replaces everywhere the real, the false substitutes the true. (“Civilization, the Death of Art and Beauty”: *She Being Dead Yet Speaketh*, pp. 42-43)

H.P.B. points out in *Five Messages* that as individuals we have the duty to help on all movements for the betterment of man. Individually we have to learn more and have the courage of our convictions, but obviously what H.P.B. recommends is not the condemnation of other individuals or societies, but the uncovering of the wrongs embodied in them, and assistance to all who are fighting these evils.

Perhaps the best idea to close with is that individually our duty lies in passing on whatever true facts we know will help others, and in trying to live as Theosophists, not tolerant of evil but always judging the act and not the actor.

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When I, with bitter tongue, denounce those crimes  
Which man commits against his fellow men,  
And say he makes a shambles of the times,  
And list his evil deeds again, again;  
Cry he is ruthless to achieve his ends,  
Say he is cruel and greedy and unwise,  
That he betrays his honour and his friends —  
At my own door the accusation lies.

For I am part of the great body of Man  
And in my breast there lodges all I blame,  
Diminished merely in its scope and span,  
In its essential qualities the same.  
Between the world's and my own sins I find  
The differences of degree, not kind.

—SARA HENDERSON HAY

## “HOMELY HINTS” FOR THEOSOPHICAL WORK

ON JUNE 25, 1919, just after the summer solstice, the founder of the United Lodge of Theosophists, regarded by many as the Friendly Philosopher, left his mortal coil after devotedly working for Theosophy for many long years. So, as this yearly cycle approaches and as one's mind and heart respond to his vision and sacrifice and the teachings he gave out in a simple yet profound way, one needs to pour out one's devotion and gratitude on this valiant soul.

Many have been touched by the simple yet lofty ideas and ideals presented in his letters and talks collected in the priceless volume, *The Friendly Philosopher*. It awakens in the reader new hopes for a more worthy and useful life, a new understanding of the mission to be fulfilled and the sublime goal to be reached.

The book has several sections under different headings, one of which is “Homely Hints.” It is a suggestive section indicating the soul-experiences of the noble writer. Home is, or should be, a centre of life and love and friendliness, and “homely hints” often prove more valuable than elaborate remedies in the affairs of daily living. Such homely prescriptions can be more relied upon and used with real benefit.

The very first line of the first paragraph in this section states: “To make ourselves ‘better able to help and teach others’ is the task.” Helping and teaching others implies that we must possess, first, the will to do so and the wherewithal to work. It means finding out ways and means to improve ourselves, to increase our ability and efficiency for the great work. “Skill in the performance of actions” is yoga. Helping and teaching others is the most important aspect of service to human souls. It is also referred to in one of the clauses of the inspiring Declaration of the United Lodge of Theosophists, and everyone who signs the membership card becomes responsible for the task. It is a full-time work — work in and upon oneself — calling for self-purification, self-control, self-education through self-devised ways and means, study and practice of the philosophy in daily life. In the Second Discourse of the *Gita*, Sri Krishna points out: “In this path there is only one single object, and this of a steady, constant nature.” All thought for reward has to be abandoned.

“We learn to know our ability *by using it to the limit.*” This is another excellent hint given by Mr. Crosbie. Most people are unaware

of their own ability. Only when the nature and powers of the Higher Self are known and recognized can that ability be used to the limit. *The Voice of the Silence* questions the aspirant, "Knowest thou of Self the powers, O thou perceiver of external shadows"? Most of the time, the majority of human beings take the external, material shadows to be real, and so they are lost in the whirlwind of this ever-changing, perishable world. Once it is recognized that each one of us in his higher nature is one with the Supreme Self, it is not difficult to use our ability to the limit. It is with faith and courage and confidence that we should tap the Source so that the powers may flow in.

"Faith is really our confidence in the fact that Masters exist, and that Their teachings are what we are following." It is of the utmost importance to realize that the teachings we study and follow have been in existence for ages, that they were checked and tested and verified before they were handed down by the great perfected beings we call Masters. "From the teachings to the teachers" is the right approach. It is necessary to have faith while treading the spiritual path, faith in the justice of the divine law. *Light on the Path* states: "The truth is that faith is a great engine, an enormous power, which in fact can accomplish all things. For it is the covenant or engagement between man's divine part and his lesser self." This is quite the opposite of blind belief. With true faith everything is possible. Mr. Judge and Mr. Crosbie were successful in their Theosophic life and work because of their faith in the Teachers and their Teachings.

"There is but one way to progress—to cultivate the *feeling* that produces the work," says Mr. Crosbie. Each individual has his feeling or emotional nature which is used or misused in a hundred different ways. One must try to cultivate the feeling for the great Cause of Theosophy, must realize that it is the prime need of the hour, that it cannot be neglected. A change of direction in our feelings will help the work immensely. We are told further that "true strength lies *within*." If each one has the perception to realize that, has faith in his inner strength, and cultivates the true love and feeling for the Cause, very much can be achieved.

Mr. Crosbie gives a very valuable piece of advice to those who are responsible for platform work at a U.L.T. centre. "The right kind of Theosophical talking comes only from practice. It is not merely the use of a facile vocabulary, but the possession of well-digested ideas that is necessary." It is only reflection upon the teachings and their constant

application that will enable the student to give them out in a simple, effective and impressive manner. A clear grasp of the teachings is the first requisite. There are newcomers at the meetings and their needs should be kept in mind. Mr. Crosbie states: "We have to learn that we are dealing with minds which need *leading*, by presenting wider ideas." Herein lies the responsibility of the student. It is a grave responsibility indeed, and the Declaration again lays down that by example and precept the great task is to be accomplished. The Theosophical Movement has been called by H.P.B. the most serious movement of the age, and it needs reliable and devoted workers. It is hinted: "It would be better to expect to hit the mark, instead of expecting to miss it." This is a positive attitude and it must ever be kept up. It is all up-hill work and whatever comes has to be handled cheerfully and used to the best advantage.

To work for Theosophy is a great privilege and a grave responsibility. However limited in capacity a student may think himself to be, there are resources within his own nature. He has to awaken the inner urge, and faith and devotion will surely enable him to hit the mark. To help human souls in their spiritual progress is the highest aspect of service and sacrifice.

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THE CIRCULATION of spurious coin is bad for a community, but the broadcasting of false value is worse. To detect false currency is comparatively easy; to search out and eliminate counterfeit values is a much more formidable task, for they lurk where they are least suspected, and possess a lustre which hypnotizes reason. The only true test of values, either of men or of things, is the test of their ability to make the world a better place in which to live.

—HENRY FORD

## TALES FROM THE MAHABHARATA

THE GREAT EPIC of India, the *Mahabharata*, is the story of the *maha*, great, Bharata family which flourished some 5,000 years ago in the northern part of India. One of the main characters in the book is Bhishma, a man of great integrity, wisdom and bravery. As he lay dying after being wounded in the battle of Kurukshetra, many went to him for advice. Among them was the newly crowned king, Yudhishtira, for no less than Krishna himself had counselled him: "Approach and ask of that repository of all knowledge whatever is in your heart — the different branches of learning, the duties of man in all stations of life, and the duties of kings; ask everything; after him, there will be a decline of knowledge; hence I urge you."

Yudhishtira requested the old Kuru chief first to expound the duty of kings. Bhishma began his discourses and eventually covered every imaginable subject, great and small, conducive to the welfare of man. With high principles and illustrative stories, he dealt with polity and kingly duty, the duties of the four classes of men and the four modes of life, duties in abnormal times and under extreme conditions and those to be observed by one intent on spiritual progress.

One of the meaningful stories narrated by Bhishma is given here. Others will follow in succeeding issues of this Magazine.

One day King Yudhishtira asked Bhishma how a king should gratify all his servants, friends, ministers, as also his subjects. He said that if he acted in terms of his affections and predilections, likes and dislikes, he might favour evil persons and so bring about dissatisfaction among his good subjects. Therefore he asked how a king should judge which servants, friends and ministers would be suitable for specific positions.

Then Bhishma spoke to him of the duties of a king in this regard and told him a story.

Once upon a time an ascetic dwelt alone in a forest, living on fruits and roots. By great efforts he had attained tranquillity and self-restraint and had adopted a life of goodness towards all creatures. The animals sensed this goodness and never molested him; even fierce tigers and lions, elephants and leopards came to the hermitage and sat near him with affection. One animal, however — a dog — stayed with him all the time and was exceedingly devoted to the sage in consequence of the

affection with which he was treated. He, too, subsisted upon roots and fruits, and was tranquil and of inoffensive disposition.

One day a hungry leopard came by and wanted to kill and eat the dog. The dog, sensing this, became frightened and begged his master to help him. The ascetic understood what the dog wanted, and as he had many wonderful powers he said to him: "Thou shalt have no fear of death from leopards any longer. Let thy natural form disappear and be thou a leopard!" At these words the dog-form changed into that of a leopard, with skin bright as gold and leopard spots all over it. As the leopard now saw before him one of his own kind, he went away.

After some time a fierce tiger came by. He, too, was hungry and went towards the dog-turned-leopard, who was again terrified and begged his master to protect him. This the ascetic did by transforming him into a tiger, and the real tiger seeing a beast of his own species went away. For some time the dog-tiger lived happily as before, but now he ate other animals and was no longer satisfied with roots and fruits.

One day a large and powerful elephant, whose tusks were long and strong, was seen approaching through the trees, and, terrified again, the dog-tiger begged for help. This time his master transformed him into an elephant and seeing him the other elephant went away.

Now, indeed, the dog-elephant lived a happy life, bathing in the nearby lake and roaming in the forest, until, returning to the hermitage one day, he saw a lion standing near his master. It was no ordinary lion, but a wild one whose mane was thick and long and who was strong enough to kill elephants. Terrified again, the dog-elephant begged for help, and was transformed this time into a similar wild lion. Seeing before him only another animal of his own species, the wild lion went his way.

But now another change came about, for when the animals of the forest saw that a wild lion was with the ascetic they were frightened and stopped coming to the hermitage.

After some time another animal, a terrible-looking sarabha, which had eight legs and eyes on the forehead and which was strong enough to kill all other animals, came towards the dog-lion, and again the latter was frightened and asked for help. His master answered his cry and changed him into another sarabha, more powerful even than the real one, which fled in terror.

Seeing now a sarabha with the ascetic, all the animals which lived

in the vicinity fled from the forest in fear, and the dog-sarabha began slaying for his food the other animals living in the depths of the forest.

One day the ungrateful beast who had first been a dog but who was now transformed into a sarabha thought he would kill and eat his master. But the ascetic sensed this evil thought and spoke to him. He said that it was because of his affection that he had changed him into various forms unsuitable to his dog-nature. By doing so he had lost his other animal friends. Now that he saw he was to be rewarded by being killed himself, he would turn him back into the dog he really was. Immediately this happened, and the dog once more assumed his proper form. Losing all he had gained, the dog became sad and cheerless and the ascetic had to drive him away.

Bhishma then told Yudhishtira that an intelligent king should be guided by this story. A king should never appoint a person, however attached he might be to him, to an office not suited to him, for if he did so he would ruin the person and disturb the welfare of the country. Character and fitness only, he said, should decide positions. That kingdom in which there are the right men for the right job, ever prospers.

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IT IS the man who determines the dignity of the occupation,  
not the occupation which measures the dignity of the man.

—*The Theosophist*, August 1880

## SOURCES OF U. L. T. DECLARATION

[Reprinted from the Bulletin of the United Lodge of Theosophists, London, dated June 15, 1942.—EDS.]

THE IDEALS for Theosophical work were laid down time and again by Madame Blavatsky (especially in *Five Messages to the American Theosophists*) and by William Q. Judge, and some striking passages from Mr. Judge's writings were used in framing the policy of the United Lodge of Theosophists.

The chief of these is to be found in the Editorial which opened *The Path's* second volume in April 1887.<sup>1</sup> He said: "*The Path* will continue its *policy of independent devotion to the Cause of Theosophy, without professing* to be the organ either of the Society or of any Branch; *it is loyal to the great Founders of the Society, but does not concern itself with dissensions or differences of individual opinion. The work it has on hand, and the end it keeps in view, are too absorbing and too lofty to leave it the time or inclination to take part in side issues. . . . The Path* wishes all its readers . . . a progress in the knowledge of the great and vital truths of Theosophy, *a truer realization of The Self, a profounder conviction of Universal Brotherhood.*"

The phrases extracted from this quotation to form part of the United Lodge of Theosophists Declaration have been placed in italics. As will be seen they form the basis of its first two clauses.

The keynote of the third clause can be found in *The Path* for August 1895, in its opening article entitled "The Theosophical Movement."<sup>2</sup> This article, written at a time of crisis, was meant to show to the members the relative unimportance of the outer form or organization as compared with its ensouling idea. It states: "The real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the *similarity of aim, of aspiration, of purpose, of teaching, of ethics.*" The italicized words as embodied in the Declaration give an unassailable Basis for Union among all Theosophists everywhere.

The fourth clause sets forth the main object of the original Theosophical Society founded by H. P. Blavatsky, *viz.*, "to form the nucleus of a universal Brotherhood of Humanity, *without distinction of race, creed, sex, caste, or colour.*"

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<sup>1</sup> Reprinted in THE THEOSOPHICAL MOVEMENT, November 1965.

<sup>2</sup> *Ibid.*, August 1965.

The fifth clause incorporates the duties expressed in Clause 5 of the Pledge quoted in the article, "The Meaning of a Pledge," published by Madame Blavatsky in *Lucifer* for September 1888,<sup>3</sup> whereby the one taking it pledges himself "by study or otherwise, to fit himself to help and teach others."

The motto in italics placed at the foot of the Declaration comes from an answer by Mr. Judge to a question in *The Path* for February 1888.<sup>4</sup> The full sentence ran as follows: "We must bear in mind that *the true Theosophist belongs to no cult or sect, yet belongs to each and all*; that he can find the true object of his search equally as well in the Hebrew Bible as in the Yoga Philosophy, in the New Testament as well as in the *Bhagavad-Gita*."

The name, "United Lodge of Theosophists," was a phrase used by Mr. Judge. The idea is also stated in the message he sent on behalf of the American Theosophists to the Convention of the European Theosophists in 1895:<sup>5</sup> "Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. . . . We will then each and all be members of that *Universal Lodge of Free and Independent Theosophists* which embraces every friend of the human race." (Italics ours.)

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"U.L.T." and its Declaration will be compared by many with the claims made by the various societies and their exponents. Each of these makes the claim that he or it is alone right. What are our claims? — it will be asked. We make none: we point to the Message, the Messengers, and Their enunciation of the Work — and carry on the latter in accordance; we have no "revelation" to offer, we only hand on that which was known before. The position is unique and unassailable in that it makes no claim to any other authority than the Message and the Messengers.

—ROBERT CROSBIE

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<sup>3</sup> THE THEOSOPHICAL MOVEMENT, March 1939.

<sup>4</sup> *Ibid.*, July 1964.

<sup>5</sup> *Vernal Blooms*, p. 257.

## IN THE LIGHT OF THEOSOPHY

The effect of colours upon human psychology and physiology was known to the ancients, and Madame Blavatsky writing in *Isis Unveiled* (1877) and *The Secret Doctrine* (1888) called attention many times to the power and significance of colours. Though the idea was till lately laughed at by modern science, colour-therapy is now coming into its own.

Experiments conducted by Soviet scientists are described in an article, "Can Colours Become Medicines?" in *Soviet Land* for April. Man lives surrounded by light of many tints and shades to which he cannot remain indifferent. It has been proved that people living in an environment where there are very few stimuli develop fatigue and nervous strain. The article states:

Psychological investigations confirm the effect of light on man's emotional state. This is particularly noticeable in pathological cases. Spells of violent behaviour and acute madness cease when a patient is placed in a room with blue lighting. Blue light has proved to have a tranquillizing effect from a psychological point of view. . . .

The study of colours has made it possible to establish an important law of their biological action, namely that according to their biological activity they follow in the same sequence as in the spectrum. The intensity of the sensation is directly proportionate to that of the power of radiation which is transmitted in portions called photons. The photons increase in the spectrum from the red end to the violet, the smallest photons being in the red part of the spectrum. This explains the different physical and chemical actions of the colours of the spectrum, which are the basis of their different biological activities.

The red and blue are at the head of two groups of colours that produce a directly opposite reaction. Stimulation by means of colours belonging to the first group increases the muscle tension, heightens the blood pressure and makes the rhythm of the respiration and the contractions of the heart more frequent. From a psychological point of view red excites, diverts, improves the mood and draws attention to the surrounding world.

Under the influence of light or dark blue, *i.e.*, passive colours, the blood pressure becomes lower, while the respiration rhythm and the beating of the heart slow down. These properties of the blue were successfully used when treating over-excited and violent patients. The blue and violet rays also produce a favourable

effect in the treatment of neurological diseases. . . .

However, the beneficial "refreshing" effect of colour will not reveal itself even in a perfectly organized colour environment, if it remains invariable. In the course of time it will become a monotonous irritant. Probably a change of colour impressions is necessary which could be obtained as the result of an interchange of colour rhythmically organized in time.

By means of light the state of temperature can be improved and made comfortable without actually changing the temperature of the environment. Investigations have proved that people feel warmer in a yellow room than in a blue one, even when the temperature in both rooms is the same. This is a wonderful property of colour that had found no explanation till lately. Recently, the American scientists have conducted an interesting experiment which has proved that these sensations are not based on the actual changes in the body temperature. Probably the impressions of red and yellow are associated with fire, the sun, and any source of heat in general, while those of blue are associated with objects and phenomena having no heat, such as water, fog, metal, etc.

It has been found also that how a school-day has passed, how tired a pupil feels after it, how he has assimilated the new material, depends, to a considerable extent, on colour. A correctly arranged interior colour-scheme of a school building not only helps develop good taste, but also creates favourable conditions for study.

Knowledge of the influence of colour can indeed prove beneficial in more ways than one. The mysteries of colour are as profound as are the mysteries of sound; and between them they hold the secrets of all creation.

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The following is from an editorial in *The Times of India* of May 13, entitled "Towards Sanity":

A slender ray of hope emerging from the encircling gloom of a world aberrantly arming itself with horrible mass destruction weapons is that an increasing number of scientists and engineers doing government work in the United States are opting out. The ray illumines the path towards sanity. There are two reasons for this change of attitude: many of these sensitive, intelligent people are totally disillusioned by the escalatory nature of modern mili-

tarism; they are also getting more deeply involved in what is going on around them and assuming a greater sense of social responsibility. More protests are heard today at university faculties which are on contract with the government on chemical-biological weapons research, and key men are getting together to decide on how to make a stand against the overwhelming power of the military-industrial complex. The recent case of Dr. James Shapiro, a brilliant Harvard geneticist, who, after having achieved the isolation of a pure gene, announced, voluntarily and on ethical grounds, that he would stop further work in that field, is worth recalling. The cause is not a nation or its security, but the safety and survival of all mankind. . . . It is this species' misfortune that all gifted scientists do not take a world view in matters involving warfare between nations. But they have no choice now but to opt out of this nefarious work; indeed, their silent protest should soon crystallize into a dynamic movement on behalf of sanity.

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The many roles played by the electrical energy generated within us are still largely unknown. Recently, however, research workers have found that electric currents are vital to our sense-organs and help repair defective or damaged body parts. (*The Sunday Standard*, April 26)

A vital link has been found between electricity and growth of bone; when a bone becomes weak Nature strengthens the weakened part by allowing it to generate extra electric currents. This makes new bone grow around the weakened section. The more stress and strain we put on the weakened part, the more electricity is generated to make new bone. Dr. Robert Becker, associate chief of staff at the Veterans' Administration Hospital, New York, has used this method. He has found that, if he directs precise amounts of electricity to specific areas in the body, new bone begins growing there. It is believed that this technique could eventually give us a way to replace by "stimulation" bone damaged by accident or disease.

Another recent experiment being carried out at Guy's Hospital, London, shows that electricity in the form of "silent sound" greatly speeds up healing. When short bursts of "silent sound," usually 200 times higher in frequency than anything we can hear, are pulsed into a wound, it heals in about half the time normally needed. This research is still in its early stages, but it is felt that when the technique is perfected

it could prove invaluable for treating anything from motor-accident injuries to surgical wounds. "We still do not know exactly why this happens," says Dr. May Dyson, one of the research team. It appears that the high-frequency waves accelerate the movement of cells towards the injury, but how this happens is still a partial mystery for scientists.

Still other experiments have to do with our sense of hearing. Until recently scientists were not sure how the sounds that strike our eardrums were transmitted to our brains. It was known that our hearing relied on a mechanical electrical system and that of all the complex components inside the ear associated with hearing, the organ of Corti was perhaps the most highly developed, intricate and sensitive. Exactly how it turned vibrations into electricity remained a puzzle.

Now research workers think they have the answer. Drs. Morris H. Shamos and Leroy S. Lavine of New York University have shown that a hi-fi record player's pick-up arm and our ear have something in common. They both turn mechanical movement into corresponding electrical currents by a natural process, known as the piezo-electric effect, which occurs in quartz crystals. The organ of Corti has very fine hair which act as quartz crystals. They vibrate similarly to the way the crystal stylus in a hi-fi pick-up arm does. This mechanical movement produces sound currents that speed to our brain and which we recognize as various sounds.

Research has revealed also that our skin displays, to a lesser extent, this piezo-electric effect; that we feel, as minute prickles of electric current, the sound waves that strike our skin. This may be one reason that we so often know when someone is "talking behind our back," although we do not actually hear the words that may be said.

Many are the potential uses of electricity which are yet to be discovered, but it is well to remember, as "In the Light of Theosophy" for November 1969 noted, that "what is commonly known as such is not Electricity *per se*, but merely the secondary effect of another Cause. The phenomenon must not be confused with the noumenon."

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Yet another species has been added to the already long list of those that are considered to be on the verge of extinction. According to a recent bulletin published by the International Union for the Conservation of Nature, the world's chimpanzees, as also India's once ubiquitous rhesus monkeys, may soon become rare animals.

This is a direct result of the international trade in them for scientific experiments and vaccine production. The major buyers are Europe, including Russia, Japan and the U.S. The U.S. alone has in the last 10 years imported 1.5 million chimpanzees. Considering that most of them were young animals, it is estimated that the ultimate effect on the size of the wild population might amount to a reduction of as much as 10 million. This is quite in addition to the fact that between four to nine chimpanzees get killed for each one that is delivered to a laboratory either while being captured or in transit. The rapid decline in their numbers is an international problem.

Sinful as is the use of animals for the purposes of laboratory experiments, in the case of the chimpanzee it is still worse; for he and the other apes "have a spark of the purely human essence in them" (*The Secret Doctrine*, II. 193). The egos imprisoned in ape forms are known in Theosophy as the Delayed Race, compelled by their Karma to incarnate in the animal forms.

The ape we know is not the product of natural evolution but an *accident*, a cross-breed between an animal being, or form, and man. . . . Thus, it is most important to remember that the *Egos* of the apes are entities compelled by their Karma to incarnate in the animal forms, which resulted from the bestiality of the *latest* Third and the earliest Fourth Race men. They are entities who had already reached the "human stage" before this Round. Consequently, they form an exception to the general rule. . . . the present apes . . . are truly "speechless men," and will become speaking animals (or men of a lower order) in the Fifth Round, while the adepts of a certain school hope that some of the Egos of the apes of a higher intelligence will reappear at the close of the Sixth Root-race. (*S.D.*, II. 262)

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