

**THE  
THEOSOPHICAL  
MOVEMENT**



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"There is no Religion higher than Truth"

## THE THEOSOPHICAL MOVEMENT

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### THEOSOPHICAL LINES OF WORK

THE Theosophical lines of work, or the "original lines" as they are sometimes called, are nowhere laid down in schedule form, nor are they outlined in so many words. For us of this generation they are to be found in the writings of H.P.B. and of Those whose Messenger she was. Each one has to seek and understand them for himself or herself. Though their practical application may vary to suit the exigencies of the times and the cycles, yet the original lines ever remain the same, for they derive their impetus from the Original Impulse. It is the same Impulse which brings the Wisdom-doctrine to the world from time to time, and the latest restatement of it we know as Theosophy.

H.P.B. never tired of stating that the Message she brought was a restatement of the age-old Wisdom, immemorial and eternal. Of the true "origins" of this Wisdom she said:

What I do believe in is (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered*; and (3) that the Masters are thoroughly versed in the Science based on such uninterrupted teaching. (*Lucifer*, October 1889)

Thus there exists today a system of thought, ancient and consistent, which in unbroken continuity is transmitted by one generation of Knowers of the Wisdom to another, by a unique impulsion and method. H.P.B. claimed to be a transmitter, not an originator or

author, and that which is transmitted is neither new nor a "revelation" but is "as old as thinking man."

The opening words of H.P.B.'s first work, *Isis Unveiled*, set the keynote that guided her in the grand mission of her life: "The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science." This was the Original Impulse from which "lines of work" derived impetus. They are to be found in H.P.B.'s books and articles, to the study of which students should take more diligently.

In the "Conclusion" to *The Key to Theosophy*, H.P.B. speaks of the necessity of living true to the original impulses in the years to come. The work that will sustain those impulses is hinted at. The motion of the cycle has not stopped and the Work must go forward. The lines to be followed in the coming years are an extension of the old lines whose operation we have to examine from time to time. Some of the fundamental ideas given in *The Secret Doctrine*, for instance, have already been accepted by the mind of our civilization. There are, however, other teachings which ought to be emphasized.

As a reformer, H.P.B. endeavoured to shatter the hard idols of science, theology and spiritualism, and succeeded in a great measure. That was only a minor portion of her work. She established the brotherhood of knowledge; she proved the existence of a Universal Philosophy from the remote past, and affirmed that the study and acceptance of the tenets of the Wisdom-Religion of old would make of warring humanity a united brotherhood. In place of belief she recommended knowledge, and for blind faith she offered the Religion of Responsibility.

In our efforts to pursue the programme of Masters, we have first to wipe away the filth heaped on the very name of Theosophy. We need to propagate doctrines such as those of Karma and Reincarnation, of Immortality and Divinity of every human soul, and thus of the spiritual brotherhood of mankind. To these must be added the teaching about the interrelationship subsisting between the various component parts of the whole of Nature, which is throbbing with life. And, most of all, of the spiritual service of humanity with the

specific purpose of helping the true Helpers of the Race—the Masters of Wisdom.

We need students, then, who live the life and preach the doctrine, holding firmly to the lines laid down. For this they need Theosophical education—more and better individual study and application. They need especially better understanding of the three Objects of the Theosophical Movement.

The original "lines" are the original purposes and aims as outlined in the three Objects, which may be broadly stated as: (1) Universal Brotherhood, without distinction of race, creed, or social position; (2) study of the philosophies of the East, presenting them to the public so as to interpret exoteric religions in the light of ancient spiritual teachings; (3) opposing materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces in nature and the psychic and spiritual powers in man, which are unknown to science.

Such was the original programme in its broad features, which, stated in other words, was to change the *Manas* and *Buddhi* of the race—"to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthier reform conducive of more happiness *to the masses* than they have hitherto enjoyed." (*Key*, pp. 254-55)

The most important among the tasks was to waken brotherliness in the minds of all classes of men. The ancient teaching of true Pantheism—that every being is divine in essence and that therefore there is actual identity of Man and Deity, and consequently the positive, logical, fundamental Brotherhood of all beings—was repromulgated by the Theosophical Movement of our era. But Universal Brotherhood in this age can be demonstrated through a nucleus only, formed on the basis of similarity of aim, purpose and teaching. What Mr. Judge wrote of the Theosophical Society is equally applicable to the U.L.T.:

This Society is a small germ of a nucleus for a real outer Brotherhood. If we work aright the day must come when we shall have accomplished our aim and formed the nucleus. If we

had five hundred members in the Society loving one another with true hearts, not criticizing nor condemning, and all bent on one aim with one belief—we could sweep the whole world with our thoughts. And this is our work in the future, the work traced out for us by those Masters in whom so many of us firmly believe.

This is the main line of work traced out for us—the others being subsidiary—and if we adhere to it, says Mr. Judge, "what a glorious, wide and noble prospect opens up before us!"

In our endeavours, difficulties are bound to arise. The main one is the urge to push the personality forward. "All the difficulties that have arisen in the T.S. raged around personalities, rather than over doctrinal differences," says Mr. Crosbie. The pettiness in our attitude toward small things accentuates the personality. Personal friction, self-assertion, dogmatism, authority, personal following, play havoc among otherwise sincere students, and the good that they would do comes to nought. The remedy lies in sticking to principles, in adhering to the lines laid down. Impersonal lines of work are the hallmark of U.L.T. activities and save us from many a pitfall.

Another difficulty is failure to apply Theosophical principles in daily life. There has to be proper balance between study, application and promulgation. Both philosophical knowledge and right morality are necessary. A student who has much intellectual knowledge and shines out as speaker or writer, yet lacks in application, may well prove a failure in the life of discipleship. Not only is he apt to go astray, but he may lead others astray as well. While in study we have help—from our books, from our Teachers and fellow students—we are left to our own devices when it comes to application. The winds of Karma winnow the grain from the chaff, and this mighty test of application can prove to be our doing or our undoing in the Theosophic life. Let us remember Robert Crosbie's words: "...apply, apply, apply Their teachings. There is no time limit to effort."

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## WHAT IS GOD?

### FROM BELIEF TO KNOWLEDGE

THE evolution of the physical body shows itself in the keenness of the senses, the steadiness of the nerves, the alertness of the brain. The evolution of the mind expresses itself in the power of memory and imagination, in the capacity of concentration and the faculty to grasp and understand. But most people are in a confused state as to the measure of spiritual evolution—how to determine the evolution of the soul.

The *Gita* teaches that each one is made up of his faith. The inner faith of any man or woman manifests in his acts and words, his thoughts and feelings. A person often does not know what his real religion is: he calls himself a Muslim or a Jew or a Christian or what-not; but his real religion and his real faith is behind all he says and does, all he writes and thinks, all he feels and desires. These outer manifestations are his real caste-marks. One does not become a Christian because he wears a cross, any more than one becomes a true Zoroastrian because he ties his sacred thread; no, the cowl does not make the monk, nor the crescent on his fez make the Muslim. It is what is in the heart that comes out in action; what is in the head that expresses itself in speech. So one's soul-evolution can be measured, just like the evolution of his body or his mind, by his own expressions in word and deed.

But man is an intelligent deceiver; he can deceive others, and what is worse, deceive himself! So when an Occultist, well-versed in his own lore, wants to gauge the measure of a soul's growth, the very first thing he inquires into is the kind of God that individual believes in. "Tell me who your God is, and I will tell you the measure of your soul-growth," is a true occult maxim. It is a device: a deceiving person is mostly off his guard when he talks about God; he has nothing to gain from that talk; he knows that most of his friends are as vague as he himself is on the subject. But, however vague he may be in defining the nature of his God, in the process of definition he reveals his own soul-power.

Applying this measure, we find that the entire human kingdom

is made up of two groups: one a very large one, and the other a very small one; the large group is made up of believers, the small one of knowers—those who believe and those who know about God. These two, belief and knowledge, are reliable measures of soul-evolution: from belief to knowledge is but one step, yet it is the longest step anyone ever took or can take, entailing time which must be reckoned not by years but by *yugas*.

Let us examine now the sub-divisions of this large group of believers: (a) there is the savage who believes his totem or fetish to be God. The savage has no conception as to how the invisible forces of invisible space focus themselves in his totem or fetish, of wood or stone. He fears his God and propitiates him; he also praises his God and offers flowers and other sacrifices to him. (b) There is the so-called civilized man who has accepted the faith of his fathers and to whom God is comprehensible through a particular symbol; the cross of the Christians, the fire of the Zoroastrians, and so on, are all symbols which represent God. What those symbols actually mean, why they exist, how it is that different creeds have different symbols—these questions are not asked. Thus the general concept of Godhead held by the ordinary man and woman of our civilization is after all only a little removed from that of the savage.

The main difference between the savage and the ordinary person is that, because of the general knowledge possessed by the latter, his belief about God and the nature of God has become compartmental, separated from his everyday life. The modern man, knowing something about electricity, does not attribute thunder and lightning to the rolling chariot of the Lord going out for a drive; knowing something about physical geography and the formation of clouds, etc., he does not say that raindrops are the copious tears shed by God who is sad and sorrowful at human wickedness; and so on. Yet ordinary men and women are still very barbaric; and face to face with phenomena that cannot be explained or understood, they give expression to quaint beliefs. To take an example: Knowing how the human body is conceived and is born, the ordinary man does not say like the savage that his totem or fetish or god made that baby body; but our ordinary man encountering the phenomenon of soul, of

genius, of extraordinary powers, does sometimes say—God's will!

That brings us to an important point: however great and ever increasing our knowledge about a million things, that knowledge does not help us to obtain definite knowledge of God. We have a strange phenomenon in our modern civilization: learned men, successful business magnates, clever society philanthropists and others are very near the savage state in their belief and their knowledge about God. Because they are not strictly logical, because they *will not* apply what they know to what they merely believe in, they often pass on to disbelief. They call themselves agnostics, atheists, rationalists and what-not; they have a belief—to disbelieve what they cannot see or cannot understand or cannot like! This is the third class.

So we have three classes of believers—savages who believe by mere instinct; those who hold fast to some God taken from religious books; and those who do not believe because they cannot see, cannot understand.

Then there is the very small group of those who do not believe but who *know* something about God. We may call them philosophers and mystics: philosophers reason out and mystics realize as experience what they reason out. Philosophers perceive with their mind and mystics experience with their soul the Great Reality called God. In every religion there are philosophers and mystics; from every religious philosophy thinking men of pure heart have arisen who endeavoured to seek the One Life, the One Law which is the ultimate Truth and Reality. They have *known* God.

The question arises: Can the ordinary man and woman of the modern world, possessing modern knowledge, utilize that knowledge to know about God? Theosophy answers—yes.

First, all educated men and women can know about God as they know about the stars, about gravitation, about the flora and fauna of the earth. That is to say, their knowledge will be secondhand, hypothetical and theoretical. All of us have not observed and experimented with all that is known, but we do read and study and come to possess knowledge put forward by those who have observed and experimented.

Second, educated people can know about God if they will not divide into watertight compartments whatever knowledge they possess. If they will use the knowledge acquired in schools and colleges, applying it to their own religious beliefs, they will succeed in obtaining some knowledge about God.

Third, educated men and women can know about God if they will use the Law of Analogy and Correspondence; thus they can widen their own realm of the known, and narrow their field of the unknown. The Law of Analogy and Correspondence is a sure guide in travelling from the visible to the invisible world, from sense-percepts to mind-concepts, and then to soul- and spirit-realization.

Imagine an orthodox religionist doing this. Let an orthodox Christian or Jew or Hindu or Muslim make use of the common knowledge that the entire universe is guided by unerring Law. How can the Christian who has acquired this knowledge from modern science any more believe that Jesus Christ is a unique saviour, the only begotten son of God, who incarnated to save the souls of those born in iniquity and sin? How can a Muslim say in one breath that Law works justly in the universe for all and everything, and yet believe that those who take the name of Allah alone are the faithful? And how can a materialist or an atheist sustain his own position, arguing from the known to the unknown and denying that which cannot be seen? Both belief and disbelief are shattered when the ordinary knowledge we have acquired is applied to our religious beliefs, and especially when the Law of Analogy and Correspondence is made use of.

What is the very first thing such an ordinary person should do? First, he must recognize that within himself, at the core of his consciousness, he has his own faith, which is the power and expression of his own God. He must remove his own mental confusion and not identify himself with the religion of his birth; he must formulate to himself his own ideas and views about God. Let him put away for a while his religious books—his Vedas and Gathas, his Bible and Koran; let him put away the God he learnt of from a book or from other people; let him think for himself, not in creedal terms, and formulate his own thoughts as to who is God,

where is God, what is God.

In this effort, naturally his ordinary worldly knowledge as well as his instinctual and acquired beliefs will be a contributory factor; his reason will conflict against his inclinations; his knowledge and logic will expose the weakness of his habits and ways of life; he will feel uncomfortable. And because people do not like to feel uncomfortable and confused, they do not make such an effort. When they talk about science, they speak of law; but they will not extend their knowledge of science and say that there must be law also in the moral and mental universe.

Theosophy helps the inquirer and co-ordinates his instincts and beliefs and reasoning. Theosophy removes compartmental thinking; an earnest seeker of Truth finds that Theosophy compels him to think in terms of universals—not as a sectarian, not as a national, but as a Universal Being. It is a stupendous idea, though shallow religiosity and mock-modesty say that it is a blasphemy to call man a Universal Being—God is universal, not man. But God and man are one and cannot, must not, be separated; and so undaunted by creedal sectarianism and mockish sentimentality let us look at this proposition with the eye of the true scientist, with the mind of the true philosopher, with the heart of the true mystic—Man a Universal Being.

Man is a Universal Being because the various constituents of which he is made are derived from the universe. It is not only true that our bodies and blood and the grey matter of the brain and the peculiar lustrous substance of our eyes and the puzzling bundles of fibre called nerves, are derived from the great universe; also the mind we have and the feelings we possess have come from somewhere, namely, from the universe of mind and feelings. This is one aspect of the truth we are considering—Man is a Universal Being.

There is another, and a more powerful, aspect. Man has certain great, fundamental powers. The power to reason, the greater and more potent power of imagination, the still more mysterious power to love, and above all the power of will, creativeness, which is now used partially and indirectly, but which is used by the Magician and

the Adept directly and knowingly in full self-consciousness.

Theosophy teaches that man in form, as a collectivity of forces, as a creative intelligence, is the crown of all evolution. There is no power in Nature which we now and here do not possess. We have a head and it can think, and in course of time will think as a Buddha or a Shankara thought. We have a heart and it can feel, and in course of time will feel as a Jesus or a Prahlada felt. We have hands and they can act, and in course of time will act as a Krishna or a Rama acted. Every child, every man, every woman, is a potential Shiva, a potential Brahma, a potential Sarasvati. It will not take us long, nor is it necessary to study very hard, to fathom the truth and the meaning of the Theosophical instruction that man is a Universal Being, and must ultimately, through his own efforts, realize that Universality as the basis of his own being.

As a Universal Being, man must seek and find, worship and realize, the Universal God, the God of the Universe, everywhere present, everywhere patent, all the time. And God who is everywhere is also present within each one of us. Therefore Theosophy teaches that we should look for God within ourself, and if we cannot find him there, we cannot find him anywhere!

Within us is the earth-god with its power to fructify. A single seed shelters a vast multitude in the process of time, because Mother Earth nourishes and fructifies the seed. Man, too, though but a single individual, can shelter a vast multitude through his own creative fructification.

Within us is the water-god with its power to assuage our thirst. Our yearnings and aspirations meet with a noble response as we drink the Waters of Wisdom, as we ourselves become like the river making fertile the barren ignorance of our fellow-men.

Within us is the air-god, the very breath of life. Like Brahma we breathe, and every breath we inhale should be of health which is peace, so that every breath we exhale is charged with the force of knowledge and the power of contentment.

Within us is the fire-god, the nourisher and sustainer, the god who consumes to dust and ashes our wiles and our weaknesses, who warms our heart with the power of devotion, who lights up our head

with the force of wisdom, and who prepares our food, making us worthy and true sacrificers.

We ourselves are the creative Brahma, who build our own home and erect our own temple. We ourselves are the sustaining Vishnu, who rear those homes and keep alive those temples. We ourselves are the destroying and regenerating Shiva—destroying the foul beasts of passion and putting in their place the divinity which is at the heart of the Universe.

Each one of us is a god or a goddess in the making. To know ourselves as such will require not years and decades, but cycles and yugas—but there are small cycles and large ones. We will be able to glimpse our own divinity if the god of books, the god of body and birth, the god of family and tradition, the god of custom and race, are all given up, and the God of the Heart, at present for most people surrounded by weakness and ignorance, is sought and contacted. There are Those who are not seeking any more, for They have found; such men are Masters of Light, the Immortal Divine forms, the Patient Wise Guides, the Selfless Compassionate Gods. They were men and mortals once; They are Gods and Immortals now, and what They have attempted and achieved, that we too, loving Them and learning from Them, will be able to attain!

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THE power to know does not come from book-study, nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.

—*The Path*, November 1894

## "THEOSOPHY—HELP AND HOPE FOR THEE"

THE first object, the most practical and important object of the Theosophical Movement, is the formation of the nucleus of a Universal Brotherhood. But we find that, though more and more people talk about it and admit the need for it, yet they consider it a Utopian ideal, *i.e.*, something impossible to attain. This happens because they accept it at the level of the mind, but there is no heart response. Also, lack of right ideas about God, Man and Nature engenders selfishness and thus hinders the attainment of the ideal.

In the light of this, the attainment of Universal Brotherhood implies practice of philanthropy. This means that each student-practitioner of Theosophy should not only do acts of charity to improve the physical condition of humanity, but he has upon him the duty to clearly and thoroughly grasp the teachings so as to be able to put them forward before others in a practical and easily understandable manner. He has to become a "wider philanthropist by ministering to the needs of the inner man." Thus we see that the success or failure of being able to build a nucleus of brotherhood is going to depend largely upon our ability and willingness to spread Theosophical ideas in a simple manner.

As a Master of Wisdom has said, each member, if earnest and unselfish, can become a centre of powerful influences, gathering around him like-minded people and benefiting the whole neighbourhood. If this be so, then what stands in the way of each member becoming such a centre? It is mainly his or her mental attitude. As Mr. Judge writes in his article "Each Member a Centre," most students think that people around are not receptive to Theosophy. But this is a mistaken notion. We are all linked with one another on the mental plane, and if we think that nothing can be done, then we are impressing other minds around us with the same thought—and then, of course, nothing *is* done. As against this, if we *think* Theosophy, and say to ourselves, earnestly and sincerely, "As I was benefited, so let others be benefited," then it would be like whispering to them, at the mental level, "Theosophy—help and hope for thee." People's interest will be aroused if we have this attitude.

So, even before we embark upon the task of spreading Theosophy, we need to *think* Theosophy and have an intense wish to benefit others, as also the positive attitude that we will succeed in this.

What do we mean by "*think* Theosophy"? The whole process of learning or study consists of *Shravana*-listening, *Manana*-reflecting and constantly aspiring towards the ideal we have in view, day and night. Thus we need to study by silencing within us the whole trend of thoughts which is peculiar to our civilization. Also, by not regarding Theosophy as one more alternative to religion, and realizing that it has come down to us unaltered as the result of the efforts of a long line of sages and seers. So we are not going to compromise Theosophical ideas. But at the same time we will not gobble down the doctrines, but be prepared to question, like Job who persisted in questioning even God. It is only when we reflect upon them, that we can avoid being in the situation where we might say, "I know what it is all about, but I can't explain!" Then comes aspiring towards it day and night. This means constant vigilance. As H.P.B. puts it, "After all is said and done, the purely bodily actions and functions are of far less importance than what a man *thinks* and *feels*, what desires he encourages in his mind, and allows to take root and grow there." In other words, it means, "Where do my thoughts turn naturally when I do not have anything pressing to think or to do?" Just as children, once back home from school and having finished their homework, would normally run towards their "base" which is the playground, so should we make Theosophy such a base.

There are people who never think with the higher faculties of their mind, and there are those who think even upon trifling matters from the higher plane of thought. When a person has this faculty, then whatever he thinks, his thought will be more intense than the thought of an ordinary person, and as a result he obtains the power of creation. An image is produced by the intense thought or *samkalpa* (*sama* meaning doing something totally or fully, and *kalpa* meaning forming an image or idea that such-and-such a line of action will produce that which is intended). The *samkalpa* we

should make is: "Let Theosophy touch the hearts and minds of others, so that it can benefit them as it has benefited me." Thus, when we think and imagine intensely, we can produce the thing thought about.

At our level, of course the first thing is a firm position and a positive attitude. One who is trying to control, say, his anger, finds himself getting angry and he says, "Next time I will not be so angry." It shows he expects to get angry again. As Mr. Crosbie says, "It would be better to expect to hit the mark, instead of expecting to miss it. There is a great difference in the psychological position, as well as in the quality of energy aroused. We should cease doubting our power to accomplish." Our attitude towards the teachings and our wish to help others can bring about the desired results.

"Theosophy, and help and hope for thee." What sort of hope are we talking about? It is not the kind of hope where one has to believe in the blood of Christ, or in some dogma, so that one's sins will be washed away and one will go to heaven. Theosophy holds no carrot in front of us. It is our own effort that counts. Whenever people meet with sorrow in life, or when they are disappointed, they want an answer. Or, after having turned from one pleasure to another, they still feel dissatisfied and long for lasting unconditional happiness. Knowledge of the philosophy of Theosophy induces one to continue having the hope of lifting oneself out of the sorrow of the world, to break the chain of birth and death, to become spiritually perfect, and then come back to help others. To wish and hope for such an eventuality is not the privilege of a few individuals, but every ordinary person can hope to become a Buddha. As when Upali, the barber, asked the Buddha, "Is Nirvana for such as I?", and the Buddha said, "Would I ever tell you about it if it were not?"

*The Voice of the Silence* says: "Hope still. For if the 'Secret Path' is unattainable this 'day,' it is within thy reach 'tomorrow.' Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless." No false promises are made, but we are told that we can take our evolution in our own hands. No personal God

can help or hinder us. In *The Key to Theosophy*, when the Enquirer asks, "Where does a Theosophist look to for power to subdue his passions and selfishness?", the Theosophist's answer is, "To his Higher Self, the divine spirit, or the God in him, and to his *Karma*." Do right, and you need not worry about the wrath of a god or any person or power. Do one wrong, and an "equal retribution must be made"—in this or in another life. Once this is grasped by a person, he will avoid evil, like he would any physical danger.

When the body dies, it is not the end, like a torch dipped into water. We continue from where we left off. Theosophy therefore gives the basis for right living—a "soul-satisfying philosophy." Theosophy teaches the animal-man to be a human-man, and the latter to be a divine-man. Theosophy is that ocean of knowledge which is unfathomable in its deepest parts, but shallow enough at its shores so that it will not overwhelm the understanding of a child. All knowledge that Theosophy offers is before us—we can take what we can. All depends upon the willingness of the person to go deeper and to apply it in his life. There are those who contact Theosophy but turn away, and there are those who stay on and feel that it has made a difference to their lives.

All those to whom Theosophy has made a "difference," should feel impelled to pass on the teachings. As a Master of Wisdom has written:

It is not enough that you set the example of a pure and virtuous life and a tolerant spirit; this is but negative goodness—and for *chelaship* will never do. You should learn that you may teach, acquire spiritual knowledge and strength that the weak may lean upon you, and the sorrowing victims of ignorance learn from you the cause and remedy of their pain.

In this context, we may also notice that even though a person has all the basic necessities of life, it is not enough. When the struggle for survival has been overcome, the question arises, "Survival for what?" Also, there is fear of death. Given the world as it is today, right philosophy is desperately needed. It is a world of technological advancement, competition, and materialistic values. A boy may

decide from his school days what he is going to study later on and what profession he would like to take up, so that in the end he can make a lot of quick money. But, in spite of the clangour and din of our present civilization, we live in a time when it is possible to openly proclaim the existence of Theosophy.

Our task is to continually hold before the world the right ideas, for it is such ideas that will lessen the burden of misery. Mr. Crosbie gives the example of how monkeys are caught in the East. Nuts are put in the bottom of a narrow-necked jar; the monkeys on seeing the nuts at once put their hands into the jar to grab a fistful. If only they would let go of the nuts, they could remove their hand out of the jar and be free; but they do not know enough to do this and so they are caught. We are much like the monkeys; we want to be free but we do not let go of our "nut-ideas."

Mr. Judge says that what is needed is not great proficiency in Theosophy, but a good grasp of its fundamentals and a little sincere attempt to present these ideas to a world sorely in need of them. We have to put these ideas again and again before the world. As Mr. Crosbie says, "One needs reminding sometimes, when in the swirl of engrossing events." The scene can be disheartening when we set out enthusiastically to spread Theosophy. We find that there are just too many "engrossing events" for young and old alike. H.P.B. speaks of taking Theosophy especially to the educated class whom she calls "the natural leaders of the masses." But the educated class itself has little interest in the Philosophy. So what do we do? Well, we do our best in the given circumstances. We must take every opportunity to discuss Theosophy. There are topics that are essential and those that are non-essential; in conversation with friends, we normally spend too much time discussing non-essentials. We take it for granted that our friends will not be interested in Theosophy or in spiritual matters. We prejudge others; but response can come from the most unlikely person. So let us not prejudge and think that people will never show interest. If we have found Theosophy helpful, we must find out ways and means of arousing others' interest in Theosophy. Obviously, something more is needed than just attempt at promulgation. We must be

willing to become an impersonal force for good. We need so to live our life as to touch the hearts of the people. What is needed is the "self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause to benefit by it as many of our fellow creatures as we possibly can."

We must remember that the U.L.T. platform needs no orators; it needs students who will attempt, to the best of their ability, to present the genuine teachings of Theosophy. As Mr. Crosbie says, we have taken up this work "not because we think ourselves so eminently fit, but because we see the need and there is no one else to do it." Mr. Judge writes that those students who think that they will sit and listen to others expound Theosophical doctrines, but won't do any promulgation themselves, are being "negatively selfish." This selfishness builds around the mind of the person a wall, "a hard reflecting surface, which throws off and away from its grasp the very knowledge the man himself would take if he but knew the reason why he fails."

In our sincere attempt to put forward Theosophy, we are helping "those few strong hands" to hold back the powers of darkness. Whenever we succeed, it is because of the greater force, which is working unseen behind the Movement. Thus we would do well to remember that whether we succeed or fail, it is Master's work we are carrying on and their help is always there. Let us also remember what the Master has written: "Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically."

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So to live and so to think that those about us will have more courage and self-sacrifice and larger and truer vision of what is required of man—these things are more important than all the scientific principles we can discover or all the material results we can achieve.

—ARTHUR T. HADLEY

## THE PROBLEM OF GOVERNMENT

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

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

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

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

What modern historians call mere tradition or legend places

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

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

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

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

Why? Because Saturn, knowing that man could not rule man, without injustice filling forthwith the universe through his whims and vanity, would not allow any mortal to obtain power

over his fellow creatures. To do this the god used the same means we use ourselves with regard to our flocks. We do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, *i.e.*, *a being of a species quite different from their own and of a superior nature....* Saturn...loved mankind and placed to rule over it no mortal King or prince but—"Spirits and genii of a divine nature more excellent than that of man." (*S.D.*, II, 373)

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

As loving parents protect, guide and teach their children in their infancy, but gradually withdraw their authority as the children mature, in order that they may learn to take care of themselves and help others in their turn, so in the history of the great human family. At the present time, human beings are beyond the point where the authority and constant direction of the Elders would be helpful or even accepted. We have reached a point in evolution where we *must*, by ourselves and each one individually, test and put to use the knowledge They impressed us with in our infancy and still remind us of when They come from time to time as prophets and reformers. As the children of any family must learn to co-operate, to work and play together in the balanced harmony of a home that will permit of the exercise, control and extension of their differently unfolding powers and capacities, so we, children of the human family, are now at the age when we must work out our own salvation, create our own order, by self-induced and self-devised ways and means.

In the present cycle, Divine Kings do not rule us—we must seek the Divine Ruler within; Divine Heroes do not incarnate to lead us—we must evoke courage and guidance from our own hearts. The Teaching and the Teachers are with us ever, it is true—but *we must now seek Them*. As this is done, leaders will arise from our own ranks, not claiming "rights" as kings, or "authority" as dicta-

tors, but seeking opportunities to serve, to inspire all, as brothers. They will ask nothing for themselves that they do not seek for all, offer to all. These will be true democrats.

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

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

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

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

and the Buddhi of the race.

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

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FROM the very core of our being, we desire contentment. In my own limited experience I have found that the more we care for the happiness of others, the greater is our own sense of well-being. Cultivating a close, warm-hearted feeling for others automatically puts the mind at ease. It helps remove whatever fears or insecurities we may have and gives us the strength to cope with any obstacles we encounter. It is the principal source of success in life. Since we are not solely material creatures, it is a mistake to place all our hopes for happiness on external development alone. The key is to develop inner peace.

Actions and events depend heavily on motivation. All things originate in the mind. If we develop a good heart, then whether the field of our occupation is science, agriculture or politics, since the motivation is so very important, the result will be more beneficial. With proper motivation these activities can help humanity; without it they go the other way. This is why the compassionate thought is so very important for humankind. Although it is difficult to bring about the inner change that gives rise to it, it is absolutely worthwhile to try.

—H.H. THE DALAI LAMA

## SUPERFLUOUS DIFFERENCES

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

— H. P. BLAVATSKY

AS strife and struggle increase in the world and wars are lived through, side by side with these the aspiration to realize the spirit of peace, brotherhood and co-operation also increases. In this our age, thinking men everywhere are asking: Is it possible so to reconstruct the world that not only is brotherhood prated about but also its spirit makes itself manifest in the hearts of all and lasting peace is established? The principle underlying this idea of a brotherhood of individuals, of families, of nations, of races, all composing one great unit—humanity—needs to be understood. If brotherhood exists as a fact in Nature, why is its practical realization so difficult of attainment? What is it that once and for all will do away with the spirit of competition, of struggle, of strife, of war, and make man reconcile himself to the differences that persist between him and his fellows?

There are definite laws underlying the growth of human society.

That society is composed of individuals, yet there is a difference between the views and ideals of individual units and those of a collectivity of individuals. The strength or weakness of a regiment depends not necessarily upon the courage or cowardice of individual soldiers, but upon the extent to which they observe the discipline that is required of them, irrespective of their own views, and upon the ideal that the regiment as a whole sets before itself. So also in the great sweep of human evolution the ideas and ideals of the group to which we belong—the race, the nation, the community, the family—mould and inspire us differently from the ideals and aspirations that we build as a result of our own individual quest. So the relationship of the individual to the human race needs to be understood, for at the present moment the great problem before us is not only how to save the individual but also how to save the collectivity of individuals that we call the nation, and the life of nations that we call civilization and culture.

The very first object of the Parent Theosophical Society names five factors causing differences in the human kingdom, differences that we have to rise above before a nucleus of a Universal Brotherhood of Humanity can be formed.

There is the distinction of the sexes, depending upon the body. It is a natural distinction and has its purpose and utility. No fair-minded and intelligent person will deny that the brotherhood of men includes the sisterhood of women and that, though it is not possible for the two sexes to advance along the same lines, each has something to give to, and to receive and learn from, the other.

As the body divides humanity into the sexes, so work divides it into castes or classes. Everyone works, whether with hands, head or heart; some to create and others to destroy. Even the parasites of society work to spread ignorance or hatred and the like, but Nature compels all to work. The four natural divisions of society, which in India are known as the four castes, are to be found everywhere. There are the working-class people or the *Shudras*; the merchants or the capitalists as we call them now; the statesmen, politicians and soldiers; and the educators, teachers of the young and of adults. These classes have their advantages and also their awkward points,

causing clashes between capital and labour, between skilled and unskilled workers, and so on.

Next, the beliefs that men and women hold divide them into creeds. The Hindu believes differently from the Mohammedan; one denomination of Christianity believes differently from another denomination. These differences may seem unnatural, but as long as the power of grasping intellectual propositions and the power of feeling the value and utility or the reverse of these propositions remain different, human beings cannot but differ in their beliefs.

Then there is the differentiation that arises out of what is loosely spoken of as race feeling. Nationalism, or narrow regionalism, while it has to do with the evolution of culture, with the growth of the collective soul of a people, belongs to the same category. Just as priests exploit the religious sentiment of their followers, so politicians exploit the patriotic feeling of the masses. Internationalism implies the right kind of nationalism which unfolds itself naturally within the boundaries, geographical, linguistic and psychical, which nature provides. In this higher nationalism the State exists for the citizen and not the citizen for the State. The narrow attitude of "my country, right or wrong," shows no clear vision and leads to international conflicts.

Finally, there are colour prejudices based on tradition. Noble minds and enlightened hearts everywhere, be they in black, white, brown or yellow skins, wish for the death of pride of colour and are labouring to overthrow the sin expressed in the term—the colour bar. But strong efforts are still necessary to educate the masses.

The natural functions of these five main distinctions that exist in society have been interfered with by unnatural functions. When looked at correctly, they are the means devised by nature to quicken and to bring about the spread of knowledge in the human kingdom. They give the incentive to progress through division of labour, provided the element that binds is looked for. That which is of value in this fivefold differentiation has to be sifted from that which produces chaos and strife.

If we look at Nature, we find what looks like competition; but if we look deeper still, we come across a wonderful co-operation, or

symbiosis. The mechanism of the body itself works on the basis of co-operation, though each of our senses and organs has its own peculiar characteristics. So, too, the body collective that we call human society can, nay must, work in the spirit of co-operation if civilization is to survive. There is conflict because the vital principle of unity in diversity is not grasped. When each contributes to the common good according to his own capacity, there are balance and equipoise, health and wholeness. When any part works in competition with the others, disease results. There are two ways of removing a disease. We can fight a disease, but we may kill the man in fighting it; or we may work for health and let the disease disappear by the natural process.

Human beings are bound to be different because they stand at different stages of evolution. Struggle arises because men and women of different castes, classes, creeds, races, nations, are not getting equal opportunities. We cannot make all people equal in intellectual and moral capacities, in the faculty of expression, in efficiency of labour, but we can make them equal by giving them equality of opportunity to progress as Souls. Such a spiritual Brotherhood of Souls, in which each gives and does not grab, loves and does not hate, works not according to the principle of the rights of man but on the basis of duties, is a possibility because history repeats itself ever on a higher spiral. What has been in the Golden Age of the past, described for instance in the *Ramayana*, can once more be made to appear in our own day and generation.

From everyone according to his capacity and to everyone according to his need is a principle that is applicable not only to manual workers but also to those who work with head and heart. There is poverty of many types. The Brotherhood to be must supply the need not only of the economically poor and the slum-dweller, but also of the mentally and morally poor and of those who dwell in the slums of the spirit and the soul.

In the world of differentiation, all men can never be equal; there will always be some who are rich and others who are poor; some wise and others less so; some good and others bad; some who are born creative geniuses and others born congenital idiots. But when

these differences are seen in the light of Spiritual Wisdom, we find that there *is* an equality; each one is apparently different from the other and yet both are basically the same and one with all. For all human souls are spiritual entities, manifesting in different degrees their own inherent powers.

The binding factors necessary for the realization of Brotherhood come from knowledge and morality. Universal Ethics and Universal Knowledge are the right means to the end in view—Brotherhood.

We are at the parting of the ways. The straight way of sacrifice leads to joy; the broad path of selfishness and competition lures us to our doom. The realization of right ideals may save society. If not, Nature will in course of time remove by forceful means all who work against the establishment of the equilibrium of brotherhood. Students of Theosophy, by virtue of their knowledge, have a trust reposed in them; and great as is the trust, so great is also the responsibility. They ought not to sit idly by but should take their legitimate share of the burden in the reconstruction of our civilization on a spiritual basis, and thus usher in an era of peace and prosperity coupled with advancing knowledge and growing wisdom.

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THE, main source of the present-day conflicts between religion and science lies in the concept of a personal God. The more a man is imbued with the ordered regularity of all events, the firmer becomes his conviction that there is no room for causes of a different nature; the more certain it seems that the path to genuine religiosity does not lie through the fear of life and the fear of death and blind faith, but through striving after rational knowledge. In their struggle for the ethical good, teachers of religion must have the stature to give up the doctrine of a personal God—that is, give up that source of fear and hope which in the past placed such vast power in the hands of priests. They will have to avail themselves of those forces which are capable of cultivating the Good, the True and the Beautiful in Humanity itself.

—ALBERT EINSTEIN

## THEOLOGICAL SKELETONS

[Reprinted from *The Vahan*, January 14, 1891]

FROM time to time in human history, upon some more restless minds there grows a fear and then a conviction that the prevailing religious creeds have lost some or all of the vitality that made them potent in guiding the acts of men towards good. The impulse of most men to do good has continued to emanate from their better natures, but has ceased to be connected intellectually with their creed; and while some do good without accepting any religious system, others accept a religious system without its affecting their lives. In such case it must be considered that at any rate for them the creed is dead and a mere skeleton of formula. It has ceased to be the origin of what good is in them. What, then, is the origin of that good? Theosophy is a study of the science of good in man, of its source, its extent, its mode of action, its relation to ordinary consciousness, and the mode of making it the only potency of our lives. Under close inspection it would seem that there are at least three elements composing our consciousness and having different shares in prompting our acts. Of these three the highest and the lowest are outside reason, and the third *is* reason. We, as reasoning Egos, stand between the god and the animal, and of free-will incline upward or downward. The animal soul does not reason, but if unchecked rushes into bestiality; neither is reason a property of the spiritual soul, or god, but, often in the face of reason, it prompts steadily to unselfishness, the performance of duty, and self-sacrifice at any cost. Between these unreasoning or sub-rational impulses is the reasoning mind. This mind, on the mid-level, has at all times in history occupied itself with the study of the source of its impulses to good; it has tried to assign reason for, or to clothe in reason those impulses which it recognizes as coming from above it. These attempts have resulted in creeds, which are intellectual statements of the relation between ourselves as men and the god of which we are the temple. But from time to time the creeds lose vitality; as men lose sight of truth, and fall into evil and materiality,

the creeds attempt to state a relation between man and his god which no longer exists; and at the same time they cease to be even logical or reasonable, and finally make verbal statements which can find no correspondence in thought. It then happens that evil is done by men under the authorization of their now dead creed, whilst the good they do is from native impulse only, and without the help of reasoned religion. Theosophists think that we are in such a crisis, and that those who can think, think no longer of religion. Wherefore has been opened in these last few years once again the door of the primeval religion of mankind, the fountain of all creeds, that intellect may once more attempt to fathom the relation of mind to soul, of man to god. And knowledge of this relationship is Theosophy.

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LUXURY is a *sin*, and a nation which depends upon the sin of one-half of its people for the support of the other, is rotten at the core, and must die. The question is a simple one if honestly regarded, but while a luxurious minority have all the pleasures of life at their command, what do they care where the money comes from, or how it goes? Little do they reckon that the gold they so easily acquire, and so heedlessly spend, is nothing if not the concentrated sweat of hundreds of weary hands, the equivalent of long days of honest toil, carried on by the very brink of the grave; of nights of unrest and misery, eked out at the Gates of Death; long days and nights of heartache and sorrow for many, of luxurious ease for the few. Tears of pity and compassion may fill our eyes, and sorrow may cramp our hearts with its sickening pain, but the sin and wretchedness of this unloved world grows none the less for that.

—*The Vahan*, February 15, 1891

## IN THE LIGHT OF THEOSOPHY

One would expect that the staggering pace of scientific achievements in recent times would widen the rift between religion and science, but an increasing number of scientists are now coming forward to say that their very discoveries are making them turn their attention towards spirituality and God. Astronomer Allan Sandage, for instance, speaks for many other scientists when he says, "It was my science that drove me to the conclusion that the world is much more complicated than can be explained by science." And for physicist Charles Townes, who won the 1964 Nobel Prize in Physics, recent discoveries in cosmology reveal "a universe that fits religious views"—specifically, that "somehow intelligence must have been involved in the laws of the universe."

"Something surprising is happening between these two old warhorses, science and religion," writes Sharon Begley in *Newsweek* (July 27), under the title "Science Finds God":

Rather than undercutting faith and a sense of the spiritual, scientific discoveries are offering support for them, at least in the minds of people of faith. Big-bang cosmology, for instance, once read as leaving no room for a Creator, now implies to some scientists that there is a design and purpose behind the universe. Evolution, say some scientist-theologians, provides clues to the very nature of God. And chaos theory, which describes such mundane processes as the patterns of weather and the dripping of faucets, is being interpreted as opening a door for God to act in the world....

Physicists have stumbled on signs that the cosmos is custom-made for life and consciousness. It turns out that if the constants of nature—unchanging numbers like the strength of gravity, the charge of an electron and the mass of a proton—were the tiniest bit different, then atoms would not hold together, stars would not burn and life would never have made an appearance. "When you realize that the laws of nature must be incredibly finely tuned to produce the universe we see," says John Polkinghorne, who had a distinguished career as a physicist at Cambridge University before becoming an Anglican priest in 1982, "that

conspires to plant the idea that the universe did not just happen, but that there must be a purpose behind it."...

Although skeptical scientists grumble that science has no need of religion, forward-looking theologians think religion needs science. Religion "is incapable of making its moral claims persuasive or its spiritual comfort effective unless its cognitive claims" are credible, argues physicist-theologian Russell...To make religions forged millenniums ago relevant in an age of atoms and DNA, some theologians are "incorporating knowledge gained from natural science into the formation of doctrinal beliefs."...

"Science produces in me a tremendous awe," says Sister Mary White of the Benedictine Meditation Centre in St. Paul, Minn. "Science and spirituality have a common quest, which is a quest for truth."...Profoundly religious people and great scientists are both driven to understand the world.

Science and religion are indeed not fully reconciled, yet both are now beginning to talk to each other, both are viewing the universe and its phenomena in a new light. What is really needed is a "scientific religion" and a "religious science," and perhaps the day is not far off when that becomes a reality.

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Why do some people cave in when faced with disasters, or even challenges and difficulties, while others have the buoyancy of strength—strength not as brute force, but as the ability to take their fate into their own hands and to reshape their lives? Psychologists are studying resilience—as the field itself is known—how we can be resilient ourselves, and how we can help those close to us become strong in the face of adversity. Is resilience inborn or can it be deliberately acquired?—is the question they are asking.

Deborah Blum's report in *Psychology Today* (May/June 1998) reveals that resilience is a complex issue, and encompasses a whole cornucopia of traits and qualities. Some of the key aspects of resilience research are thus outlined:

- There is no timeline, no set period, for finding strength,

resilient behaviours and coping skills. People do best if they develop strong coping skills as children...but the ability to turn around is always there.

- About one-third of poor, neglected, abused children are capably building better lives by the time they are teenagers, according to all resilience studies....
- Faith—be it in the future, the world at the end of the power lines, or in a higher power—is an essential ingredient....
- Most resilient people don't do it alone.... You need the lifeline of love and connection to others....
- Setting goals and planning for the future is a strong factor in dealing with adversity....
- Believing in oneself is important. And it's equally important to actually recognize one's own strengths.

"All people have the capacity for resilience; we just have to learn to draw it out and to support them," says Edith Grotberg, Ph.D., who heads an international resilience project and tries to help people organize their strengths into three simple categories: I have (which includes strong relationships, structure and rules at home, role models); I am (a person who has hope and faith, cares about others); and I can (ability to communicate, solve problems, gauge the temperament of others, seek good relationships). This is a breakthrough change from the approach of psychology just a few decades ago, when it was believed that people were shaped by environment. New research on people's coping skills has disproved this. This year's annual American Psychological Association meeting was focused on recognizing human strengths. Studies of people who had troubled childhoods reveal that a large percentage got over the trauma of their early years and did well in later life.

One of the unexpected spinoffs of resilience research [writes Deborah Blum] is that it has begun breaking down myths of failure—that having a bad beginning makes one a bad person; that abused children grow up to be abusers.... Everyone in the field of resilience emphasizes the importance of someone else's presence. Parents, first and best of all, who believe in you, and, if that fails, neighbours, friends, teachers. The foremost element

in transcending trouble is not having to do it alone.

Resilience, as studies reveal, is many different things. It is multifaceted. We all respond differently to different challenges. Researchers admit that there is a lot to it that they do not understand as yet—why some people are strong while others' strength fails them. And how can they understand unless they accept Karma and Reincarnation? These twin doctrines are the key to many a problem researchers are trying to solve.

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"What despair and agony of doubt exist today in all places!" Mr. Judge exclaimed in writing to a correspondent. One of the reasons for this is lack of love and trust—the bedrock of human relationships and the panacea for many an ill afflicting us.

In *Psychology Today* (July/ August 1998), Hara Estroff Marano writes editorially on the human need for trust:

Without trust, there can be no meaningful connection to another human being. And without connection to another, we literally fall apart. We get physically sick. We get depressed. And our minds run away with themselves.

Trust develops early, in the first year of life, researchers tell us. It is an intrinsic part of the emotional bond an infant develops in response to a reliably attentive parent or other caregiver. From this primal interaction, children build a mental representation of relationships that they carry forth into life, one reason most individuals tend to create fairly consistent patterns of relationships.

Those whose early care is unreliable or unpredictable, the thinking goes, grow up handicapped in their ability to trust others. They are sitting ducks for paranoia....

The absence of trust brings bad things. To have one's sense of trust shattered by an unwanted or unexpected event is one thing. To actively teach distrust—to schoolkids or to anyone—is, to me, simply unimaginable. A truly impeachable offense.

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A narrow meaning of education has constricted human minds for too long. In its wider aspect, education can build bridges of goodwill, create mutual respect and understanding, and provide a lasting solution to many of the conflicts in the world today. The following thoughts on the purpose of education are worth reflecting upon:

Education is a process whereby unity or a sense of synthesis is cultivated in human beings. It guides individuals to think of themselves in relation to the group, to the family unit and to the nation in which their destiny has put them.

Education prepares a person for citizenship, parenthood and for understanding the world; it is basically psychological and should convey an understanding of humanity. When this type of training is given, we shall have men and women who are both civilized and cultured and who will be able to perceive the underlying meaning of the world of outer phenomena and also possess the capacity to view human happenings in terms of the deeper spiritual and universal values.

In this light, schools and colleges must be revered places of learning and their most valuable lessons should be those that teach the wisdom of peace, which is not just about absence of conflict but a spirit of active goodwill linking each to all in a harmony of right human relations....

Such an educational policy should be founded on the following guiding principles: understanding and respect for all peoples, their cultures, civilizations, values and ways of life; awareness of the increasing global interdependence between peoples and nations; understanding of the necessity for international solidarity and co-operation; responsibility and readiness on the part of the individual to participate in solving the problems of his community, his country and the world at large.  
(*Purity*, July 1998)

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- A team of palaeontologists from China, Canada and the United States came out with the announcement this July that they have

discovered two new species of small dinosaurs, each of which was clearly covered with feathers. According to their report in the science journal *Nature*, the specimens support the popular theory that birds are descended from dinosaurs. They also suggest that several dinosaur species may have belonged to the feathered variety. A co-author of the report, Philip Curie, calls it "one of the most exciting discoveries of the century."

Scientists have in the past proposed the theory of a dinosaur-bird link, but detailed evidence to back it up had been lacking. The new find, it is said, is enough to convince most dinosaur experts.

This is in conformity with the occult doctrine. "The missing links representing the transition process between reptile and bird are apparent to the veriest bigot," says *The Secret Doctrine*.

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It has long been known in animal studies that if one of the senses is lost in the early stage of development, the rest of the senses take over the redundant part of the brain. Now, scientists at the Helsinki Institute of Technology have discovered that human brains have similar adaptive capacities. (*The Sunday Times of India*)

They say that the brains of people who have been deaf since birth have the potential to "hear" vibrations, but through their hands. Sari Levanen and his team measured the magnetic field around the heads of subjects holding a vibrating tube. To their surprise, the instrument measured changes in the auditory cortex of people who were congenitally deaf. Subjects with normal hearing showed no such activity. Assessing the sensitivity of the "hearing hands," and determining how widespread the phenomenon is, will be the next phase of the research.

According to Theosophy, there is in reality only one sense-consciousness acting through different organs of sensation; every sense pervades every other.

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With respect to surgery, modern practitioners have humbly and publicly confessed the total impossibility of their approxi-

mating to anything like the marvellous skill displayed in the art of bandaging by ancient Egyptians. The many hundred yards of ligature enveloping a mummy from its ears down to every separate toe, were studied by the chief surgical operators in Paris, and, notwithstanding that the models were before their eyes, they were unable to accomplish anything like it.

Thus *Isis Unveiled* (I, 20). Now a detailed chemical analysis of a 4150-year-old skeleton from Egypt's Old Kingdom is said to be providing clues to ancient Egyptian embalming techniques (*Discover*, May 1998). The mummified skeleton of Idu II, who lived around 2150 B.C., was found at Giza and brought to the Pelizaeus Museum in Hildesheim, Germany. Analysis of a liquified bone sample reveals an abundance of antiseptic organic compounds common to wood tars. These substances are known to destroy bacteria and fungi that decompose dead bodies and bones. The mummification of the skeleton was so perfect, in fact, that it enabled an enzyme needed to build up the bone mineral apatite to remain intact and active for more than four millennia.

The new study suggests that "it may be time to rewrite the history of Egyptian mummification." The remarkable condition of Idu II's skeleton shows that at least some of the mummification techniques described by Herodotus were well established very early in Egyptian history.

*Isis Unveiled* (I, 539) goes on to say:

None but those who have made special study of the subject, can estimate the amount of skill, patience, and knowledge exacted for the accomplishment of this indestructible work, which occupied several months. Both chemistry and surgery were called into requisition. The mummies, if left in the dry climate of Egypt, seem to be practically imperishable; and even when removed after a repose of several thousand years, show no signs of change. "The body," says the anonymous writer, "was filled with myrrh, cassia, and other gums, and after that, saturated with natron.... Then followed the marvellous swathing of the embalmed body, so artistically executed, that professional modern bandagists are lost in admiration at its excellency."

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