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सत्यात् नास्ति परो धर्मः ।

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SELF-HELP OR SERVICE?—BOTH

Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

—*Aphorism on Karma*

Even a tyro in Theosophy knows that everything a man is, or is not, everything he possesses or lacks, is the result of Karma. Each soul is the maker of his own destiny; everyone has to work out his own salvation with diligence. Each one himself can change his lot, can remedy his ailments and alleviate his sorrows. No one else can do this for him. He must find enough strength within himself, and by his own struggles and efforts break through the close-spun web of Maya. The Way can be pointed out to him; yet each must walk it relying only on himself.

This principle of the Law of Karma is very important, especially in India where Karma is mistaken for unalterable fate or predestination, fixed and immovable. That is not the teaching either of Theosophy or of ancient Indian Philosophy. It is taught: “As by elimination of oil in the lamp its light is extinguished, so is the influence of destiny by the abatement of one’s own present deeds.” And the contrary is equally true: “Even as fire of small proportion, when fanned by the wind, becomes of mighty power, so does destiny increase in force when joined to individual exertion.” In these aphorisms everyone gets instruction as to his correct attitude towards all things in life. What is that attitude? Whatever the cause, the effect properly handled in the present will not only enable us to pay our debts and remove the offending cause, but, further, that effect in itself will become a channel for improvement and growth. The whole of life is a school in

which every event and experience yields a lesson, and the learning of the lesson is the most important factor.

From this we can deduce another principle of the Law of Karma. The only evil Karma is that in which a man has no control over himself owing to intoxication of some kind, so that he is disabled from learning the lesson of the Karma — *e.g.*, a drunken man, or a lunatic of a certain type. As long as an individual is able to understand that he can learn a lesson out of what he calls a piece of ill-luck, or evil fortune, or bad Karma, he really is not out of luck, is not unfortunate, and his Karma has beneficent potentialities. Therefore it is said: "One's own present acts are like the soil and destiny is the seed, the result of past deeds."

Destiny is stubborn, but exertion is greater and more powerful than destiny. All, but especially students of Theosophy, need to meditate on this aphorism: "As the chela follows the Guru, so does one's own past Karma follow his present exertions."

These principles of the law of Karma are sound and right, but a twisted vision, or a mind clouded by desires and passions, can draw wrong conclusions from them. Thus, for instance, sometimes the question is raised: If each one suffers and enjoys because of his own past deeds, and if self-reliance is a prime virtue, then are we not depriving others of opportunities of self-growth by trying to help them? If we are to work out our own salvation, then why worry about the salvation of others? It is true that there is nothing which would warrant one's being a social pest, a busybody who strives to impose his counsel and services on all and sundry, burdening them with solicitude and cares. We have no right to interfere directly with the lives of others, for this would not be true help. What, then, constitutes true help?

We are all part of one great whole. Whatever good or evil we do will have its influence not only upon ourselves but upon the whole world. Nations are realizing now that they cannot work for themselves alone, but that they must take into account all the other nations. And so it is with man. We must love and cherish our companions, and the best thing that we can do to help them is to point out the Way, to encourage them impersonally to tread the path of wisdom-virtue, not only by precept but by actual example. Never should we render them weaker or more dependent, but, on the contrary, we must aim at sustaining and strengthening their own self-reliance.

It is true that in our civilization wrong forms of charity and service retard and even injure the soul-growth of many people. If false knowledge distorts the mind, false expressions of kindness, misplaced charity, and desire to help others because one feels satisfaction in thus helping, weaken the heart. H.P.B. has said that the art of service is most difficult. We need to see not only why brotherly service should be rendered, but also how it should be rendered. "Work for the shedding of light upon other minds through yours," wrote Mahatma M.; and his colleague, Master K.H., said, "Occult science has its own methods of research."

In his usual lucid manner W. Q. Judge has dealt with the subject in answering the question: "Is it right to restrain the impulse to benefit another, either by teaching or by furnishing necessities for physical use, for fear of interfering with Karma?" His reply is reprinted here from *The Theosophical Forum* of February 1891:

A little more ought to be said upon this question. It has been raised in several places, and is due to a slight misconception of what karma is, and also as to our position as men in the whole natural scheme, whether as judges or as executors. If karma were something about each man which we could plainly see, as, for instance, if each one of us had written upon him what was his karma and what punishments or rewards should or should not be meted out to him, then it would be easy for one to say in any particular case what one should do in the premises. But such a state of things does not prevail. No one of us knows the karma that is coming to another or to himself, and it is only when events have arrived that we know. For each event small and great is Karma, and the result of it as well as the maker of new, since this great law is action and the results of action. Hence, even if we knew the coming karma or that which was due and should then decide, "I will help this person although I know it will interfere with karma," acting accordingly, we could not interfere in the least, because it would still be karma. This is an absurdity, but it is just the absurdity of those who talk of interfering with karma. We cannot interfere with it, for it is beyond our power, and we are, indeed, the very instruments it uses to carry out the decrees we have ourselves been the means of passing. The idea of possible interference has arisen out of the statement now and then made that Adepts have not done this or that because it would interfere with karma; but this has not been understood. What was really meant by such words was that the Adepts

themselves are karma just as we are, only they see what we do not, and, as some of us asked for a reason, they said they would not interfere, or, in other words, the law is strong and no being, god or devil or man, can interfere with it. Any attempt to "interfere" is merely new karma carrying out that seed of karma already sown, no matter how many ages or years ago. But, still further, it seems to me that if we assume to decide what we shall do out of fear that our brother may not be sufficiently punished, we not only lay up wrath against ourselves, but at the same time set the germs in our own character which will sprout in selfishness and pain. We need not fear that karma will not do justice. It often does it by offering to us a chance to help another, and, if we stand aside, it will at another day give us the punishment for our selfishness and arrogance.

Make up your mind that in some part of your nature somewhere there is that which desires to be of use to the world. Intellectually realize that that world is not too well off and probably wants a helping hand. Recognize mentally that you should try to work for it sooner or later. Admit to yourself that another part of your nature — and if possible see that it is the lower part — does not care in the least about the world or its future, but that such care and interest should be cultivated. This cultivation will of course take time: all cultivation does. Begin by degrees. Assert constantly to yourself that you intend to work and that you will do so. Keep that up all the time. Do not put any time limit to it, but take up the attitude that you are working towards that end. Begin by doing ten minutes' work every day of any sort, study, or the addressing of envelopes, or anything, so long as it be done deliberately and with that object in view. If a day comes when this is too irksome, knock it off for that day. Give yourself three or four days' rest and do it deliberately. Then go back to your ten minutes' work. At the end of six or seven weeks you will know what to add to that practice: but go slowly, do nothing in a hurry, be deliberate.

—*Letters That Have Helped Me*

THE BIRTH OF MANKIND *

Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings. Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them.

The first Dhyanis or Pitris ("Ancestors" of man) commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. They shoot out from their own ethereal bodies still more ethereal and shadowy similitudes of themselves, or what we should now call "doubles," or "astral forms," in their own likeness.

The *Chhayas* (shadows) of the First Race, being ethereal, a-sexual and even devoid, as yet, of the vehicle of desire, or Kama Rupa, which evolved only in the Third Race, reproduced themselves, *i.e.*, procreated the Second Race, unconsciously. The process is further described thus: The astral form clothing the Monad was surrounded, as it still is, by its egg-shaped sphere of *aura*. When the season of reproduction arrived, the *sub*-astral "extruded" a miniature of itself from the egg of the surrounding aura. This germ grew and fed on the aura till it became fully developed, when it gradually separated from its parent, carrying with it its own sphere of aura; just as we see living cells reproducing their like by growth and subsequent division into two.

The forms of men previous to the separation of the sexes, *i.e.*, until the middle of the Third Root-Race, were woven out of astral matter, and possessed a structure utterly unlike that of the physical organisms, which eat, drink, digest, etc., etc. The known physiological contrivances in organisms were almost entirely evolved subsequently to the incipient physicalization of the seven Root-Types out of the astral — during the "midway halt" between the two planes of existence. The evolution of physiological man out of the astral races is exactly paralleled by the "materialization" of "spirits" (?) in the séance-room.

The order of the evolution of the human Races stands thus:

The first men were *Chhayas*. *Chhaya*-birth was the primeval mode

* Collated from *The Secret Doctrine*.

of sexless procreation, the first Race having *oozed out*, so to say, from the bodies of the Pitris. This Race is shown in Occult sciences as spiritual within and ethereal without.

The second, the "Sweat-born," was psycho-spiritual mentally, and ethero-physical bodily.

The early Third Race was, like the second, formed from drops of "sweat" which, after many a transformation, grew into human bodies. But this Race again changed its mode of procreation. It is said to have emanated a *vis formativa*, which changed the drops of perspiration into greater drops, which grew, expanded, and became ovoid bodies — huge eggs. In these the human foetus gestated for several years. This Race, still bereft of intellect in its beginning, was astro-physical in its body, and lived an inner life, in which the psycho-spiritual element was in no way interfered with as yet by the hardly nascent physiological senses.

Then the race became the androgyne, or hermaphrodite. When the "Sweat-born" produced the "Egg-born," the androgyne Third Race, the Lords of Wisdom said: "Now shall we create." Then the spiritual forefathers of Man were created by the power of *Kriyasakti*, in a truly immaculate way.

Next followed the separation into definite sexes, making the Fourth Race a purely human race.

When the hour strikes for Purusha to mount on Prakriti's shoulders for the formation of the Perfect Man, the Celestial "Ancestors" (Entities from preceding worlds) step in on this our plane, as the Pitris had stepped in before them for the formation of the physical or animal-man, and incarnate in the latter. Thus the two processes — for the two *creations*: the animal and the divine man — differ greatly.

Propelled by the sexless creative instinct, the early sub-races of the Third Root-Race evolved an intermediate race in which the higher Dhyan-Chohans incarnated. This was the "undying race," the "elect race." There exists a power (*Kriyasakti*) which can create human forms — ready-made *sheaths* for the "conscious monads" or Nirmanakayas of past Manvantaras to incarnate within. The incarnating denizens of higher spheres took forthwith their abodes in these forms born of Spiritual WILL and the natural divine power in man. This race was a child of pure Spirit, mentally unalloyed with any tincture of earthly

element. Its physical frame alone was of time and of life, as it drew its intelligence direct from above. It was the living tree of divine wisdom.

In the first or earlier portion of the existence of the Third Race, while it was yet in its state of purity, the "Sons of Wisdom," who incarnated in this Race, produced by *Kriyasakti* a progeny called the "Sons of Ad" or "of the Fire-Mist," the "Sons of Will and Yoga," etc. They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called the Initiator, and after him a group of semi-divine and semi-human beings. This "Root-Base" has a name which can only be translated by several compound words into English — "the ever-living-human-Banyan." This "Wondrous Being" descended from a "high region," they say, in the early part of the Third Age, before the separation of the sexes of the Third Race.

The "BEING" just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great historically known Sages and Hierophants have branched off. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is *the* "Initiator," called the "GREAT SACRIFICE." It is under the direct, silent guidance of this Solitary Watcher, this MAHA — (great) — GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.

The "Sons of Will and Yoga," born before the complete separation of the sexes, matured in the man-bearing eggs produced by the power (*Kriyasakti*) of the holy sages of the early Third Race. They are those in whom are said to have incarnated the highest Dhyanis, Munis and Rishis from previous Manvantaras, to form the nursery for future human adepts, on this earth and during the present cycle. These "Sons of Will and Yoga" born, so to speak, in an immaculate way, remained entirely apart from the rest of mankind.

We can now turn to the Incarnating Egos of our Humanity.

There is an eternal cyclic law of rebirths, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from reincarnations in previous Kalpas for incalculable æons — by the highest and earliest *Nirvanees*. It was the turn of those “Gods” to incarnate in the present Manvantara in order to complete *divine* man. While incarnating, and in other cases only informing the human vehicles evolved by the first brainless (*Manas-less*) race, the incarnating Powers and Principles had to make their choice between, and take into account, the past Karmas of the Monads, between which and their bodies they had to become the connecting link. They chose the ripest fruits and spurned the rest. The refusal to incarnate in half-ready physical bodies seems to be more connected with physiological than metaphysical reasons.

There are, and there must be, failures in the ethereal races of the many classes of Dhyan-Chohans, or Devas (progressed entities of a previous planetary period), as well as among men. But still, as the “failures” are too far progressed and spiritualized to be thrown back forcibly from Dhyan-Chohanship into the vortex of a new primordial evolution through the lower kingdoms, they are borne in by influx “ahead” of the Elementals (Entities to be developed into humanity at a *future* time) and remain as a latent or inactive spiritual force, in the aura of the nascent world, until the stage of human evolution is reached. Then they become an active force and commingle with the Elementals, to develop little by little the full type of humanity. That is to say, to develop in, and endow man with his Self-conscious mind, or Manas.

To complete the septenary man, to add to his three lower principles and cement them with the spiritual Monad, two connecting principles are needed: *Manas* and *Kama*. This requires a living *Spiritual Fire* of the middle principle. This first is the possession of the “Flames” (the *Agnishwatta*), destined to incarnate as the *Egos* of Mankind. The human *Ego* is neither Atman nor Buddhi, but the higher *Manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism* — in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma*, which is the golden thread on which, like beads, the various personalities of this higher *Ego* are strung. These Beings were returning *Nirvanees*, from preceding *Maha-Manvantaras* — ages of incalculable duration which have rolled away in the Eternity, a still more incalculable time ago.

The different stages of the descent of the Egos of our humanity are:

(1) Those Sons of Wisdom, or spiritual Dhyanis, who had become "intellectual" through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities on this plane of matter, *entered* those who were "ready," and became Arhats or sages. It does not mean that *Monads* entered forms in which other Monads already were. They were "Essences," "Intelligences," and *conscious spirits*; entities seeking to become still more conscious by uniting with more developed matter. Their essence was too pure to be distinct from the universal essence; but their "Egos," or *Manas* (since they are called *Manasaputra*, born of "Mahat," or Brahma) had to pass through earthly human experiences to become *all-wise*, and be able to start on the returning ascending cycle.

(2) Those who were "half ready" had their fifth principle (Manas) simply quickened by the "spark" thrown into it by the Sons of Wisdom, which accounts for the great difference between the intellectual capacities of men and races. Those who received "but a spark" constitute the average humanity which has to acquire its intellectuality during the present Manvantaric evolution, after which they will be ready in the next for the full reception of the "Sons of Wisdom."

(3) Those who "were not ready" at all, the latest arrivals among the human Monads, which had hardly evolved from their last transitional and lower animal forms at the close of the Third Round, remained the "narrow-brained." The Karmic development of these Monads had not yet fitted them to occupy the forms of men destined for incarnation in higher intellectual Races. They have to evolve during the present Round, as on the three remaining globes, so as to arrive at the level of the average class when they reach the Fifth Round.

The brainless or "mindless," who had no "spark," remained irresponsible and, although the "Sons of Wisdom" had warned them to leave alone the fruit forbidden by Nature, they took huge she-animals unto them. They begat upon them a "dumb race" — a race of crooked, red-hair-covered monsters. In these, the fruit of the unnatural connection between men and animals, the "Lords of Wisdom" did not incarnate. By a long series of transformations due to unnatural cross-breeding (unnatural "sexual selection"), originated in due course of time the lowest specimens of humanity. Men realized the unfitness of what they had done, only when too late, *i.e.*, after the Sons of Wisdom, who

had spurned the non-developed in the early Third Race, had incarnated in and endowed them with understanding. Thus the sin of the brainless or "mindless" fell upon those who failed to do by them their Karmic duty. They had their first Karmic punishment prepared for them; they got bodies physiologically inferior to their astral models, because their *Chhayas* had belonged to progenitors of an inferior degree in the seven classes. As to those "Sons of Wisdom" who had "deferred" their incarnation till the Fourth Race, which was already tainted physiologically with sin and impurity, they produced a terrible cause, the Karmic result of which weighs on them to this day. It was produced in themselves, and they became the carriers of that seed of iniquity for æons to come because the bodies they had to inform had become defiled through their own procrastination.

The anatomical resemblance between Man and the higher Ape, so frequently cited by Darwinists as pointing to some former ancestor common to both, presents an interesting problem, the proper solution of which is to be sought for in the esoteric explanation of the genesis of the pithecoïd stocks. As stated above, the bestiality of the primeval mindless races resulted in the production of huge man-like monsters — the offspring of human and animal parents. As time rolled on, and the still semi-astral forms consolidated into the physical, the descendants of these creatures were modified by external conditions, until the breed, dwindling in size, culminated in the lower apes of the Miocene period. With these the later Atlanteans renewed the sin of the "Mindless" — this time with full responsibility. The resultants of their crime were the species of apes now known as Anthropoid.

There were no anthropoid apes in the brighter days of the civilization of the Fourth Race. The real anthropoids, Hæckel's *Catarrhini* and *Platyrrhini*, came far later, in the closing times of Atlantis. The orang-outang, the gorilla, the chimpanzee and cynocephalus are the latest and purely physical evolutions from lower anthropoid mammalians. They have a spark of the purely human essence in them; man, on the other hand, has not one drop of pithecoïd blood in his veins.

Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but owes his origin to a type far superior to himself. And this type is the "Heavenly man" — the Dhyān Chohans, or the *Pitris* so-called. On the other hand, the pithecoïds *can, and do,* descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal

— whose *remote* ancestors were themselves the product of the bestiality of the “Mindless” races of the middle Third-Race period.

The ape is not the product of natural evolution but an *accident*, a cross-breed between an animal being, or form, and man. The apes are millions of years later than the speaking human being, and are the latest contemporaries of our Fifth Race. 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. They are entities who had already reached the “human stage” before this Round. They 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.

In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race — built by (as they are now also) and composed of countless myriads of lives. The “tabernacles” have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Happily for the human race, the “Elect Race” had already become the vehicle of incarnation of the (intellectually and spiritually) highest Dhyanis before Humanity had become quite material. When the last sub-races — save some lowest — of the Third Race had perished with the great Lemurian Continent, “the seeds of *the Trinity of Wisdom*” had already acquired the secret of immortality on Earth, that gift which allows the same great personality to step *ad libitum* from one worn-out body into another.

CASTE, CLASS AND UNIVERSAL BROTHERHOOD

The world in many respects has become one, owing to air travel and the rapid spread of news — the products of our modern civilization. When we probe deeper, however, we see that the divisions of class, caste, races, etc., still play a vital part in our society. This is true no matter where we look in the world; no one land, no one country can be held up as an example of unity or brotherhood, though it is implicit in the constitutions of many.

One of the earliest exponents in the Theosophical world advocating the elimination of these differences was Damodar K. Mavalankar. In the May 1880 issue of *The Theosophist* he published his article, or, as he termed it, his "statement of personal belief," entitled "Castes in India." It has since been reprinted in *U.L.T. Pamphlet No. 4*. While it is addressed to Indians, and deals with the caste system as it exists in India, the article lays down for everyone the correct principles and basis for not only universal brotherhood, but also intelligent patriotism.

Damodar K. Mavalankar was born in a Brahmin family and educated in the tenets of his religion. It was not until he read H.P.B.'s *Isis Unveiled*, "A Master-Key to the Mysteries of Ancient and Modern Science and Theology," and joined the Theosophical Society, that he realized for the first time "what man and life are — the nature and powers of the one, the possibilities, duties, and joys of the other." At the same time, he wrote, "I have learnt and heard of the ancient splendour and glory of my country — the highly esteemed land of Aryavarta," and he saw how the observance of caste distinctions was leading to her degeneration. He saw, too, that any country that wanted to rise needed not only patriots, but also those who felt it their duty to do what they could to make the world better and happier. As the world was made up of different countries, each must, as Damodar expressed it, conceive a love for humanity, and not only love the whole, but also its parts, meaning thereby his fellow countrymen.

Damodar laboured long and hard to achieve this end, and as a step in this direction gave up his own caste, thereby setting an example for all to follow. H.P.B. in her writings, and Mr. Judge in his, also laboured for the same end, namely, the elimination of all caste, class, and racial distinctions. In her Fourth Message to the American Theosophists H.P.B. said:

... every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from hatred of class and social considerations. . . .

In the opening editorial of his magazine, *The Path*, Mr. Judge emphasized much the same idea:

The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

These various statements, Damodar's in 1880, Mr. Judge's in 1886, and H.P.B.'s in 1891, all echo the same idea, an idea which is as difficult of achievement today as it was in those days.

Damodar mentions patriotism as being necessary for the achievement of brotherhood and the making of the world a better and happier place, and adds that single men have saved nations. What kind of patriotism is needed? If misunderstood, it can be one of the greatest stumbling-blocks to the achievement of universal brotherhood. Robert Crosbie defines "intelligent patriotism" thus:

A truly intelligent patriotism would consider the individual as an integral part of the nation to which he belonged; the nation as an integral part of the assemblage of nations which constitute humanity as a whole.

He adds further that while every individual is born in a particular body belonging to some family, race or nation, each birth offers him an opportunity to eradicate in himself the defects of the family to which he comes, and through the family the defects of the nation, for national defects are the sum-total of all the individuals composing it. Therefore intelligent patriotism begins and ends with the individual, and consists in doing our whole duty where Karma has placed us. This includes our duty not only to our own family, but to humanity as a whole, composed of all individuals, families and nations, and we are to do it recognizing that all beings are the same in kind, differing only in degree of intelligence. "Family duties" and "national duties" do not mean false attachment to and pride in family or nation; they imply cultivating and elevating higher sentiments and emotions in the perform-

ance of our duties. Thus we shall not indulge in that narrow patriotism which is usually the result of an ignorance of the good in other countries, and a corresponding blindness to the faults we have become accustomed to in our own country.

It is true that there have been patriots who have saved their countries. If, however, we look into the writings and speeches of the truly great, for instance a Thomas Paine, or an Abraham Lincoln, or a Gandhi, we see that the principles for which they stood and fought were universal ones and were aimed at freedom and rights for all, not just for a particular group or section. These principles hold good for all nations and all times, though they may have special reference to the times in which those who enunciated them lived and died.

With all this as a background, we may consider why it is that brotherhood among races or nations is still difficult of achievement. Is it because we have tried to practise brotherhood without really knowing what it is? The Third Fundamental gives the spiritual basis for unity — “the fundamental identity of all Souls with the Universal Over-Soul.” We perhaps intuitively perceive this, but our intellectual understanding is coloured with our own opinions and preconceptions. We jump to the conclusion that everything and everyone must be equal, that by pulling down the true to the level of the false, the noble to the level of the ignoble, the pure to the level of the impure, wisdom to the level of folly, we have achieved “brotherliness” because then all are the same. Theosophy shows, as seen above, that while all beings are the same in *kind*, they differ in the degree of intelligence they have attained. Therefore, while there is Spiritual Identity, there is also intellectual diversity, and this should not be lost sight of.

If we remember Mr. Judge’s words that the very first step in Occultism is to try to “understand the meaning of Universal Brotherhood,” and that in Theosophy alone we find the true knowledge of the real constitution of man, his aim and purpose in life, then we shall realize that the knowledge we are seeking to learn and spread broadcast is meant for all, no matter what their caste, creed, race or sect.

We have to overcome the misconception that only those of a particular community or class will benefit by Theosophy. Inasmuch as the purpose of life is to learn, and the knowledge we are acquiring is meant for all, regardless of race or caste, it follows that we can learn from all without distinction, just as they can learn from us, provided there is the desire to learn. This enables us to take a first step towards apprehend-

ing the meaning of Universal Brotherhood. The U.L.T. Declaration emphasizes this in different words when it says that the "unassailable *Basis for Union*" is "*similarity of aim, purpose and teaching,*" and therefore all, regardless of race, creed, caste or condition, are welcome to join, provided they are willing to "fit themselves, by study and otherwise, to be the better able to help and teach others."

Damodar K. Mavalankar left his caste because he felt that by remaining in it he could not regard all men as his brothers. He saw that a man should be judged by his qualities and attainments rather than by the caste or body of his present birth, as these outer circumstances are but temporary and change with each incarnation.

It means, therefore, that the first step in Occultism, in the attainment of Universal Brotherhood, is to recognize that life is made up of learning and that all beings have their place in the evolutionary march, some ahead, some behind. All are important, and we should not assume that our place is superior to another's. No race is superior, no race is inferior, any more than any one note in the musical scale is more important than another, or any colour in the rainbow more beautiful than another colour; all have their place in the whole.

Therefore it can be seen that:

A true conception of Universal Brotherhood will do away with hatreds, not distinctions; do away with sectarianism, not with religion; do away with dogmatisms, not convictions; do away with the inequities, not the inequalities of life; do away once and for all with the notion that Universal Brotherhood depends on some kind of a shifting of circumstances, some kind of a re-arrangement of environment, some kind of impossible Utopia, physical or metaphysical, some kind of peace produced by violence of our own towards others or of others towards us. Rather it will be seen as a second step in its realization that the true meaning of Universal Brotherhood is the fulfilment of one's own duty in whatever class or caste one may find himself.

Thus it will be seen that by doing our duty wherever we find ourselves, by keeping ever in mind that Krishna is seated in the hearts of *all* beings, by learning wherever we are, we shall be on the way to apprehending the meaning of Universal Brotherhood; we shall also make possible the *practical* realization of Theosophy, which alone can lead to the eradication of caste, class and racial discriminations.

BIRTH STORIES OF THE BUDDHA

Many are familiar with the life of Gautama Buddha, the Prince who, about 2,500 years ago, decided to give up his princely heritage when he saw sorrow and suffering in the world. He determined to find the cause of these in order to help mankind, and when he had achieved success and attained Buddhahood — complete enlightenment — he sacrificed his well-earned Bliss in order to give mankind the benefit of his knowledge, and teach it how to stop creating the causes which produced suffering.

H.P.B. calls him “the most perfect of mortal men that the world has ever seen”; no one can find “one smallest accusation against his life and personal character.” He is said to have attained “the highest form of adeptship man can hope for on our planet”; to be “one of the true and undeniable SAVIOURS of the World”; and to be “the patron of all the adepts, the reformer and the codifier of the occult system.” The great Founders of our Theosophical Movement are “the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha.” So wrote the Great Master. (*U.L.T. Pamphlet No. 33*)

From these statements we can see that the Buddha is near to humanity today. All the Adepts serve him with uttermost devotion, and as They live for humanity, so should we find in His life and teachings that guidance and inspiration which will help us so to live that we may join Them in their Work.

Many are familiar with the simple teachings of the Buddha as given in *The Light of Asia*, for example, and some even with his more abstruse teachings, but not so many are familiar with the tales told by the Buddha during the 45 years of His life when, after attaining perfection, he walked through the villages and towns of India, teaching not only the Brothers of His Order, but all who would listen. These *Jataka* Tales, as they are called, narrate events of former births, his own as also those of others. The stories are often taken literally instead of esoterically, and dismissed as animal fables. Nor should it be overlooked that each story was told in connection with some incident then taking place, and that the Buddha was trying to show the link between the present action and the past cause. It is this aspect of the Tales that brings them to life for us.

The Theosophical Glossary tells us that

Gautama, the Buddha, would not have been a mortal man, had he not passed through hundreds and thousands of births previous to his last. Yet the detailed account of these, and the statement that during them he worked his way up through every stage of transmigration from the lowest animate and inanimate atom and insect, up to the highest — or *man*, contains simply the well-known occult aphorism: "a stone becomes a plant, a plant an animal, and an animal a man." Every human being who has ever existed, has passed through the same evolution. But the hidden symbolism in the sequence of these re-births (*jataka*) contains a perfect history of the evolution on this earth, *pre-* and *post-*human, and is a scientific exposition of natural facts. One truth not veiled but bare and open is found in their nomenclature, *viz.*, that as soon as Gautama had reached the human form he began exhibiting in every personality the utmost unselfishness, self-sacrifice and charity.

Through these Tales we can easily understand and accept the idea of rebirth and see that the present actors had lived and acted in the past; for at the end of each story the Buddha linked the two lives. Yet there is enough in the reasons why the particular stories were told to show that there is a much deeper side to life than we think; there is much to be learnt, many deep powers to be gained and many pitfalls to be avoided, even for the most advanced among us.

He told these stories while He travelled from village to village, town to town, forest to forest, with His band of Brothers of His Order. Their lives were organized: certain hours were for going for food from house to house, with their begging-bowls; certain hours were for washing and making clothes, certain for recreation, for odd jobs, for eating, for sleeping, for meetings in the Hall of Truth — their meeting place — and certain for discussions. With a number of people living together there were many difficulties cropping up, and it was in connection with these that the Buddha told the stories. By this means He showed that the cause of the present circumstance could be traced to the past character of the people concerned; as they had acted in past lives, so they acted again. Human nature always being the same, the difficulties that arose then are similar to our own; the causes are in us, and they can be seen as having their seed in some past life. In this way the Buddha not only showed the continuity of life but also taught right ethics, the value of love, duty, selflessness and sacrifice, and the triumph of good over evil.

Above all we see the majestic figure of the Buddha, never unjust, never unkind, always straightforward and compassionate even when speaking the truth to an erring Brother. It was the custom among the Brothers to take an erring Brother to the Hall of Truth, where they all gathered together, and to tell the Buddha what that erring Brother had done. The Buddha always asked, "Is this true?" Thus the Brother had a chance to explain or deny. Then the Buddha explained why the incident had happened and showed, by means of a story, that the cause could be traced to a former incarnation.

Among the Brothers there was one who had a friend in the Order of the evilly-inclined Devadatta, Buddha's cousin who was also His enemy. This friend persuaded the Brother to go to Devadatta's place to eat, for there good food would be given to him instead of his having to walk and beg for it, and receive poor food in most cases! Unable to keep the knowledge of this from his fellows, he spoke of it. They remonstrated with him and took him to the Buddha. When he was asked, as usual, "Is this true?" the Brother said that he did not take his food from Devadatta as others gave it to him. Then the Buddha said, "Let there be no quibbling here." How often do we indulge in quibbling when we excuse ourselves, either to others or to our own conscience! Is there one of us who is free from this fault?

Another story refers to the small wrong-doings we all slip into. Small wrongs lead to more serious wrongs, for, as the Buddha observes, if someone steals a clay pot one day he will steal a brass pot another day!

He shows us the difference between feeling shame for something we have done which we did not mean to do, and not feeling shame for something we intended to do and accomplished. Two young Brothers in their recreation period shot, for fun, a bird. Their Brethren saw this and were horrified that members of the Order should take the life of a creature, and they took the erring Brothers to the Buddha, in the Hall of Truth. Apparently these two did not feel any shame, for the Buddha asked them how they could have done such a thing and feel no remorse. He told them that in the past much greater people than they had felt remorse for the smallest errors committed without any intention of wrong-doing. From the king, queen-mother, queen, ministers, down to the courtesan, all had unawares or unintentionally committed errors, owing to ignorance or forgetfulness. But all felt remorse.

Too much talking, we know, is one of the curses of life, and on more than one occasion the Buddha brought this out in story form, as when he spoke to the too talkative king, and showed that it brought death. A bird gave unasked-for advice to a monkey, who destroyed its nest; the tortoise opened its mouth to talk, letting go of the stick taking it across the sky, and fell to death; while the person who could not refrain from telling another just where he had to chop the wood so exasperated the one who was chopping that he killed the other! Could we not take this to heart, for even if we do not get killed we do kill reputations!

One of the outstanding characteristics today is lack of respect for others, for others' property, for elders, teachers, etc. On this topic we can learn much from these stories. On one occasion the Buddha and his Band were going to another town, and as there were many going, some rushed ahead and took all the available lodgings so that even the chief disciple had nowhere to stay. In the morning when the Buddha found out that Sariputta had spent the night without a room he called the Brethren together and asked them to whom respect should be shown, to whom the best lodgings, best rice, etc., should be given. The answers were many and varied—those with money or position before they entered the Order; the Brahmins; those of noble birth, etc. The Buddha told them that the true standard was seniority. Sariputta, He said, was the chief disciple; he had set the Wheel of the Minor Truth rolling, and he it was who deserved to have the best lodging after His own. He added, "If you lack respect and subordination even now, what will your behaviour be as time goes on?" Then he told a story of three animals who found out which of them should have respect shown to it.

A partridge, a monkey and an elephant were friends and lived together. Because of this familiarity, at times they showed lack of respect for each other, and their life became disorganized. One day they thought they must alter this and find out who among them was the eldest. Near them was a large banyan tree and each one was asked how big the tree was when they first saw it. The elephant said it was a bush over which he could walk when he was a baby; the monkey said that when he was young he could eat the topmost sprouts of the tree. The partridge said that he ate the seeds of an old banyan tree and dropped them on this spot; the seeds became this tree. From this time on they lived happily together, paying respect to the partridge.

Not showing respect to the Teacher brought a terrible curse with it, for, when one Brother refused to show respect to the Elders and maligned them, he was stricken with a terrible disease. All these incidents show the working of LAW and are examples we should remember lest we slip into the same errors.

We have a saying that "fools rush in where angels fear to tread," and this was borne out graphically when Ananda, one of the three nearest to the Buddha, begged to be allowed to go in front of the Buddha so that the mad elephant would kill him and not the Master. Three times the Buddha sent him back, and at last he put him in the middle of the Company, saying that the Power of the Master was one thing, the power of a disciple was another. The Master could stop the elephant, but the power of Ananda was not strong enough to do so. How often we forget this, and with the best of motives rush in to help without being sure we have the necessary power and capacity to do so!

The vast wisdom of the Buddha comes out in the story of Little Wayman, the one who was born "by the way" as his mother was returning to her parents. Unfortunately he had a bad memory and could not learn anything — a result of past actions — and was about to leave the Order when the Buddha found out about him. He then gave him one or two basic Teachings, with a practical aid, and through concentrating on that essential he was able to pass on to very high knowledge. In other words, what we need is not so much information and learning by rote; it is the thorough understanding of even a little knowledge that will lead to the inner centre from which all Knowledge stems.

As gratitude is an essential quality to have, our gratitude should go out to this great Being, and be *shown* in practice by studying all He has given us as to the line of life which will lead to the Goal. If we keep in mind that He is speaking to us in these stories, if we sit at His feet, we shall find that as thought knows no barriers we shall in reality be sitting at the feet of the Highest.

REPLIES TO AN ENGLISH F.T.S.

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LEAFLETS FROM ESOTERIC HISTORY

And now, what was the language spoken by the Atlantean Æolians? History cannot answer us. Nevertheless, the reader has only to be reminded of some of the accepted and a few of the as yet unknown facts, to cause the light to enter any intuitional brain. It is now proved that in the antiquity man was universally conceived *as born of the earth*. Such is now the profane explanation of the term autochthones. In nearly every vulgarized, popular fable, from the Sanskrit *Arya* "born of the earth," or Lord of the Soil in one sense: the Erechtheus of the archaic Greeks, worshipped in the earliest days of the Akropolis and shown by Homer as "he whom the earth bore" (*Iliad*, II. 548); down to Adam fashioned of "red earth," the genetical story has a deep occult meaning, and an indirect connection with the origin of man and of the subsequent races. Thus, the *fables* of Hellen, the son of Pyrrha *the red*—the oldest name of Thessaly; and of Mannus, the reputed ancestor of the Germans, himself the son of *Tuisco*, "the red son of the earth," have not only a direct bearing upon our Atlantis fable, but they explain moreover the division of mankind into *geological* groups as made by the Occultists. It is only this, their division, that is able to explain to Western teachers the apparently strange, if not absurd, coincidence of the *Semitic* Adam—a divinely revealed personage—being connected with *red earth*, in company with the Aryan Pyrrha, Tuisco, etc.—the mythical heroes of "foolish" fables. Nor will that division be made by the Eastern Occultists—who call the fifth-race people "the Brown-white," and the fourth race the "Red-yellow," Root-races—connecting them with geological strata—appear at all fantastic to those who understand verse iii, 34-9 of the Veda and its occult meaning, and another verse in which the *Dasyus* are called "Yellow." *Hatvi dasyun praryam varnam avat*—is said of Indra who, by killing the *Dasyus*, protected the *colour* of the *Aryans*; and again Indra "unveiled the light for the *Aryas* and the *Dasyu* was left on the *left hand*" (II. 11,18).

Let the student of Occultism bear in mind that the Greek Noah, Deukalion, the husband of Pyrrha, was the reputed son of Prometheus

who robbed Heaven of its *fire* (*i.e.*, of secret Wisdom “of the right hand,” or occult knowledge); that Prometheus is the brother of Atlas; that he is also the son of Asia and of the Titan Iapetus — the antitype from which the Jews *borrowed* their Japhet for the exigencies of their own popular legend to mask its kabalistic, Chaldean meaning; and that he is also the antitype of Deukalion. Prometheus is the creator of man out of earth and water,¹ who after stealing *fire* from Olympus — *a mountain in Greece* — *is chained on a mount in the far off Caucasus*. From Olympus to Mount Kazbeck there is a considerable distance. The Occultists say that while the fourth race was generated and developed on the Atlantean continent — our Antipodes in a certain sense — the fifth was generated and developed in Asia. (The ancient Greek geographer Strabo, for one, calls by the name of Ariana, the land of the Aryas, the whole country between the Indian Ocean in the south, the Hindu Kush and Parapamisis in the north, the Indus on the east, and the Caspian Gates, Karamania and the mouth of the Persian Gulf, on the west.) The *fable* of Prometheus relates to the extinction of the civilized portions of the fourth race, whom Zeus, in order to create a *new race*, would destroy entirely, and Prometheus (who had the sacred fire of knowledge) saved partially “for future seed.” But the origin of the fable antecedes the destruction of Poseidonis by more than seventy thousand years — however incredible it may seem.

The seven great continents of the world, spoken of in the *Vishnu Purana* (Bk. II, Chap. 2), include Atlantis, though, of course, under another name. *Ila* and *Ira* are synonymous Sanskrit terms (see *Amara-kosha*), and both mean earth or *native soil*; and *Ilavrita* is a portion of *Ila*, the central point of India (*Jambudvipa*), the latter being itself the centre of the *seven* great continents before the submersion of the great continent of Atlantis, of which Poseidonis was but an insignificant remnant. And now, while every Brahmin will understand the meaning, we may help the Europeans with a few more explanations.

If, in that generally tabooed work, *Isis Unveiled*, the “English F.T.S.” turns to page 589, Vol. I, he may find therein narrated another old Eastern legend. An island (where now the Gobi desert lies) was inhabited by the last remnants of the race that preceded ours: a handful of “Adepts” — the “sons of God,” now referred to as the *Brahman Pitris*; called by another, yet synonymous name in the Chaldean Kabala. *Isis Unveiled* may appear very puzzling and contradictory to those who

¹ Behold Moses saying that it requires earth and water to make a living man.

know nothing of Occult Sciences. To the Occultist it is correct, and while perhaps left purposely sinning (for it was the first cautious attempt to let into the West a faint streak of Eastern esoteric light), it reveals more facts than were ever given before its appearance. Let anyone read these pages and he may comprehend. The "six such races" in *Manu* refer to the sub-races of the *fourth* race (p. 590). In addition to this the reader must turn to the July number of *The Theosophist*, and acquainting himself with the article "The Septenary Principle in Esotericism,"² study the list of the "Manus" of our *fourth* Round. And between this and *Isis* light may, perchance, be focused. On pages 590-6, he will find that Atlantis is mentioned in the "Secret Books of the East" (as yet virgin of Western spoliating hand) under another name in the sacred *hieratic* or sacerdotal language. And then it will be shown to him that Atlantis was not merely the name of one island but that of a whole continent, of whose isles and islets many have to this day survived. The remotest ancestors of some of the inhabitants of the now miserable fisherman's hovel "Aclo" (once *Atlan*), near the gulf of Uraha, were allied at one time as closely with the old Greeks and Romans as they were with the "true inland Chinaman," mentioned on page 57 of *Esoteric Buddhism*.

Until the appearance of a map, published at Basle in 1522, wherein the name of America appears for the first time, *the latter was believed to be part of India*; and strange to him who does not follow the mysterious working of the human mind and its unconscious approximations to hidden truths—even the aborigines of the new continent, the Red-skinned tribes, the "Mongoloids" of Mr. Huxley, were named Indians. Names now attributed to chance: elastic word that! Strange coincidence, indeed, to him who does not know—science refusing yet to sanction the wild hypothesis—that there was a time when the Indian peninsula was at one end of the line, and South America at the other, connected by a belt of islands and continents. The India of the prehistoric ages was not only within the region at the sources of the Oxus and Jaxartes, but there was even in the days of history, and within its memory, an upper, a lower, and a western India; and still earlier, it was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the "Brahmans of Upper India" stretched from Kashmir far into the (now) deserts of Shamo. A pedestrian from the north might then have reached—hardly

² Reprinted in THE THEOSOPHICAL MOVEMENT, October 1938 and July 1963.—Eos

wetting his feet — the Alaskan Peninsula, through Manchooria, across the *future* gulf of Tartary, the Kurile and Aleutian Islands; while another traveller, furnished with a canoe and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America.

On pages 592-3 of *Isis*, Vol. I, the Thevetatas — the evil, mischievous gods that have survived in the Etruscan Pantheon — are mentioned, along with the “sons of God” or Brahma Pitris. The *Involute*, the hidden or shrouded gods, the *Consentes*, *Complices*, and *Novensiles*, are all disguised relics of the Atlanteans; while the Etruscan art of soothsaying their *Disciplina* revealed by Tages comes direct and in undisguised form from the Atlantean King Thevetat, the “invisible” Dragon, whose name survives to this day among the Siamese and Burmese, as also, in the Jataka allegorical stories of the Buddhists, as the opposing power under the name of Devadat. And Tages was the son of Thevetat, before he became the grandson of the Etruscan Jupiter-*Tinia*. Have the Western Orientalists tried to find out the connection between all these Dragons and Serpents; between the “Powers of Evil” in the cycles of epic legends, the Persian and the Indian, the Greek and the Jewish; between the contests of Indra and the giant; the Aryan Nagas and the Iranian Aji Dahaka; the Guatemalian Dragon and the Serpent of *Genesis* — etc., etc., etc.? Professor Max Müller discredits the connection. So be it. But the *fourth* race of men, “men” whose sight was unlimited and who knew all things at once, the hidden as the unrevealed, is mentioned in the *Popol-Vuh*, the sacred books of the Guatemalians; and the Babylonian Xisuthrus, the far later Jewish Noah, the Hindu Vaivaswata, and the Greek Deukalion, are all identical with the great Father of the Thlinkithians of *Popol-Vuh* who, like the rest of these allegorical (not mythical) Patriarchs, escaped in his turn and in his days, in a large boat at the time of the last great Deluge — the submersion of Atlantis.

To have been an Indo-Aryan, Vaivaswata had not, of necessity, to meet with his Saviour (Vishnu, under the form of a fish) within the precincts of the present India, or even anywhere on the Asian continent; nor is it necessary to concede that he was the seventh great Manu himself (see catalogue of the Manus, in the paper on “The Septenary Principle in Esotericism” cited above), but simply that the *Hindu* Noah belonged to the clan of Vaivaswata and typifies the *fifth* race. Now the last of the Atlantean islands perished some 11,000 years ago; and the *fifth* race headed by the Aryans began its evolution, to

the certain knowledge of the "Adepts," nearer one million than 900,000 years ago. But the historian and the anthropologist with their utmost stretch of liberality are unable to give more than from twenty to one hundred thousand years for all our human evolution. Hence we put it to them as a fair question: at what point during their own conjectural lakh of years do they fix the root-germ of the ancestral line of the "old Greeks and Romans"? Who were they? What is known, or even "conjectured," about their territorial habitat after the division of the Aryan nations? And where were the ancestors of the Semitic and Turanian races? It is not enough for purposes of refutation of other peoples' statements to say that the latter lived separate from the former, and then come to a full stop—a fresh hiatus in the ethnological history of mankind. Since Asia is sometimes called the Cradle of Humanity, and it is an *ascertained* fact that Central Asia was likewise the cradle of the Semitic and Turanian races (for thus it is taught in Genesis), and we find the Turans agreeably to the theory evolved by the Assyriologists *preceding* the Babylonian Semitists, where, at what spot of the globe, did these Semito-Turanian nations break away from the parent stock, and what has become of the latter? It cannot be the small Jewish tribe of Patriarchs; and unless it can be shown that the garden of Eden was also on the Oxus or the Euphrates, fenced off from the soil inhabited by the children of Cain, philologists who undertake to fill in the gaps in Universal History with their made-up conjectures may be regarded as ignorant of this detail as those they would enlighten.

Logically, if the ancestors of these various groups had been at that remote period massed together, then the self-same roots of a parent common stock would have been equally traceable in their perfected languages as they are in those of the Indo-Europeans. And so, since whichever way one turns, one is met with the same troubled sea of speculation, margined by the treacherous quicksands of hypothesis, and every horizon bounded by inferential landmarks inscribed with imaginary dates, again the "Adepts" ask why should anyone be awed into accepting as final criterion that which passes for science of high authority in Europe? For all this is known to the Asiatic scholar—in every case save the purely mathematical, and physical sciences—as little better than a secret league for mutual support, and, perhaps, admiration. He bows with profound respect before the Royal Societies of Physicists, Chemists, and, to a degree, even of Naturalists. He refuses to pay the slightest attention to the merely speculative and conjectural so-called "sciences" of the modern Physiologist, Ethnologist, Philologist,

etc., and the mob of self-styling Œdipuses to whom it is not given to unriddle the Sphinx of Nature, and who, therefore, throttle her.

With an eye to the above, as also with a certain prevision of the future, the defendants in the cases under examination believe that the "historical difficulty" with reference to the non-historical statement, necessitated more than a simple reaffirmation of the fact. They knew that with no better claims to a hearing than may be accorded by the confidence of a few, and in view of the decided antagonism of the many, it would never do for them to say "we maintain" while Western professors maintain to the contrary. For a body of, so to say, unlicensed preachers and students of unauthorized and unrecognized sciences to offer to fight an august body of universally recognized oracles would be an unprecedented piece of impertinence. Hence their respective claims had to be examined on however small a scale to begin with (in this as in all other cases) on other than psychological grounds. The "Adepts" in Occult Arts had better keep silence when confronted with the "A.C.S.'s" — Adepts in Conjectural Sciences — unless they could show, partially at least, how weak is the authority of the latter and on what foundations of shifting sands their scientific *dicta* are often built. They may thus make it a thinkable conjecture that the former may be right after all. Absolute silence, moreover, as at present advised, would have been fatal. Besides risking to be construed into inability to answer, it might have given rise to new complaints among the faithful few, and led to fresh charges of *selfishness* against the writers.

Therefore have the "Adepts" agreed to satisfy the English members of the London Lodge, as far as permissible, by smoothing in part at least a few of the most glaring difficulties and showing a highway to avoid them in future by studying the *non*-historical but actual, instead of the historical but mythical, portions of Universal History. And this they have achieved, they believe (at any rate with a few of their querists), by simply showing, or rather reminding them, that since no historical fact can stand as such against the "assumption" of the "Adepts" — historians being confessedly ignorant of pre-Roman and Greek origins beyond the ghostly shadows of the Etruscans and Pelasgians — no real *historical* difficulty can be possibly involved in their statement. From objectors outside the Society, the writers neither demand nor do they expect mercy. The "Adept" has no favours to ask at the hands of conjectural sciences, nor does he exact from any member of the "London Lodge" blind faith: it being his cardinal maxim that faith should only follow inquiry. The "Adept" is more than content to be allowed

to remain silent, keeping what he may know to himself, unless worthy seekers wish to share it. He has so done for ages, and can do so for a little longer. Moreover, he would rather not "arrest attention" or "command respect" at present. Thus he leaves his audience to first verify his statements in every case by the brilliant though rather wavering light of modern science; after which his facts may be either accepted or rejected, at the option of the willing student. In short, the "Adept" — if one indeed — has to remain utterly unconcerned with, and unmoved by, the issue. He imparts that which it is lawful for him to give out, and deals but with *facts*.

The philological and archæological "difficulties" next demand attention.

STRAY RUMBLINGS OF THE SOUL

Life is an incessant search after higher and nobler values. These recede as one advances. There is always a "beyond" on the horizon of life.

That friendship alone can endure and survive the shock of time which is based on spiritual values and moral verities. This is the *sine qua non* of an abiding friendship, or an abiding love. No human relationship, no institution, no organization can last long, had it not this as its basis.

Seek the Holy Scriptures, my man; their study will give thee sustenance for life. They are thy best friends, guides and helpers.

Thoughts are an index to the man. The quality of ideas depicts the state of the "inner man."

Suffering, I feel, is the absolute necessity of existence. It alone makes us aware of the Reality behind the Illusion that is Life. It alone shakes us out of the complacence of mood and attitude in life, and out of the useless, aimless, humdrum existence that many of us lead.

Life gives abundant joy, even in the commonplace, if we only knew where and how to look for it. Things always turn out to be right ultimately, if we only knew how to look at them. There is a meaning behind events; try to fathom it, and derive joy therefrom.

In the most agonized moments of my life, the only relief I could obtain was in sharing the agony of another, and in the firm conviction that there is always another who is more unhappy and suffers more than I do.

DREAM AND REALITY IN LIFE

We have often heard it said that life is a dream; "we are such stuff as dreams are made on." What, then, is this state we call our daily life?

When we look back at any past period of this particular earth-life, it seems to us like a dream. But had it any reality? Does it seem to us to be a dream only in the *present*?

We dream of the future while living in the present, but those dreams also rarely become real. And when the future we anticipated becomes the present and then the past, that, too, appears to us to be a dream.

Our life is, therefore, made up of dreams. The past looks like a dream; the future also looks like a dream. Only the present moment seems real, but it is made up of memories of the dreams of the past and the dreams of the future. Where, then, is the reality of the present moment? The search for the real which changes not through past, present and future is the most important search for us.

Our life, Theosophically speaking, is but a dream of the Ego, built on the dreams of past lives. In our little life we dream in terms of what we know or long for, casting our minds backwards to both lovely and disturbing happenings in the years that have become for us the dream world, and forward to what we wish for, in terms of truth or of fantasy, centred round self or SELF. What is real is the thread that runs through past, present and future, whether of one life or, on the larger scale, of the Ego and all its incarnations.

Why do not our dreams of the future take shape and become "facts"? Because we have forgotten one fundamental fact, namely, that nothing gets life and form without the use of will. The difference between dreams and planned action has to be learnt and applied. But, even so, our plans fail either through our own faults or, seemingly, through the faults of others. Therefore at every stage when the "future" becomes the "present," we meet with disappointments; our dreams of childhood do not materialize; our dreams of youth do not come true, our dreams of adult years fail us miserably in old age. We fail to see that what comes to us is often not the result of our dreams but something far greater, something we never even thought of, something infinitely more wonderful than we could imagine. We need to look more earnestly at life.

What, then, is wrong with our life? What is the source of our

dreams at any period of our life? Why does one person dream of success, another of a happy married life, another of travel, or of freedom, or of a peaceful old age? Can we put these dreams down to the memories of past incarnations, to the natural urge for the haven of happiness, to the reading of story books and novels where everything always comes out right? Have we dreamt of being like one or another of the heroes of the past we have read or heard about? Do we dream of becoming like someone or other we love? Or do we, like the good Christian, dream of Heaven as the goal of life?

There is one common thread through all desires — happiness, appreciation by others, the giving and receiving of love. But there is the reverse side also — the wish to have all for ourselves without worrying about others. When any of these dreams fail to materialize, despair and unhappiness take hold of us.

If we look at our own Theosophical Movement of this century, we see with what hopes H.P.B. started it; but, after she died, how many remained true to her Work? When Judge died, how many remained true? We, in this generation, are apt to feel, after reading the "Conclusion" of *The Key to Theosophy*, that the Movement has succeeded. But if we look at the Movement today, if we look at those who profess themselves her students, what do we find? Is it not the same as with life's dreams? We have forgotten the essential force, or will, that has to be used to *make* dreams come true. It is our visualization that has been wrong. We have failed to look into the inwardness of what life has brought to us without our dreams, in spite of our dreams. The essentials in the "Conclusion" are what we all need. The future of the Movement will depend, says H.P.B.,

almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work . . . after the death of the Founders. . . . I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiased and clear judgment.

Unbiased judgment — that is what is missing in our own lives. All our personal dreams are biased; they centre round the personal, and are in terms of personal success of some kind.

Have we spent time and energy in trying to find out what knowledge

or capacities we possess? How many have dreamt of becoming chelas in this life, but have failed to achieve this object? But how many have looked, first, at the steps necessary to become *worthy* of chelaship? There is no dissatisfaction at non-achievement if this latter aspect is looked into, for every effort takes us a step further on the way to success, and when we have succeeded, we shall *ipso facto* become chelas. Normally, what do we think chelaship is? Do we not visualize ourselves as being received by the chosen Master with open arms and the pleasing words, "Faithful servant!"

Then our dream stops. Have we thought of what we have brought with us as a worthy offering to the Master? Have we considered what strength we shall need to carry on in this self-chosen task through lives of work, service, hardship and woe? No wonder our dreams do not come true!

Therefore, we come to the conclusion that the only worth-while dream at any stage of life is to become wiser, more self-controlled beings, possessing clear, unbiased judgment, with the object in view of using life as a means of benefiting others.

Some have done this, and as a result great movements have been founded for the good of others. Theosophically, we know that what we should dream is to be able to be of service to the Great Servers of Humanity. No one can be selfish, thinking of himself first, if he is a servant to others, or to an Idea.

Therefore, let us *plan* instead of dreaming, for, if we make the necessary effort, plans can come true — mere dreams cannot. Let us look for our line of life's meditation, the main thread which has run throughout our life, through its sorrows and joys, through its dreams and disappointments. In this way we may learn much about our capacities, our failings, our stupidities, as well as our successes.

In fact, is any success worth while? Not as a success in which we bathe in contentment; only as the source of further effort towards the fulfilment of a greater aspiration.

ARJUNA'S UNFOLDING VISION

Behind all great achievements there are men or women of vision. All the great Saviours, such as Krishna, Buddha, Jesus, and many lesser incarnations in various spheres of life, have evinced unusual abilities which can only grow in the soil of experience whose fruit is Vision. A discoverer, an inventor, an engineer, a poet, a writer, a philosopher, if gifted with imaginative insight may be called "a man of vision." People who lack vision, therefore, are among the mediocre and the average of the race.

In chapter after chapter of the *Bhagavad-Gita* we see how Arjuna's insight unfolds, until, by the time we come to Chapter X, we see him experiencing a certain type of vision which *The Secret Doctrine* calls "initiation into perceptive mysteries." Arjuna, the disciple, comes to a point in the evolution of his soul when he is awakened from the long sleep of ignorance resulting from false beliefs, lower desires, materialistic thoughts, ambitions, etc., pursued through many lives. Krishna, the teacher, finding Arjuna in a more receptive and responsive condition, gently conveys to him further knowledge, which we may term the magical key, giving him a fuller understanding of the basic principle of all life. In the important statement, "I am the Ego which is seated in the hearts of all beings; I am the beginning, the middle, and the end of all existing things," Krishna lays before Arjuna the fact of the ever-present Deity residing in each evolving being.

Arjuna, like other souls in evolution, disciples and students on the path of life, was faced with difficulties arising out of false and materialistic conceptions of life and of Deity. When the conception begins to blaze within his consciousness that he is inwardly divine, the shackles and bars which had obstructed his vision life after life begin to fall away and in their place arise hope, wonder, amazement. His limitations, his ambitions, melt in the very heat of the wonderful living power of knowledge. The great purification has begun, and within the consciousness of the disciple Arjuna arise true perception, right judgement, self-mastery, patience, altruism, unselfishness.

This experience of Arjuna, symbolized by all religions but little understood, may be called the second birth, an awakening from æons of ignorance, stupor, difficulty and suffering. At this particular stage, we find that there comes about a growing closeness of true soul understanding between the teacher, Krishna, representing the Higher Self,

and the pupil, Arjuna. In Chapter IX, Krishna addresses Arjuna in these terms: "Unto thee who findeth no fault I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil."

In Chapter X, the growing closeness between the Higher and Lower Self, teacher and pupil, causes the teacher to enumerate the universal divine perfections, because, as he says to Arjuna, "I am anxious for thy welfare." Arjuna is showing now a burning desire for knowledge, is saturated with the feeling which comes only from a certain kind of heart unfoldment. It might be said in passing that the idea of vision is connected with the heart because it is only from the purified heart that there arises in due time, for any soul, the experience of vision.

It might be an interesting experience for students to go through the *Gita* and note the many, many references made to the heart. Modern psychology knows very little of the true mind, and practically nothing of the quality, purpose and use of the heart; it has no real knowledge, no textbooks, relating to this deep and scientific teaching of the heart. Eastern psychology, on the other hand, offers us a fund of information relating to the consciousness and the manifestations of the heart.

"I am the Ego seated in the hearts of all beings," states Krishna, and by Ego he means the Real Man, the Soul. Even physical life is based upon the action of the heart. When it stops, we say the man has died; when it beats, we say the man is alive. But there is much more than that. The Soul or Ego seated in the heart is the thinker, is the perceiver. Therefore, according to Eastern psychology, the heart thinks, and it is only through heart-thoughts that true wisdom of the Soul can be gained.

Arjuna is now awake, burning with the desire to give all that he is to his Friend and Teacher, who is the Friend and Teacher of all Humanity. Krishna in other places indicates, however, that a mere emotional desire to help is not necessarily the higher desire. The goody-goody person, the altruistic sentimentalist, the one who prates of brotherhood and acts quite differently, has not unfolded the true quality of the heart. Mere emotionalism or sentimentalism is not the force or flow of the true heart but is simply a manifestation of the personal nature which may be all mixed up with pride, vanity, selfishness and other lower ebullitions. When the personal nature asserts itself, the heart cannot function — not according to the teaching of the *Bhagavad-*

Gita. Just as the sensitized plate or film in a camera can be impressed with the image of an exterior object by a lens or lenses, when the opening permits light to enter, so with man himself. The whole objective world exists around him. He is receiving impressions constantly through his openings of the eyes, ears, etc. If a shadow falls across the lens we have a blurred picture, distorted, or no picture at all, and that is somewhat like that which takes place when, in endeavouring to receive true impressions and translate or transmute them into real knowledge, the shadow of the personality falls across the lens of our mind and the impression is either lost or completely distorted and blurred.

Krishna, in the teaching which he is now directing to the heart of his disciple, calls attention to the problem of the contrasts of life: pleasure and pain, prosperity and adversity, birth and death, danger and security, fear and equanimity, glory and ignominy, etc. Arjuna begins to realize that all his difficulties and sufferings, his actions in this present life, his thinking, are the result of that which he committed in the past, that these contrasts are for the purpose of learning, and until man arrives at a certain point in evolution, he has not acquired the ability of using the intellect to reason, to evaluate different courses of action, objects, conditions, subjects and so on. If our premises are wrong and based on ignorance, and the conclusions correspondingly so, we suffer, so says the teacher, Krishna. If from that suffering we are inspired and stimulated to observe and experience and learn the lesson, the necessity for those experiences, for that suffering and for those difficulties entirely ceases.

Arjuna begins to see that the great pain and suffering of humanity are his pain and suffering. As Krishna so succinctly and so beautifully states, "Of those things which deceive I am the dice, and splendour itself among splendid things." Krishna then takes Arjuna still further along the path of knowledge, and shows him that nothing exists outside of himself. Arjuna thus reaches a point which Eastern mystical psychology sums up in one word — Yoga — a much abused and misused term. Yoga means union, oneness with all life. Arjuna begins to realize that inasmuch as Krishna is in all and everything, he, Arjuna, is also united to the Whole.

Arjuna, the courageous warrior, is now facing himself. In the evil or the good, he sees reflected but his own acting, thinking and feeling self. At this stage of evolution the soul realizes that the only knowledge is self-knowledge. Until we can face the self, how can we attain to

knowledge? Arjuna, therefore, attains to a certain degree of Yoga, and he begins to see that this ancient and secret knowledge which comes from the heart has been the object of search of all true and great seekers. The "philosopher's stone," the "elixir of life," the "holy grail," are merely symbolic representations of the story of the soul's search for knowledge, its ever-growing ability to realize that self in the search.

Krishna proceeds in the chapter to state that "among the wise of secret knowledge I am their silence." Arjuna now comes to a stage in evolution which may be called the stage of meditation. Many ideas, objects, viewpoints have been presented to him by the teacher. He sees that all exists within himself. The next step in his evolution, or in the evolution of any soul at this particular point of awakening intelligence, is to retire within — to become silent. Meditation, study, thoughts of a higher kind, begin and end in silence. As each of us is a spark of the one great deific flame, there is within each that secret and holy place which Krishna speaks of as the unchanging Self, the mystic heart. Into that Arjuna retires, and he experiences the fuller realization which dwelling upon these ideas brings. There in the silence and quietness within himself he meditates upon eternal, universal and exhaustless conceptions.

What transpires? His suffering falls away. His cares and anxieties evaporate in this clear, cleaner air and atmosphere. To higher levels he passes from plane to plane of consciousness and thought, of spiritual desires and aspirations; he communicates with a numerous throng of great gods, of wise sages, of living seers and rishis. He hears the ancient song of sacred texts, and the message that the living sun, its bright shadow, the moon, and the stars of the high Akasic atmosphere impart to him. He is cooled, quieted, by the breezes from all the forests. He is strengthened with the power of the great and mighty oceans; the peace and sublimity, the absolute immovable fastnesses of the Himalayan ranges now become his protecting friends. All true poets, mystics, all great thinkers, seers, have travelled, night after night, into these supernal regions, returning laden with the fruit of their quest, which they have inscribed for Humanity in immortal words of verse, song and philosophy.

Such is the beautiful and mystical experience of Arjuna, instructed by Krishna in the science of the Supreme Spirit, in the book of devotion called the *Bhagavad-Gita*.

STEPS ON THE WAY

One of the most important steps on the Path of the Soul towards enlightenment is its first contact with the Ancient Wisdom known today as Theosophy. This may take place in many ways, but in our day and age such contact generally takes place either by reading about Theosophy or by hearing of it. The work of the Theosophical Movement is therefore in the main twofold — promulgation of the Teachings through the written word and the spoken word.

One may happen to read some of the recorded Teachings, using the medium of the eye. Or one may hear a stray word expressed by a friend who is a student of Theosophy, or chance upon the meetings held in one or another of the several Centres which function throughout the world for the promulgation of the Message of Theosophy. In the latter case, contact is made through the spoken word, which requires the medium of the ear.

Both the spoken and the written word carry with them an innate power, the power of true Ideas, which makes its impact on the brain and mind of the individual. This impact alerts the inquiring soul to an awareness of the Message of Theosophy which has been recorded by its Teachers and reiterated by its pupils. This stage of listening or reading on the part of the “awakened soul” may appear to be of a passive nature, yet soul-growth begins by imbibing the nourishment provided by the lectures and talks on Theosophy at the meetings of the United Lodge of Theosophists, and by the independent study of the genuine writings on Theosophy.

Just as the first step can be considered as the awakening into awareness on the part of the now quickened soul, so the second step is the pursuance of the quest for Truth by questions. The progress from the listening to the questioning stage shows that the now awakened soul seeks further knowledge of the Truth which has set the chords of mind and heart into vibration. Again the U.L.T. provides for this through its Question and Answer meetings as well as by the opportunity offered to send written questions which may be answered through correspondence or in its magazines. It will be perceived that the mind of the awakened soul is now passing from a passive perceptive stage to a more active enquiring one, and this constitutes a second step on the Path of Enlightenment where the further “lighting up of Manas” is now taking place by self-induced ways and means. So the transition

from "listener" to "questioner" shows the progress that the soul has made.

From "listener" to "questioner" and from "questioner" to "student" covers three steps on the Path of the Soul. From direct study of the Teachings develops independent devotion to both the Teachings and its Teachers, because the awakening soul now begins to feel a sense of gratitude towards those Teachers who, through the power of the word, recorded and spoken, have brought it some illumination. The soul is now ready to continue on the Path in company with other "awakened" brothers and sisters. Again the various Centres and study groups of the U.L.T. provide in their study classes ample food for the digestion, assimilation and eventual promulgation of the Teachings which, as the soul is now realizing, carry with them a potent force both in their written and spoken form.

Active participation in the meetings at the Lodge provides the opportunity for transmitting to others the Teachings learnt, and through this opportunity of participation in the work, realization of the necessity for meditation on the Teachings arises in the mind-heart of the student. The companionship the Lodge meetings afford helps the striving student to feel the solidarity of Brotherhood that exists between co-students, and through this sensing the student begins to attune the instruments of the soul to the vibration of the "word" or message reborn within his own mind and heart. Participation by promulgation through the written or spoken word provides the necessary channels for that service which the Great Teachers expect of us and of which they are the living exemplars — the service of Humanity.

It will be seen that the Lodge provides the necessary steps to fan the spark of the awakened mind into a quickening flame, and thereby helps to spread the light acquired to others.

The obstructions that prevent the soul from expressing the true Ideas that it perceives and feels when it contacts Theosophy by both the written and the spoken word arise from the imperfections of the instruments of body, mind and feelings, that the soul is now using. To work to remove these obstructions is to follow the steps on the Path towards enlightenment, some of which steps have been indicated in this article. Further clarification on these steps may be had by the study of the two articles on "Listening and Speaking" published in *THE THEOSOPHICAL MOVEMENT* for September and October 1937, and reprinted in the same magazine for January and February 1962.

“LUCIFER” CORRESPONDENCE

THE DOCTRINE OF TRANSMIGRATION

[Reprinted from *Lucifer*, Vol. VI, pp. 249-50, for May 1890.—Eds.]

Regarding the operation of the law of Karma on beasts and other animals, there are numerous instances on record in our Shastras to show that a man can, by his Karma, become a beast in some future incarnation, and thus enjoy(?) the fruits of his Karma in that state. Some of our Hindu Occultists hold, therefore, that beasts in general have no Karma; it is only those among them which enjoy or suffer that have been men in some previous births. For, if a man becomes very sensual, selfish, and materialistic, his higher principles remain, so to say, passive, while his lower ones become very active and strong by his Ahankaram being centred in them. After his death, therefore, these lower principles are not dispersed into their natural elements, but go to form the body, life and soul of a beast, whose class or species is determined by the prevailing passions and desires of the dead man. Thus a very cunning man becomes a fox; a ferocious one, a tiger; a great meat-eater, a vulture, and so on. Man is the Pindandam (microcosm), and every Jiva in the lower kingdoms symbolizes something within him. If he, therefore, centres his Ahankaram on any of his lower propensities he cannot but become attracted to that which is the symbol of such propensities in him.

To become an animal is often but a step towards soul death, and gradual degradation brings on annihilation in some form or other. In connection with the above, readers are requested to study some occult teachings, or rather very suggestive hints, in *The Theosophist* for July 1886.

K. P. MUKHERJI, F.T.S.

Berhampur, Bengal.

In reply to the above correspondence, we cannot do better than quote from the *Five Years of Theosophy* (p. 536),¹ signed H. P. Blavatsky, to which we would refer our readers for fuller details. “The Hindu doctrine of Metempsychosis has a basis of truth; and, in fact, it is an axiomatic truth, but only in reference to human *atoms and emanations*, and that not only after a man’s death, but during the whole period of his life. The esoteric meaning of the Laws of Manu (sec. XII. 3, and XII. 54 and 55), of the verses asserting that ‘every

¹ “Transmigration of the Life Atoms” : THE THEOSOPHICAL MOVEMENT, May 1934, and *She Being Dead Yet Speaketh*, pp. 130-142.—Eds.

act, either mental, verbal or corporeal, bears good or evil fruit (Karma),’ that ‘the various transmigrations of *men* (not souls) through the highest, middle and lowest stages are produced by their actions,’ and again that ‘a Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, etc.,’ bears no reference to the human Ego, but only to the atoms of his body, his lower triad and his fluidic emanations. It is all very well for the Brahmans to distort, in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield later on. The Brahmans applied them selfishly to themselves, whereas by ‘Brahman,’ man’s seventh principle, his immortal monad and the essence of the personal Ego were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, *i.e.*, severs his personal Ego from the Atman, and thus kills the future Devachanee, becomes a ‘Brahman-killer.’ Instead of facilitating, through a virtuous life and spiritual aspirations, the union of the *Buddhi* and the *Manas*, he condemns, by his own evil acts, every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the bodies of lower animals. This is the real meaning of the doctrine of Metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se*, for of course it does not. But it is a cause, the effects of which may manifest themselves throughout succeeding rebirths, unless the personality is annihilated. Otherwise, from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of rebirths, the once given impulse expending itself only at the threshold of Pralaya.”

It is needless, then, to add that the Eastern Philosophy countenances no belief in the transmigration of a man into any animal. Nature ever strives forward; according to the poetical expression of Eliphas Levi: “The caterpillar becomes a butterfly, but the butterfly will never return to its primal state of a larva.”—ED. [*Lucifer*]

IN THE LIGHT OF THEOSOPHY

Delivering the seventh annual Gandhi Memorial Lecture at Howard University last November, Dr. Martin Luther King rejected violence as a legitimate weapon in the struggle for racial equality. The lectures were inaugurated in 1959 to perpetuate the memory of Mahatma Gandhi, whose philosophy of non-violence has inspired the 1964 Nobel Peace Prize laureate. Excerpts from Dr. King's address appear in the March issue of *Span*.

In the course of his lecture, Dr. King made this declaration of belief:

I believe firmly that in our quest to bring about a society of justice, that society of justice is at bottom a society of brotherhood. We must see — black and white alike — that our destinies are tied together, that somehow the destiny of the white man is inextricably bound with the destiny of the black man, and the destiny of the black man is inextricably bound with the destiny of the white man. These are facts of life however much we try to romanticize them and say something different. The fact is that we are tied together, whether we want to be or not: our language, our cultural patterns, our material prosperity, our music — and even our food — are an amalgam of black and white. It just so happens, whether anybody likes it or not, it is a fact: every black man is a little white, and every white man is a little black. And the fact is that there can never be a separate black path to power and fulfilment that does not intersect white routes.

And there can never be any white path to separate power and fulfilment short of social disaster that does not recognize the need, the necessity to share that power with black aspirations for freedom and human dignity. Somehow we are all tied together in a single garment of destiny, caught in an inescapable network of mutuality.

The Negro needs the white man to save him from his fears; the white man needs the black man to save him from his guilt.

John Donne was right: "No man is an island entire of itself. Every man is a piece of the continent, a part of the main." And he goes on towards the end to say: "Any man's death diminishes me because I am involved in mankind. And therefore, never send to know for whom the bell tolls; it tolls for thee."

One day in America we will see that. And when we see it, we will rise to great and noble heights. We will come to see that —

black and white together — we should and we must overcome. This is a great challenge facing this nation at this hour. . . .

Current experiments to harness the power of the mind and control it are described by Harvey Day in an article appearing in *The Hindu* of April 2. Experimenters in the field of clairvoyance and thought transmission believe that man once had the power to “see” across hundreds of miles of space, but “civilized” people have, unfortunately, lost that “sixth sense.” It is further held that sensitives endowed with exceptional powers of concentration will in time be able to transmit and receive thought messages with considerable accuracy. There are even now notable examples of people who possess telepathic powers.

Present-day investigators are not sure how the power is generated which transmits thoughts thousands of miles through space. According to Dr. Grey Walter, an expert in “brain waves,” the electrical charges in the brain are too minute for sending messages any distance; and an experiment carried out on a sensitive medium by Dr. C. C. Evans of the Belmont Hospital (an asylum for the mentally disturbed), in Sutton, Surrey, showed that the current in her brain was no stronger than normal. So, modern science yet remains in the dark as to how these messages are propelled.

Scientists have travelled a step further. They believe not only that telepathy may be an ideal means of communication in outer space, but that ultimately we may be able, by thought-force, to control material objects and make them do our bidding. So a new science has been born, called telekinesis, in which thought alone is the motive power.

Mr. Judge explains in *The Ocean of Theosophy*:

Every human being has the germ of all the powers attributed to great Initiates. . . . Telepathy, mind-reading, and hypnotism, all long ago known to Theosophy, show the existence in the human subject of planes of consciousness, functions, and faculties hitherto undreamed of. Mind-reading and the influencing of the mind of the hypnotized subject at a distance prove the existence of a mind which is not wholly dependent upon a brain, and that a medium exists through which the influencing thought may be sent. It is under this law that the Initiates can communicate with each other at no matter what distance. Its *rationale*, not yet admitted by the schools of the hypnotizers, is, that if the two minds vibrate or change into the same state they will think

alike; or, in other words, the one who is to hear at a distance receives the impression sent by the other. In the same way with all other powers, no matter how extraordinary. They are all natural although now unusual, just as great musical ability is natural though not usual or common. If an Initiate can make a solid object move without contact, it is because he understands the two laws of attraction and repulsion of which "gravitation" is but the name for one; if he is able to precipitate out of the viewless air the carbon which we know is in it, forming the carbon into sentences upon the paper, it is through his knowledge of the occult higher chemistry, and the use of a trained and powerful image-making faculty which every man possesses; if he reads your thoughts with ease, that results from the use of the inner and only real powers of sight, which require no retina to see the fine-pictured web which the vibrating brain of man weaves about him. All that the Mahatma may do is natural to the perfected man; but if those powers are not at once revealed to us it is because the race is as yet selfish altogether and still living for the present and the transitory.

Are heroes and geniuses born or made? Is man born with abilities or are they acquired? And in either case, what factors go into making abilities? These questions of perennial interest are discussed by Vladimir Levi in *Nauka I Zhizn* (Science and Life). The author supplies interesting material on the pros and cons of inherent *versus* acquired abilities. His main conclusion seems to be that there is more to the question of abilities than meets the eye, and that it is vitally important that society and the individual find out more about it.

He begins with the example of the frequently met family where children differ as to scholastic lines of endeavour and mental abilities. One theory maintains that the differences stem from innate, specific features of the brain, from hereditary properties and combinations, and therefore that abilities are inborn. Proponents of this theory support their point of view by examples where individual talents have made themselves felt at an early age, as with "born" musicians, painters, etc.

Another theory asserts that all are born with approximately the same qualities, with equal potential abilities; everything depends on environment and upbringing, on the manner in which the development of the brain and mind are directed. Many capable parents give birth to incapable children; conversely, talented children and even geniuses

are born into families with no particular intellectual abilities for many generations back. Thus, those who support this theory maintain that abilities are acquired, that a host of outside factors cause human minds to develop individually.

The Austrian psychologist Gall believed that abilities were related to the size and shape of the cranium, influenced by the size and shape of the brain. But all attempts to find a relation between the brain's weight and structure, on the one hand, and abilities, on the other, have been to no avail. What is more, no essential differences have been found in the structure and weight of the brains of different races and nationalities, which belies claims of racial inferiority or superiority. Such facts are used by some to support the theory that abilities are acquired. Supporters of the inborn theory assert that abilities may depend on the interaction of the various sections of the brain, not on its structure and weight. Modern scientists make so much of the role of the brain that even genius is thought to be the result of a high general level of brain work.

If, as Theosophy maintains, real abilities and creative powers — called genius in their collectivity, do not depend on mere brain work, or on physical causes alone, then what factors go into making them? The fact that particular people have particular abilities proves an immortal Ego and Reincarnation in our world.

The presence in man of various powers, faculties, capacities, says H.P.B.,

is due to no blind chance, to no innate qualities through hereditary tendencies — though that which is known as atavism may often intensify these faculties — but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its *personalities* of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy — the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as *genius*, in one or another direction.
(U.L.T. Pamphlet No. 13, p. 5)

It is known that all primitive peoples have great faith in the virtue of herbs and plants. Modern medicine uses them to a certain extent,

but has missed much, first by not paying attention to folk traditions, and second, by neglecting that line of research for the delusions of vivisection and serums.

The success of the clinical experiment in treating cholera cases with an alkaloid derived from the Himalayan plant, *Berberis aristata*, is significant on more than one count (*The Times of India*, February 12). Cholera is endemic in several parts of the country, and an easily administered herbal remedy can be enormously beneficial and will be most welcome, especially as the unwholesome practice of anti-cholera inoculations is still prevalent on a wide scale. What is more, research into medicinal plants will receive fresh encouragement. We have an extraordinarily large number of tropical and sub-tropical plants, many of which have not yet been systematically analysed for their properties and potential uses. Herbal remedies have generally been neglected for too long, though the vegetable kingdom has a plenitude of potent and as yet undiscovered remedies. Many ailments, such as hepatitis, chronic bronchial asthma and rheumatism, which still baffle the allopathic practitioners, are all responsive, in various ways, to different herbs and plants. Why, then, is research on medicinal plants stalled here?

Where did the ancients gain their knowledge of herblore? One explanation is that this knowledge was given to them by the primordial teachers and instructors of mankind. "To them," states *The Secret Doctrine* (II. 364), "is ascribed the invention of letters (the *Devanagari*, or the alphabet and language of the gods), of laws and legislature; of architecture, as of the various modes of magic, so-called; and of the medical use of plants."

Every four years the World Health Organization issues a comprehensive report of the health situation in the world. Commenting on the third report, the *New Statesman* (London) says that it makes "depressing reading" — not only because its facts and figures represent such an appalling sum of human misery, but also because it "raises the spectre of an endless, increasingly expensive and exhausting chase after a dream-figure called 'health' whom we shall never catch." Above all, it hits hard at the "euphoric faith that we have only to develop the right miracle drug or vaccine and, with a little effort, we can *knock out* infectious diseases for all time."

The *New Statesman* goes on to say:

One of the paradoxes of the last 20 years has been that, with infection after infection "conquered," the percentage of hospital beds occupied by sufferers from infection is as high as it was 50 years ago. The super-armoury of drugs, vaccines and modern sanitation may diminish acute or semi-acute infections but is also uncovering a range of latent micro-organisms that can now express themselves. Meanwhile the acute infections are proving more difficult and costly to keep down.

Worldwide publicity was given a few years ago when 30 million people were injected with "a few pennyworths of long-lasting penicillin" as a treatment for yaws, but now WHO is expressing concern that yaws seems to be reappearing in "treated" populations. Venereal disease, "which the complacent might have thought had been controlled by penicillin in the 1950s, is now rampaging back to wartime levels." Cholera has crashed back after its decline in the 1950s, and, the report declares, is now "an actual threat to the health of the world." Smallpox, too, is far from controlled; it also illustrates the cost of control and the self-deluding fantasy that vaccination programmes can eradicate the disease.

The report concedes that an appalling list of diseases are being controlled only slowly, or hardly at all. Malaria is still the chief problem in many areas and, with increasing insecticide resistance, its eradication looks like a long — even an endless — battle. Bilharziasis (snail fever) still remains a major cause of ill-health and death. Trachoma, the greatest single cause of blindness, is far from being under control. Sleeping sickness is also increasing.

In the developed countries, where infectious diseases are said to have been "conquered," cardiovascular disease causes 40 per cent of all deaths; lung cancer is becoming a major hazard; accidents are now a leading killer.

Significant admissions these, but will the lesson be learnt? As long as we persist in endeavouring to eradicate filth by filth in the form of vaccines and a "super-armoury of drugs" which do more of harm in the long run than of good, the repercussions will continue.
