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Our intuition is not so asleep as we think. It is shining in us all the time. If we will only remove the false conceptions which prevent us now from seeing, those of us who are operating on this side of the dark veil can draw that veil aside and let the light shine through.

—ROBERT CROSBIE

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th November 1946.

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VOL. XVII. No. I.

CONTENTS

Our Seventeenth Volume	I
Seventeen Years Ago and Now	2
Seventy Years Ago	..	..	..	..	..
" The Cycle Moveth " : I— <i>Isis Unveiled.</i>	..	..	..	..	4
The Lure of Personal Growth	..	..	..	..	8
The Judge Letters	..	..	..	..	10
Editor's Foreword	..	..	..	..	10
The Search for Reality	11
A Theosophical Prophecy	14
Reincarnation and Educational Reform	15

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1946.

VOL. XVII. No. 1

OUR SEVEENTH VOLUME

Self-Energization unfolds the human sense of Responsibility. Self-assumed responsibility weakens the lower self which ever talks of rights and claims privileges. The Inner Ruler minds the heart, which, in mortal man, is the link between Itself and its shadow—personal man. Minding the heart naturally leads to the right performance of duties—our duties—and leaves no time and encounters no inclinations to meddle in the lives and labours of others, which is the way of the devil who ever finds mischief for idle minds to do. Idle minds neglect their own duty to themselves and prattle about their rights to right other people and the world at large. Every duty casts its shadow on the screen of time and these shadows severed from their originals assume the shape of rights. The shadow of liberty is license and is named the right of self-determination; of free-speech, libellous and offensive words labelled frank talk; of love, lust, which is described as making desires free; of patience, lethargy named calmness; of thrift, greed, which is described as accumulation for future charity; of the desire to advise, fault-finding miscalled brotherliness; of endurance, passivity misnamed resignation. The doctrine of Maya-Moha explains how Rajas, the constant enemy of man, appears as Sattva, the friend to him who is enveloped by the small self born of the sensorium.

The Duty of the Theosophical Movement is to give Light to the hearts of mortal men. From the dawn of Self-consciousness which brought into being the sense of responsibility to the human kingdom, that Grand Movement has offered Light, and ready hearts have availed themselves of it—in the past as in the present. This magazine assumed, seventeen years ago, the responsibility

of reproducing in a very small and humble way the duty of offering the Light of Theosophy. Naturally what is contained in its volumes and pages is for the human heart, which has a double function to perform—to purify the lower mind so that the light of the heart can be absorbed by it; and, secondly, to be the focus necessary for the direct absorption of the Wisdom-Light which is radiated by the Lodge of Adepts and Masters, Magi and Mahatmas. So in the pages of this THEOSOPHICAL MOVEMENT a serious and sincere attempt has been made to discharge the twofold duty. True to the Lines laid down by H. P. B., W. Q. Judge and Robert Crosbie, it has given nothing but pure unadulterated Theosophy; and the performance of that duty will be continued. What is offered is either a purifier of the argumentative and fault-finding egotistic mentality or an enlightener of the heart-perception which alone can penetrate the thick veil of maya and the gossamer web of moha, and see that Interdependence of all units is a truth as basic as it is stupendous. Month by month this periodical has kept up its task, and we know, with real satisfaction, that many have been awakened to, others have been raised in, heart perception. To err is human and all students of Theosophy slip away from their noblest visions of Light and Love and Joy; this magazine endeavours to bring them back to the glorious memory of past visions as also to enable them to secure new visions of splendour and serenity.

This task commenced seventeen years ago will be continued and we request co-operation in the performance of our duties from writers and readers alike, from companions and associates alike, from friends known and unknown, from sincere enquirers

and even critics, though they be strangers—from each and all save the carping fault-finder who opines that he is ever in the right and what is not approved by him cannot but be wrong.

THE THEOSOPHICAL MOVEMENT has accepted the woes of birth, and its founders, promoters and editors are determined to bear the brunt of human Karma, fearing no failure, courting no success, with their soul gaze fixed upon those Stars of the first magnitude whose rays are the solace and the inspiration of all nights and days.

SEVENTEEN YEARS AGO AND NOW

[Reprinted from *The Path*, Vol. VII, p. 237, for November 1892.—EDS.]

In November, 1875,—seventeen years ago—the Inaugural Address of Col. Henry S. Olcott as President of the Theosophical Society was delivered at Mott Memorial Hall in the City of New York. The members present included a great many who have since abandoned our ranks. The spiritualists were perhaps in the majority on that day, but they soon retired. Col. Olcott remains in the same office; the Secretary of the meeting, Bro. John Storer Cobb, is yet a member in Boston; but H. P. Blavatsky, who then as afterwards was really the central figure, has for the present left this life. The first great change, then, between seventeen years ago and now is the removal from the scene of the personage who for so long was the pivot of the whole movement. The other differences are in the geographical distribution of Branch Societies, our status both in workers and means for accomplishing our work, the increase of members, and the sphere as well as the depth of the influence wielded by the Society and the literature bearing its name.

Until H. P. B. and Col. Olcott went to India in 1879 the Society was confined to New York, with a few scattered members in India and other foreign lands. The foreign diplomas and those given in America were for a long time engrossed by hand, and among the first European members were some in Corfu, Greece. But upon the advent of the two pioneers in Asia Branches sprang up

there, and in England the London Lodge was started by Mr. A. P. Sinnett. For some time the centre of activity was in Asia, because there, in a nation which had been for centuries under the heel of a conqueror, the pioneers were working to gain its confidence in order that the influence of the mysterious and distant East might react upon the West and enable us to bring to light again important religious and philosophical truths. This reaction came, and manifesting itself first in America with full force, a host of Branches began to arise in different cities throughout the United States, until now they number over sixty, reaching to California, entering Canada and British Columbia, and running down to New Orleans.

The so-called “Coulomb *exposé*” in Madras resulted in H. P. B.’s coming again to Europe, where she settled down in London and once more became, even in old age, the centre of an active propaganda. This last outburst of the same energy and force which were manifested at New York in 1875 led to the founding of the Blavatsky Lodge, now having over four hundred members, the inclusion among the workers of such a well-known, active, and sincere woman as Annie Besant, to the foundation of many lodges throughout Europe, and at last to the formation of the European Section.

Thus in seventeen years the whole movement spread itself over the globe, with three principal official centres, in India, Europe, and America.

December, 1878, witnessed the departure of H. P. B. and Col. Olcott from New York, leaving not more than three persons who could carry on any official work here, although there were quite a number of members in the country. The movement was still so young that it was weak, but one book had appeared which was distinctively its own. That was *Isis Unveiled*. This was the forerunner of many another. Upon reaching the hospitable shores of India the two pioneers founded the *Theosophist*, which began to emit articles after articles from the pens of both editors as well as from those of more or less learned Hindus. In it also appeared those articles—called Fragments of Occult Truth—which were afterwards embodied in *Esoteric Buddhism*. To-day, instead of having but *Isis Unveiled*, we have a long list of works all

distinctively Theosophical and creating almost a new language for the needs of a very metaphysical philosophy. Humbler workers arose too on every hand. At first Damodar K. Mavalankar at the Indian Headquarters, then others in Europe and elsewhere. To-day the sun never sets on the labours of those devoted men and women who in the face of every obstacle diligently work for the movement which was laughed at in 1875, so that now when the busy Theosophist lays the work aside in India it is taken up in Europe to be carried forward in New York, travelling with the light across the wide United States, until upon the Pacific Slope the band of devotees hands it over again to the lands beyond the Western sea. Yet, strange to say, this is all done without wealth but with nearly empty purses. We thus have to our hand organized Branches, smoothly working Sections, many books to offer enquirers, pamphlets and leaflets uncountable, magazines at all the centres in English and other languages, everywhere activity and energy, while all with one accord must draw their chief inspiration from the life, the labours, and the words of that wonderful and still but faintly understood woman, Helena P. Blavatsky.

A handful of members but seventeen years ago—to-day enrolled friends of the movement in every land on the planet.

When the Society began its work but little attention was paid to psychical research except among the spiritualists, and that continued in a rut made some forty years before: it was profitless; it represented an immense opportunity unused. The world of science, and those whose thoughts are affected by science, thought hardly at all about the psychic nature of man. General literature was devoid of it. The great and ancient doctrines of Karma and Reincarnation were unknown to our people, all reference to them being rare and fugitive. To-day the literature of the West is full of all these things, and "Theosophy" has

become a word so familiar that it can be found even in our humorous publications, a sure sign that it has ceased to be unknown. When such a weekly as *Harper's* prints a column about the shrine in London for the ashes of H. P. B., illustrating it with a picture reproduced from the photograph brought from Europe by the General Secretary, we can see what extension the influence of our labours has had.

H. P. B. and her teachers declared in 1875 that the age, in the West, was about to swing back from a materialism "which enthroned scepticism while it destroyed spirituality," and an effort has to be made to furnish the only philosophy which would prevent a return to dogmatism or superstition by giving a rational explanation to the race mind now about to put questions that science is yet unable to answer and the churches had never pretended needed any reply save a reference to the mercy or the favour of God. This satisfying system of philosophy was once more brought out from its place of preservation, and to-day it brings comfort to many who without it would be forced to blaspheme against nature. Nothing but the influence of these doctrines could have raised up on every hand men and women who without money or hope of fame work on for the real man who is mind and not body. The sphere of influence of the Society is, then, not so much in works of a material character, where physical wants are supplied for the moment and the real man left to his own devices for the perpetuation of a civilization that breeds poverty and a criminal class, but is in the field of man's real nature, which lasts through crash of civilization or cataclysm of nature. Its depth therefore is measurable only by a plummet which touches the depths beyond to-day. It will be known in its entirety when the present centre of eternity shall have moved itself into the far-distant future and become a new present, a glorious reincarnation.

SEVENTY YEARS AGO

[H. P. B.'s first book, *Isis Unveiled*, was published in 1877. Before this volume of THE THEOSOPHICAL MOVEMENT closes, that event will have celebrated its 70th anniversary. *Isis Unveiled* is a book with a history. There are certain great landmarks in the history of the Theosophical Movement inaugurated by H. P. B. in the City of New York in 1875, of which landmarks *Isis Unveiled* is the first. The series of articles we are beginning to reprint in this volume from the magazine *Theosophy* of Los Angeles will bring to our readers knowledge not only of Theosophical philosophy but also of Theosophical history. The vicissitudes of the Theosophical Movement of H. P. B. need to be carefully studied and reflected upon by every student of the present generation. We are reprinting this series from our senior contemporary—(Vol. XIII)—in the hope that it will benefit especially readers in India who have not been acquainted with its subject-matter.—EDS.]

“THE CYCLE MOVETH”

I.—“ISIS UNVEILED”

We are in the 50th year since the Original Impulse was given to the Theosophical Movement of our time. In the last quarter of 1877, *Isis Unveiled* was published. Its two volumes were dedicated, “To the Theosophical Society, which was founded at New York A. D. 1875 to study the subjects on which they treat.”

No Theosophical book has undergone such vicissitudes as *Isis*. It has faced onslaughts from materialistic scientists and spiritualists, both of whom have appropriated and misused some of its teachings, concepts, and even words and terms. It has withstood the far worse treatment meted out to it by the members of the Society for whose use it was produced and who ought to have known better.

Many a battle has been fought in theosophical circles round *Isis*. During the lifetime of H. P. B. herself the authenticity and accuracy of *Isis* were many times questioned. Since her death those who failed during her lifetime to see the real plan of H. P. B. and her Masters have relegated both *Isis* and its author to the limbo of inaccuracies and unimportance. Discard *Isis*, disregard its teachings, and there is no escape from putting aside H. P. B. and her Masters, for the Message and the Messenger cannot be separated.

The very opening sentence of the Preface to the first volume ought to enable any student of insight and intuition to accord to the first instalment of the Message its rightful place: “The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern

Adepts and study of their science.” That *Isis* was the first part of the Message of the Great Lodge becomes clear to any unbiased reader of the work itself. The Preface, the closing pages in the preliminary section entitled “Before the Veil,” and innumerable hints clearly show this to be the case. The method of handling the subjects treated, the way in which this portion of the Message was delivered, was somewhat unique. In July 1881, the Mahatma K. H. writing to Mr. Sinnett said: “The author was made to hint and point out the true direction, to say what things *are not*, not what they are.”

To the student of the long history of the Theosophical Movement, from the far-off past to the present, the mode of impartation of knowledge adopted by the Adept Fraternity is known. The Custodians of the Wisdom act in accordance with the Law of Cycles. Their Message is delivered at appropriate times in a highly practical way. They do not work at random but invariably begin by exposing the corruption of the age for which Their Message is meant. This gives Their opening Message at once a practical foundation for the vested interests to attack. The two sides presented give the thoughtful and the impartial, opportunity to compare and choose by the power of their own will and intelligence. That is why all true cyclic Messengers like the Buddha and Jesus begin Their work as *Kshatriya*-Protestants. Both began their mission by showing that the ignorance and superstition of the people made them an easy prey to exploiting vested interests of priests and

temples. The mission of *Isis* was similar to this: the dogmatism of Theology, the materialism of Science, the danger of Spiritualism, and the ignorance of all three, had to be laid bare. A complete, codified and seriatim exposition of the true philosophy would have done no good in the beginning. The blind votaries of each class would have gone on following their old leaders, and a fourth group would have arisen to accept unintelligently and believe blindly what the new message put forward. The attacking of the citadels of corruption is an essential factor in the programme of the Masters now, as in the days of the Buddha and the Christ.

We are not here concerned with the attacks and derision which *Isis* met at the hands of the general public. With the return of the Theosophical Cycle as we near 1925 we are intimately concerned with the relation which *Isis* has with the student of Theosophy. This first book of H. P. B. has been attacked by several who were prominent members of the Society. In every case, from the first attack of Mr. Stainton Moses ("M.A., Oxon.") in 1881, down to that of Colonel H. S. Olcott, President-Founder of the Society, who threw discredit on it in his *Old Diary Leaves* written after the death of H. P. B., *Isis* has been made the target of attacks really aimed at the position and place of H. P. B. as the Messenger of the Masters. Also in every case the attack on *Isis* was rooted in some personal and psychological turmoil in the attacker, as those who have traced these attacks on *Isis* to their true sources have no difficulty in perceiving. Personal attacks on H. P. B.'s character, selflessness, philanthropy, altruism, devotion to Masters and to humanity, could not be made by any one who had intimate dealings with her work, as Mr. Sinnett, Colonel Olcott and others had. Such personal attacks were the work of occult ignoramuses like Hodgson, the mercenaries and the parasites of the press, and angered and disappointed embodiments of occult viciousness like Solovioff. To those who were her pupils and co-workers, *Isis* afforded the necessary target for the species of disappointed occult ambitions caused by their very contact with H. P. B. and all she represented. Herein will be found the *raison d'être* for her own friends and followers indulging in folly

worse than crime by impugning the philosophy of the Masters Themselves.

The first attack on *Isis Unveiled* by a member of the Society was made by Stainton Moses ("M.A., Oxon.") in *Light* in 1881. Mr. Moses was a highly educated Spiritualist, an extraordinary medium, and Editor of *Light*, a leading Spiritualist publication. He and his close friend C. C. Massey, also a Spiritualist and a man of great learning and ability, were at the time the best known members of the British Theosophical Society, which they had been instrumental in organizing. Mr. Moses charged in his article, "The Claims of Occultism," that *Isis Unveiled* needed "reducing to order," that many of its statements required "elucidation," and "some, perhaps, limitation." There were, he declared, "difficulties on every hand," and, above all, the need for "some more tangible hold on the history and pretensions of the mysterious Brotherhood for whom the author made such tremendous claims."

With this H. P. B. dealt in *The Theosophist* for September, 1881, pp. 258-260, thus:

It is not the first time that the *just* reproach is *unjustly* laid at my door. It is but too true, that "the material sadly needed reducing to order," but it never was my province to do so. . . . It was my duty to give out some hints, to point to the dangerous phases of modern Spiritualism, and to bring to bear upon that question all the assertions and testimony of the ancient world and its sages that I could find—as an evidence to corroborate my conclusions. I did the best I could, and knew how. If the critics of *Isis Unveiled* but consider that (1) its author had never studied the English language, and after learning it in her childhood *colloquially* had not spoken it before coming to America half-a-dozen of times during a period of many years; (2) that most of the doctrines (or shall we say hypotheses?) given, had to be translated from an Asiatic language; and (3) that most, if not all of the quotations from, and references to, other works—some of these out of print, and many inaccessible but to the few, and which the author personally had never read or seen . . . then my friends would perhaps feel less critically inclined.

In the following year, 1882, in the June *Theosophist* at p. 225, "Caledonian Theosophist" (Mr. Massey) wrote about "seeming 'Discrepancies'" between the teachings of *Isis* and those in the *Fragments of Occult Truth* which were then appearing in the pages of *The Theosophist*.

“Caledonian Theosophist” thought he detected a contradiction or difference in the teaching on the subject of “communications” with disembodied “spirits.” To this H. P. B. replied that both *Isis* and *Fragments* were misunderstood by her correspondent and that the teachings contained no “discrepancies.” She closed her reply:

We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be, any radical discrepancy between the teachings in “*Isis*” and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS.

Not satisfied with the explanations offered by H. P. B.—because her teachings were opposed to Spiritualism—Mr. Massey, who previously had been defending H. P. B. and *Isis*, opened fire in *Light*. He tried to prove that what was taught in *Isis* on the subject of Reincarnation was contrary to what was being given out in *Fragments*. Once again with her usual promptitude H. P. B. took up the cudgels in *The Theosophist* for August, 1882, reconciled the seeming discrepancies as any intelligent reader can perceive, and significantly remarked that “while writing *Isis* we were not permitted to enter into details; hence—the vague generalities. We are told to do so now—and we do as we are commanded.”

This strange notion that when writing *Isis* H. P. B. was ignorant of the teaching of Reincarnation still persists in certain circles which are known as Theosophical. It began with Mr. Moses and Mr. Massey; in spite of H. P. B.’s answer, the charge was renewed *sub rosa* in 1886 and 1891; on both occasions respectively H. P. B. replied at length in the *Path*¹ and *Lucifer*² in unmistakable language. After her death Mr. A. P. Sinnett and Colonel Olcott revived this ridiculous charge with others. *Old Diary Leaves* made it authoritative

¹ “Theories About Reincarnation and Spirits,” *The Path*, November, 1886, and January, 1887. Reprinted in *Theosophy*, April, 1914. [Later reprinted in THE THEOSOPHICAL MOVEMENT, September, 1943.—EDS., T. M.]

² “My Books,” *Lucifer*, May, 1891. Reprinted in *Theosophy*, June, 1914. [Later reprinted in THE THEOSOPHICAL MOVEMENT, May, 1938.—EDS., T. M.]

on account of Colonel Olcott’s unique position as President-Founder of the Theosophical Society. It is generally believed in by thousands even today and no effort has been made by those who succeeded to his sovereignty at Adyar to dispel the illusion about H. P. B.’s “ignorance” and “mistakes.” In his *Old Diary Leaves* Colonel Olcott, despite H. P. B.’s explanations quoted from and referred to in the foregoing, argues at length in Chapter XVII “how infinitely far from believing in Reincarnation H. P. B. and I were then.”

These and similar statements have influenced thousands to the wrong belief that H. P. B. was ignorant of the elementary and fundamental teaching of Reincarnation. How very wrong are Colonel Olcott and everyone who holds a similar view, becomes apparent from the lately published Letters of the Masters’ Themselves, written in 1880-1884, the contents of which were familiar to Mr. Sinnett, Mrs. Besant, and others all these years for they all had manuscript copies of some of these Mahatma Letters dealing with H. P. B. and *Isis*. These Letters refer to the “clumsily expressed” ideas of *Isis*, and refer particularly to the very quotations (page 351 *et circa*) which Colonel Olcott quotes in Chapter XVII of *Old Diary Leaves* to prove his contention of H. P. B.’s ignorance and misstatements.

The Master M. writes to Mr. Sinnett in January, 1882, (*Mahatma Letters*, p. 75): “By-the-bye I’ll re-write for you pages 345 to 357, Vol. I., of *Isis*—much jumbled, and confused by Olcott, who thought he was improving it!”

In another *Letter*, referring to Mr. Massey’s strictures, the Master K. H. writes (*Mahatma Letters*, p. 289): “In reality, there is no contradiction between that passage in *Isis* and our later teaching . . . ‘You will write so and so, give so far, and no more’—she was constantly told by us, when writing her book.”

Mr. Massey had argued there were “contradictions” in *Isis*; Colonel Olcott, as we have seen, argued that H. P. B. was “ignorant.” On this, the Master K. H. writes (p. 182) of her “ambig-

³ *The Mahatma Letters to A. P. Sinnett*: London, T. Fisher Unwin, Ltd., 1923; New York, Frederick A. Stokes Co., 1924.

uous style" and her "ignorance of English, *not her ignorance of the subject.*" On page 173 he says of *Isis*: "for its incompleteness no one but we, her inspirers, are responsible." Finally, page 121, the Mahatma K. H. writes:

"*Isis*" was *not* unveiled but rents sufficiently large were made to afford flitting glances to be completed by the student's own intuition. In this curry of quotations from various philosophies and esoteric truths purposely veiled, *behold our doctrine.* . . .

These facts, which were known to Mr. Sinnett and to Colonel Olcott—who, let it be noted, never objected to the remarks and explanations of H. P. B. in *The Theosophist*, and was her collaborator in editing the magazine—were *not* known to the students at large, for only in this last year have they become public property. However, what was contained in these letters is exactly what H. P. B. said over and over again. In reply to an English F. T. S. in 1883 a very significant remark was made which ought to have put the then students on their guard:

"*Isis Unveiled*" may appear very puzzling and contradictory to those who 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. (*The Theosophist*, Vol. 4, p. 9, October, 1883)

The above has been written to justify the position that *Isis* is a portion of the Message of the Masters delivered by and through H. P. B.; not to throw discredit on those who have belittled H. P. B., belittled the book she wrote, and Those who helped her to produce it. It becomes the duty of the present day student to familiarize himself with the story of the war over *Isis*. To enable him to do this effectually we have given brief extracts from the important references he should consult *in extenso*, and purposely refrain from referring to articles in *Theosophy* published from time to time to show that *Isis* is part of the Message; that it contains no mistakes; that its incompleteness was with a purpose; that it is a gross mistake to conjecture that H. P. B. was unaware of the doctrine of Reincarnation, etc. Let the student go to the original sources and examine

them in the light of the quotations made from the letters of the Masters Themselves in this article.

Isis was described by an American author as "a book with a revolution in it." For every new reader, as for every old student, its power to transform and cause a revolution in him still persists, but makes way for a better foundation. Subsequent presentations of the Masters' teachings are built upon it and from it, and without a fair acquaintance with *Isis* H. P. B.'s other books and articles cannot be fully comprehended.

This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. (*Occult World*, p. 138.)⁴

So said Mahatma K. H. at the end of the first septenary cycle of the Movement. We are at the end of the seventh septenary and the forces of sacerdotalism have assumed a quasi-scientific and psychic form. Once again this is the moment to offer knowledge on the obscure problems of the human mind and the psychic nature. Ignorance and superstition have darkened the vision of intellect; the spiritual faculty of intuition receives scant attention, while a hundred variants of its antithesis, the psychic faculty of Kama, are unconsciously and alas! often consciously developed. The subconscious is mistaken for the super-conscious, the path of psychic mediumship for that of active Adeptship. The study of true philosophy has been neglected and its place usurped by cheap manuals which impart a smug and comfortable feeling of self-satisfaction. Just so genuine modern science suffers at the hands of pseudo-science—psycho-analysis, new psychology, new thought, christian science, etc., etc. A clear presentation of the teachings of *Isis* intelligently applied to modern conditions will throw a wonderful light into the dark chambers of the human constitution, and show many misguided individuals the error of their ways and modes in undertaking the great work of self-correction and self-purification.

Every human soul, at one time or another, wakes up to the perception of its ignorance. *Isis*

⁴ In *U. L. T. Pamphlet No. 29* is reprinted the letter from which this extract has been taken.—EDS., *T. M.*

Unveiled is the book *par excellence* to give guidance in this awakening. Man suffers from false theological notions, or from an unintelligent belief in partial and incomplete scientific propositions, or from the results of some misunderstood psychic and psychological experience, especially in connection with the very common one of Death. On all these subjects *Isis* gives adequate and satisfactory answers. The words of 1877 are true for today. With them we close this article and appeal to our readers and all Theosophical students and workers to accord to *Isis* its legitimate place of dignity and prominence not so much for its sake as for the sake of our own civilization.

Deeply sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavour has been to gather into our several chapters, like weapons into armories, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of To-day is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY. (I, XIV.)

THE LURE OF PERSONAL GROWTH

[The following letter and the very important Editorial Note are reprinted from *Lucifer*, Vol. III, p. 339, for December 1888.—EDS.]

Nothing that has yet appeared in your magazine has been so much in concord with my own humble views as your Editorial in the October Number on "Lodges of Magic."*

I am not a *proclaimed* Theosophist. I do not belong to the Society. For some reasons I am sorry; for many reasons I am glad. And one of the most cogent of the latter is the almost certain

* Reprinted in *Raja-Yoga or Occultism*, p. 39.

degeneracy of any Society or Sect formed by mortal hands. I mean no disrespect to the founders of the T. S. They were animated by the purest motives; inspired by the noblest resolves.

But, being human, they cannot control the admission of members. They cannot read the heart, nor know the mind. And, consequently the T. S. is not representative of Theosophy, but only of itself—a gathering of many earnest seekers after truth, many powerful intellects, many saints, and many sinners and lovers of curiosity.

If I have learned aright the lesson you have endeavoured to teach, it is this. That development must be harmonious, and must be unconscious.

The danger which attends the *desire to know* is that the knowledge to be gained too often becomes the goal of our endeavours, instead of being the means whereby to become perfect. And by "perfect" I mean Union with the Absolute.

A young man, whose intellect is of the keenest, and with great power of assimilating and applying knowledge, is devoured by a desire to attain a lofty ideal. He feels there may be something beyond the facts of material science, beyond the anthropomorphic religions of the day.

Drifting into that mysterious current which is now flowing through the Century, he becomes attracted by Theosophy. For awhile he studies it with avidity, strives to live "the life," to permeate himself with its teaching.

His intellect is satisfied for the time.

But, alas! he commits the fatal fault of forgetting that he has a soul. He does not, indeed, forget that *he* is immortal, but he neglects to feed his soul on spiritual things.

His science becomes wider, he grasps the idea of universality—and generally becomes a rank pessimist.

But, through the above-mentioned fault, Mystic Union with the Higher Self becomes more and more phantasmal. He recognises its necessity, but postpones the ordeal.

"First let me prove the lower realms of Nature," he cries, and plunges into the phenomena of spiritualism, table rapping, and the evocation of spooks. He declares that Knowledge is Power, and carries his assertion to no further issue. He is remonstrated with. He replies that

it is necessary to test all experience, and construes that axiom into a law that Karma is to be moulded and shaped by the conscious Ego. Carried to a logical conclusion, his rendering of the axiom would lead him into the lowest depths of vice to the hurt of his higher nature. He would seek in this transient incarnation to gratify every lust, passion and ideal of his personality. Whereas, surely the true meaning of the *Law* is that the Ego *must* of necessity taste of every experience in its progression up the Scale; *must* pass through every grade, ascend every step of the ladder.

It does not mean that when we know the good we must follow evil, nor that our higher must sometimes be actively degraded to the level of our lower self.

And so, step by step, it seems to me our neophyte wanders towards the broad path that leadeth to destruction. Confident that he is able to use the little knowledge he has gained, assured of his own powers, and disdainful of the terrors that lie in lurk for him, he goes on his way. His weapon is Self-Confidence and his armour Ignorance.

There is no turning back when once the path is trod, and the only hope is in his being vanquished in the *first* trial. Should he conquer his earliest foe, he will only meet a direr fate.

Now, is this Theosophy? If so, I will have none of it. I own I should like to see phenomena, to "call spirits from the vasty deep" with success.¹ But I do not flatter myself that this longing is of a pure nature. If I did not sometimes wish to take a short cut to knowledge, I should not be a man *as we know him*. But I believe this desire after manifestation to be of the earth, earthy. With faith we can do all things, yet we should not desire *to do* all things, but simply to have the faith.

I recognise the essentiality of establishing the scientific basis of Theosophy, of studying it from

¹ It is not in the Theosophical Society that our correspondent can ever hope to evoke spooks or see any *physical* phenomena. [ED., *Lucifer*]

all sides. I do not wish to be merely a metaphysical mystic. I am sadly afraid, however, that most of us followers of Theosophy are but just out of our swaddling-clothes. We must have our toys and picture-books.

My ideal is to worship the One God in spirit and in truth. Is that the aim of the T. S.?²

I have expressed myself to you, not with any wish to see my feeble endeavour in print, nor from any presumptuous thought that I have written anything new or authoritative. Much less have I written in any carping or judging spirit. I have no right or desire to criticise people better than myself, but I feel it incumbent on me to ask for an assurance that the T. S. as a whole is doing the work it is meant to do—not merely expanding the Intellect of the World, but also drawing the Soul of Humanity towards its Higher Self.

A. E.

P. S.—Is not the "Esoteric Section" of the T. S. likely to run counter to the views of your Editorial on Lodges of Magic? Who is to ensure that the Esoteric Members are not only willing to, but *will* "abide by its rules"?

6th November, 1888.

A. E.

NOTE.

Our correspondent's question is a natural one—coming from a European. No, it does not run counter, because it *is not* a lodge of *magic*, but of *training*. For however often the true nature of the occult training has been stated and explained, few Western students seem to realize how searching and inexorable are the tests which a candidate must pass before *power* is entrusted to his hands. Esoteric philosophy, the occult hygiene of mind and body, the unlearning of false beliefs and the acquisition of true habits of thought, are more than sufficient for a student during his period of probation; and those who rashly pledge themselves in the expectation of acquiring forthwith "magic powers" will meet only with disappointment and certain failure.—[ED., *Lucifer*]

² "There is no Religion higher than Truth" is the motto of our Society. [ED., *Lucifer*]

THE JUDGE LETTERS *

A new book has appeared in the Theosophic world—an old-new book, old, because almost everything in it has been in print before; new, because it includes some less accessible material, and, especially to later generations of Theosophists, whether or not young in years, it may carry with its amplified contents a fresh message of power, of rich experience, and of companionable guidance in daily life.

We can hardly think it was by chance or for nothing that Robert Crosbie, having founded the magazine *Theosophy*, waited only one year to reprint W. Q. J.'s occult stories. Much wonder was raised by these reprints, and many questions. He answered them in an Editor's Foreword in Volume II,* which we print below.

Hence one may feel his way, speculatively, into perceptions of large chapters of life experience shared by that Ego so recently here and other souls living at that same recent time—all of them working out together ties of Karma similar to those they had made as a group in the far past. For instance, we may perceive that the scene (in "An Occult Novel") of the priest, his executioners, their opponent, and the violent death produced, is such an event as would surely be lived out again by those same Egos. Are we not at liberty, then, to sense a karmic connection between them and those active at the time of what we call "the Judge persecution"?—The one loyal follower of the old religion and fearless denouncer of the others' falsities, the priest's subtle selfish aims, the long-handled blunt sickles by which the headsmen, in hacking and pulling off the head from the body, gave their victim such a quietus as they hoped would prevent for ages any fresh labours for his cause,—these become startlingly similar to the mental murder ignorantly practised upon Judge, torturing him through long weeks by dull knives of misrepresentation, moral blindnesses and lies—shafts of fire, he called them—piercing him from all over the world

* *Letters That Have Helped Me.* By Wm. Q. Judge. Issued by Theosophy Company, Los Angeles, California, in honour of the semi-centennial on March 21st, 1946, of the close of W. Q. J.'s latest earthly life and work.

during his sleepless hours, choking his voice to a whisper, racking him by a persistent cureless cough, and otherwise depleting his frail overworked body. Notably, however, the added disadvantage of piled-up Karma is all with our later personages, who through the race evolution were acting on the planes of mind and heart, instead of, as before, chiefly on the physical.

This speculation of direct Karma between the past only fifty years gone and the past of uncounted centuries, is but one hint of the wealth of occult perceptions to be derived from the material of the book as now offered. In its synthetic collection, those priceless stories form but a small part. Space is given also to an invaluable series of Letters from London and Paris, and to an enlarged section of comment by persons who knew W. Q. J. Their words reveal in clear picture the higher winsomeness and gentleness of his character, along with all the force and power of it. They suggest an image of an advanced Theosophist and Occultist, *at work* among his helpers and pupils. Thus the book has become a compendium of biography, inner and outer, and of Theosophic instruction, all of it filled with the unique quality of that Being—who therein very largely and unself-consciously depicted himself. It justifies and will enrich students' widespread confidence, resting on experience, in the intimate practical applicability of the Judge *Letters* to the problems of Theosophic life.

EDITOR'S FOREWORD

[This article is reprinted from *Theosophy*, Vol. II, p. 193, March 1914.—EDS.]

Some readers have asked why the editors reprint such articles as "A Curious Tale," "The Magic Screen of Time," "The Skin of the Earth," "The Serpent's Blood," etc. The article which follows this foreword being of the same kind, it is an appropriate time to make some reply.

Those who have asked, see in these articles fiction or allegory, and while deeming them interesting from that point of view, fail to perceive any serious import in them. To all such, the opinion and conviction of old students may be of some benefit and also provide an answer.

It is well known that Wm. Q. Judge used pen names for many articles published in his magazine, "The Path," in order to conceal his identity, especially in the case of articles of occult significance intended to convey information to the earnest observant student. The reader would do well to consider all such writings to be recitals of facts and events in which the author was directly concerned. Those who understand the cyclic return of individuals into physical existence with all of their acquired tendencies and relations to others, will find both warning and prophecy for the then future in many of the articles, the proofs of which may be obtained by comparing what was then written with what subsequently occurred in the history of the Movement. *Truly* "history repeats itself."

THE SEARCH FOR REALITY

The ordinary man, if asked "Have you, as Mr. So-and-So, any real distinct existence?" would probably consider the questioner crazy, so obvious would seem the fact of himself. Yet Life is not the assortment of separate creatures that superficially it seems to be. Even our personal natures which give us the sense of division are not separate, either in their parts, or as a compound whole. Like words, they have no meaning apart from their context, no existence outside their ever-changing relations to other people or to environment. We think of ourselves as particularized and neatly limited off from all our fellow creatures, yet, on examination, we are forced to recognize that nothing has any validity apart from its temporary context. We assume the physical sense world is a collection of separate beings, objects and forces. Science reduces the differences to space-time points, and varying combinations of units of electricity. Occult science posits all creatures as aspects, intelligent points of life, forms in the indivisible One Life. We may recognize this intellectually, but still think our senses show us a world of separation. They do not. We perceive nothing through the senses separate from and unaffected by our surroundings. The ordinary man will say an object is of a

certain colour, to which the artist replies "No, the colour depends on the context. Place a yellow vase against different backgrounds. Silhouetted against a strong light, it is black. Against blue, it assumes a greenish hue, against red an orange, and if it is glazed the high-lights are white, while it may need the full palette to represent the way it reflects its surroundings. Daylight or artificial lights alter it. An object green by sunlight, in a red light is dingy gray." Its form depends entirely, so far as sight is concerned, on the point of view. A rod seen as a line from one angle is only visible as a point when viewed directly end-on. The tallest, handsomest screen lover is inevitably a squat, foreshortened figure if his lady-love views him from the balcony immediately above, while the worm's-eye view turns even a diminutive bungalow into skyscraper proportions. Again, what is seen cannot be divorced from the quality of the eye as the receiving instrument, whether short-sighted, long-sighted, colour-blind and so forth.

So with the sense of taste. An orange is sweet, we say, but when it follows a spoonful of honey, is it still as sweet? Or think of sound (and we need not even go to music for examples). The sound of each word in actual speech is altered by the words that neighbour it. "The" followed by a vowel differs from "the" followed by a consonant, a modification more scientifically expressed by the Sanskrit rules of Sandhi that codify the "colour" or modulations of words in their relation to other words. It is said that the sound of a railway engine travelling at uniform speed will give a rising or falling note according to whether the engine is approaching or receding from the observer. To the driver and his mate, the note remains the same.

The nature of the receiving instrument also conditions what is heard. Dog trainers use an ultra-high-note whistle that dogs hear but men do not. For some people, hearing is more acute for high sounds than others, while states of nervous exhaustion may so alter and intensify the perception that what would be heard normally as auditory sensations, can be felt as devastatingly as physical blows. Certain drugs may bring about an interchange of sense perceptions. Colours are

heard as sounds, smells seen as forms, and so on.

To return again to words. Can anyone say, apart from the context, whether "*Pain*," to take a trivial example, is English for "suffering" or French for "bread," or whether it is a family surname? Or, to take an example in one language alone, "spirit," according to its context, means alcohol (intoxicant or industrial), or vitality or character. It may mean a spook or an elemental, the soul or a godlike being, whether human or cosmic, the Logos, the Supreme Spirit, or any of the sectarian conceptions of Deity.

So too, our personal nature has no permanency, no fixed character. In different contexts one would hardly guess it to be the same person. The manager, pompous with his underlings at the office, may, at home, be meek and henpecked, or display yet another character when on holiday with a boyhood friend. The "sweet, helpless little thing" may prove, in the context of an emergency, the one on whom all the rest rely. The quiet, obsequious servant, the skilled machine-tool worker, the cashier in the big store, performing their jobs like well-trained automata, who can say what chameleon-like changes they will undergo once in another groove? Even the tyrant over thousands may be a loving father in the midst of his family.

We all know how, in some company, all our intelligence and flow of speech dry up, while others make us sparkle and shine. Neither aspect—fool or wit—is real. It only comes into existence in relationship with the other persons, who are themselves affected. What in us called out the sarcasm or the sympathy? So too with every quality that we think makes up ourselves. Change the context, the relationship of the components and what then? Only a little disturbance in the delicate glandular balance of the body, and the whole temperament, personality, intelligence, even the sex characteristics, may change almost overnight.

What then is the real existence? Throughout all the changes, whatever their nature, there remain three things. 1. The being who perceives—for whether he perceives falsely or truly, or in whatever way he interprets the perception, and no matter what disguise the personality may dress him in, the very fact of perceiving inevitably

indicates his presence. 2. The power of perception—however much it may be conditioned and modified or distorted by the instrument, or by circumstances. 3. The thing perceived—for though it is interpreted as sound, form and sensation, thought-idea or memory-image, there is still the indescribable thing-in-itself to give the stimulus to perception.

Through these three ideas, therefore,—Perceiver, Power and Object of Perception—the mind begins to sense the Real Existence, but they must be cleared of all modifications before full comprehension can come. To find the essentials a threefold practice is indicated. 1. Attention or awareness. 2. Purity or desirelessness. 3. Duty or concentration.

1. This attention or awareness of oneself as perceiver is the "observation" spoken of as the first step in meditation. It is the "mindfulness" preached by the Buddha, the retention of self-consciousness at all times, the opposite of absorption that catches a person up completely and that is often mistaken for concentration. It is the opposite of the automatic, conditioned reflexes by which most of us act. If A hits B, B immediately retorts in kind. His habits and qualities act according to their nature and to the impress made by him on them, but where is the awareness of self? One can be carried along by a speaker's eloquence, or by some interesting train of thought of one's own, but true self-consciousness does not function. There is no real attention, no ability to take the mind away at will and transfer it to another subject and back again. That this can be done is shown by the business man who, in the middle of dictating a letter, can deal with numerous interruptions, and pick up the thread again as though there had been no break. This is awareness on the lower plane, but the fact of the continuity maintained there is a help in sensing the continued presence of the divine Perceiver within.

2. Our power of perception demands purity or desirelessness. It is ever-acting, but ignorance and desire render it incorrect, impure, distorted. The senses bring impressions from the world of objects, but ignorance and preconceived notions embedded in memory interpret them falsely,

while the attraction and repulsion created by the desire principle, reproducing themselves along the old lines of force, modify the impressions still further, until the mind and soul perceive only distortion. Most people live and react in a subjective world created by desire-formed thinking, wholly personal. Watch them when some new object, some fresh fact comes before them. Unless they are quite uninterested, it is at once linked up with memory and desire. "I like it." "I don't like it." The perception is no longer exact and pure. Make a simple factual statement and ninety-nine people out of one hundred will immediately judge it in terms of what they themselves would do. Hardly one has the power to perceive the world around attentively and objectively, though it is an essential stage to Reality. Personal desire is no foundation for judgment and evaluation. Individual conscience and the universal principles of ethics alone should be the basis. If these do not speak clearly, judgment should be suspended, and the impression or fact merely docketed, so to say, against future use. So will the outer perception be kept more accurate. And when the mind, turning inward, seeks to perceive the World of Spirit, still more must perception be kept pure from desires and self-centred thought that distort the Divine Ideas. Hence the need for special periods of practice in pure meditation.

3. Duty or concentration focuses perception. When the eye tries to take in too much at once, the vision becomes blurred. So with all perception, physical or mental. To endeavour to include more than perception can hold at any time produces confusion. With desire-cluttered senses, with a chaos of thoughts and memories, with conflicting emotions, we see nothing clearly or with steadfastness. Hence the need for concentration on the particular object under survey, the particular action to be done at a given time, the particular relationship between beings, to be considered. Concentration focuses the attention,

cuts away the unessentials, leaving only the immediate duty, while the determination of natural duty, in its turn, helps us to decide what are the essentials on which to concentrate. The injunction "Mind your own business" is a real talisman against tempting digressions. In study, work out the essentials of the paragraph being studied, find the key sentence or word. Work out the essentials in a job to be tackled, to save time and energy. Sort out the essentials in any relationship with other people—parent-child, husband-wife, teacher-pupil, employer-employee—to avoid false attachments.

The world of objects is so multifarious that unless one has the sieve of duty to sift out all the objects of perception, one will be swamped. But there is one "Object of Perception," the Self within, single and all-comprehensive, that does not change, and our perception of all other objects should be constantly referred back to It. Its presence may seem misty, indefinable and unreal to the mind that has fed unrestrainedly upon sense impressions, but as these are sorted out and concentrated by duty, the perception of the Real through the unreal will become clearer.

Finally the heart quality must grow active, fusing the whole—Perceiver, Power and Perception all in one. Self and the selves perceived are not really separated by the bridge of perception, when the perception comes from the heart. Our study becomes our very self when our heart is put into it. The heart quality welds together all human and natural relationships. The altruistic heart extends the circle of self-awareness to the full universal circumference, freeing it from the prison of selfish-centredness. And if now our hearts feel too dead to be forced to universal good-will, still they may catch fire from other hearts, whether through the spoken word, the printed book, or through action contact. For the Real in us will respond if we call upon it in our need to make ourselves fit for service.

A THEOSOPHICAL PROPHECY

We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.—H. P. B. (1888)

The world moves in cycles, which proceed under the impetus of two mutually antagonistic and destroying Forces, the one striving to move Humanity onward, toward Spirit, the other forcing Mankind to gravitate downward, into the very abysses of matter. It remains with men to help either the one or the other. Thus, also, it is our present task, as Theosophists, to help in one or the other direction. We are in the very midst of the Egyptian darkness of *Kali-yuga*, the "Black Age," the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898.—H. P. B.

Students sometimes say they cannot check Theosophical statements, but with this prophecy at least, confirmatory research can be made by any one. The data below, the result of a superficial survey only, may set others looking for further evidence of the trustworthiness of Theosophical writings.

As the years 1897-8 marked the overlapping of several cycles, notably the ending of the first 5,000 years of Kali-Yuga, it was predicted that the years thereabouts would be marked by "convulsions or great changes, political, scientific or physical, or all of these combined." On 12th June 1897 occurred the gigantic Kangra earthquake in Assam, affecting thousands. The epicentre alone was estimated at *c.* 6,000 sq. miles, and shocks continued for days, causing permanent changes of enormous magnitude. India also suffered widespread terrible famines and plague in 1896-7 and 1899-1900. Egypt and many European countries were in a similar plight.

Politically, because of intense colonial activity by all the European powers in this period, "the history of Europe becomes in a sense the History of the World." (*Cambridge Universal History*). A rapid increase in transport and other communications brought the world together as never before. In 1897 Marconi proved wireless a practical proposition. The experiments in aviation culminated in the Wright brothers' first successful flight in 1900. In 1897 appeared the first airship as distinct from balloons. In 1894 the first steam turbine was

built. A year or so later the Diesel engine revolutionized modes of transport. By 1897 the motor car was sufficiently developed for the formation of the Royal Automobile Club. Electric railways sprang up in the various capitals of Europe. The first submarine appeared in 1901.

During the last thirty years or so of the century, two tendencies in international relations developed—the adoption of humanitarian regulations in warfare, and the submitting of international disputes to neutral arbitration. These finally found expression in such bodies as the Red Cross and in the International Peace Conference at the Hague, 1898-9. The period also marked the opening of activity in the fields of education and social service. In 1899 the new Board of Education was founded in England, while many countries inaugurated administrative and educational reforms. A costly engineering dispute (1897-8: the strike technique found its first real successes about this time) led to the formation of the federation of Trade Unions in England.

But perhaps the biggest "upheaval" has been in the world of science. The whole conception of matter and force has changed entirely as a result of discoveries made at that time. In 1895 Röntgen rays were discovered, followed (1896) by radium and the radio-active compounds. In 1897 came still more interesting discoveries, the cathode rays, from which the Röntgen rays arise, and the electron. In the twenties of this century, the scientists began to make practical application of these, resulting in radio, television, radar, atomic research, and so forth, and the very nature of the universe is now considered in terms of electricity. In 1896 also was the beginning of electro-therapy when Finsen cured lupus with rays from a carbon lamp. In 1898 began the systematic investigation of the more potent colloidal state of the elements, while in 1897 Buchner discovered the enzymes that partake of the character of living and "non-living" matter. The latest applied science of synthetics and plastics first became practical in 1897, with the discovery of galith, erinoid and casein compound, and the manufacture of artificial silk from cellulose. The trend of all the discoveries was cumulative, and those made in one field of research found immediate application in others. "We understand at last that knowledge is one, and that only for convenience has it been divided into subjects and sections." (*Cambridge Universal History*)

Even these few facts indicate the key value of the happenings of those crucial years, a value that no ordinary prevision could possibly have foretold.

REINCARNATION AND EDUCATIONAL REFORM

The scientific method is the modern strait and narrow way to salvation. We are trying to apply it to psychology and educational reform. The scientific ideal would be to confine the human personality in a laboratory and isolate and measure the influence of the various factors in heredity and environment so that, by suitably controlling these, we might produce individuals of the requisite type. This assumes that man is entirely a creature of heredity and environment. Other considerations such as their relative importance, or the precise nature of consciousness, become secondary. At the outset individuality loses its significance: if the feeling of "I am I" has been evolved, it must of necessity become extinct, even if it should last with little modification for lives. Desire for that which causes pleasure to some part or parts of man's constitution remains the only motive.

As yet, psychologists have had relatively little success in their application of scientific method to human nature. Much research has been made and considerable knowledge of the workings of the human personality has been accumulated. How does that knowledge compare with the intuitive knowledge of the man who has struggled with his own personal nature in order to make himself the better able to help and teach others? Further, many apparently fundamental problems remain unsolved: the place and relative importance of "nature" and "nurture"; the influence of sex; how to harmonize the individual's need of self-expression with the demands of organized society; the place of religion; what should be the relations between parents, child and teacher. These are some of the more controversial. With their confused psychology, our educationalists are stumbling towards what is best to teach in our schools and the best methods of teaching it.

Alongside a growing interest in psychology, liberalizing influences permeate the schools of the British Isles and America: much lip-service is paid to the need of treating each child as an individual rather than making it conform to a

pattern; the relation between teacher and pupil becomes more humane and the fear motif recedes; syllabuses broaden; teaching methods become more enlightened and school premises more attractive and offer greater facilities. Yet, in spite of much that is good, much devoted work, it is questionable whether our children are more self-reliant, more able to think for themselves, more altruistic as a result. Why is this so? Is it not because our schools either abet, or else combat with inadequate methods, the influence of a false attitude towards life, an attitude inculcated by parents and adults, science and church, the cinema and modern fiction? Man is a poor creature with nothing more to hope for than the brief satisfaction of a few appetites; or the self-denial of these followed by unlimited satisfaction of more ethereal ones, by the gracious favour of an omnipotent deity. In this mental strait-jacket, our schools can do little more than encourage personal ambition as a driving force, or a loyalty no higher than patriotism. It is imagination and faith who "are the draughtsmen who prepare the sketches for the Will to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn." When the imagination of children cannot soar above "Hollywood," and their elders have so little faith that much leisure-time activity is pure escapism, our attempt to educate must be like the careful nurture of a seed cast into a deep crevice instead of in a spot open to the sun and air. In a world of the atomic bomb where, whatever the distant future may hold, there seems small hope of a settled existence free from fear for those alive today, can anything other than the doctrine of reincarnation liberate imagination and awaken faith, and so direct the wills of the people to the engraving of a happier world? Our schools may turn out children able to express themselves clearly and concisely in their native tongue; to appreciate music, art and literature; to apply their mental powers primarily to self-advancement, and secondarily to social service; with an elementary knowledge of scientific inventions and methods; but those children will not be able to conceive of themselves as noble beings, elements of a happy world.

The doctrine of reincarnation is that the personality of man is overshadowed by an immortal soul, a ray from the Over-Soul, itself an aspect of the Unknown Root. That soul is conscious in its own realm, but only through a personality in this. At death the personality disintegrates, those aspects consubstantial with the soul being assimilated to it in an after-death state of consciousness, the remainder being destroyed as an entity. Seeds or germs from the latter remain, however, and will play their part in the evolution of a new personality, overshadowed by the same immortal soul. To become consubstantial with the soul, the personal man must aspire and move towards it through self-induced and self-devised efforts, that the soul may move towards and illumine him, and the whole man become a Christ, a Buddha, in whom the personal and the impersonal are one. In such a being every faculty and movement have become subservient to the divine man within.

Such a doctrine could change the direction of education away from the development of personal attributes for largely selfish ends towards that fundamental double movement of human life: the divine outward to the personal man, and the personal inward to the divine. That development of the personality alone which we encourage cannot outlast a mere seventy-odd years, yet we can imagine no other. The imaginative insight into human nature given by an understanding of reincarnation is the greatest need of our education. That alone can give the child an enduring aim and purpose, with the necessary faith in his own soul nature; that alone can make possible in the teacher a compassionate understanding of the child's needs: assistance in understanding his own nature and the teacher's love and example. The teacher would learn to look upon his work as a holy mission for which he must purify his own heart, mind and speech. When that duty is seen we shall be freed from the present-day cult of the

expert, which in education is based on the belief that a "scientific" investigation of human nature can find the means to educate. Reform must start in the heart and mind of parents and teacher and the inner nature of the child take light from this. Changes in curricula, methods and buildings are of secondary importance. This reform and these changes will call for an effort of will, but will cannot act without imagination and faith, and only an understanding of reincarnation can release the former and build the latter.

A comprehension of, and faith in, reincarnation may seem beyond the teachers and parents of today because of our religious and scientific background. Theosophists would certainly deny that they are beyond the younger children. Yet, if our educationalists would only apply the doctrine to what they know already of human nature, not only would its truth become self-evident, but that knowledge would be extended considerably. They would begin to understand not only what man is, but the various stages through which he goes in a lifetime and the real part played by such factors as heredity. The inner man comes to the parents who can provide him with the body he needs and has earned; he needs time, seven years in fact, to gain full control of, and responsibility for, the personal vehicle; during the latter period the personality needs nourishment, physical and psychic, from the mother, training in good bodily, mental and emotional habits; in the stage of puberty, seeds of desire and feeling from the past begin to fructify. An understanding of these stages and factors would "prove reincarnation" to our parents and teachers. It would give to both the means of finding out the needs of the child at each stage. Above all, it would give to parents, teachers and children the image of Man-Divine and faith that each can become that. Without that image or that faith no efforts of will can avail against the great weight of ignorance and selfishness in the world.

U. L. T. PAMPHLET SERIES

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

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

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

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

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

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

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

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

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