

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. XXXI. No. 12

17th October 1961

THE SIGNIFICANCE OF FESTIVALS

Even a parable is a spoken symbol: a fiction or a fable, as some think; an allegorical representation, we say, of life-realities, events, and facts. And, as a moral was ever drawn from a parable, that moral being an actual truth and fact in human life, so an historical, real event was deduced — by those versed in the hieratic sciences — from certain emblems and symbols recorded in the ancient archives of the temples. The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in, by the modern “sages.”*

—*The Secret Doctrine*, I. 307

Perhaps in no other country is there so great a possibility of the revival of the ancient knowledge of Soul Science through festivals as in this country of India. Like folklore and many persistent social and religious customs, festivals too have a core of truth hemmed in too often by superstition and sham. Some of the sacred festivals have an astronomical significance. Some were fixed by the spiritual instructors of old to coincide with the seasons, for seasons are reflections of the cosmic processes in invisible Nature, and the climatic peculiarities of the seasons correspond to the psychic and spiritual tendencies of humanity. Every symbol has its meaning and many festivals and traditional events have their own symbolism.

Theosophy admits that many festivals enshrine facts of soul-life, and it provides the key for looking into their real meaning. Using that key intelligently, each can participate in them in an enlightened manner. Those who understand their significance celebrate them not by mere feasting and merry-making, or by the observance of an outer ritual, but in their own heart-consciousness. But for their meaning to be understood they need to be dissociated from their form side. Dassera and Divali, which fall this year on October 19th and November 8th,

respectively, are two such festivals — festivals which have a message for the earnest seeker. The article which follows, under the title “Vijaya-Dashami,” explains what the Dassera festival signifies.

Many are the stories and customs connected with these festivals, which have an esoteric basis. But how many people know, for instance, when they gather the leaves of the Shami tree on Dassera day, that they are commemorating a very ancient event? Or, when they illuminate their houses during Divali, the festival of lights — with humble oil lamps or with glowing electric bulbs — that this is symbolic of the lighting up of our tabernacle of flesh with the radiance which comes from within? How many realize that this hidden radiance, this “imprisoned splendour,” cannot escape from the recesses of the heart, where it has been hemmed in by wall after wall of matter, save through the acquirement of spiritual knowledge — which is not mere head-learning?

The symbol of light can yield many meanings. From the Theosophical point of view, light stands for the one Source from which all things emanate, and in more than one place H.P.B. has explained its significance from the cosmic and metaphysical points of view.

Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the evangelist. Both are electricity — the life-principle, the *anima mundi*, pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling, electric bosom, spring *matter* and *spirit*. Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. (*Isis Unveiled*, I. 258)

Light issues out of the eternal background and splits up into Seven Rays or Seven Lights, “whose reflections are the human immortal Monads — the Atma or the irradiating Spirit of every creature of the human family” (*The Secret Doctrine*, I. 120). Here we have the metaphysical principle for understanding the radical unity of all manifestation. This is one fundamental idea of which the Divali festival reminds us. There are others, which the intuitive seeker can find for himself.

It is always interesting to discover that many of the customs which we observe in this 20th century, without knowing the reason for their observance, have come down to us from races and civilizations long since dead. It gives us a strange feeling to find that there is indeed nothing new under the sun and that what we are doing today other peoples in other lands have done in other eras. It makes us realize

that, if anything is of true importance to men, whether it be a custom or the celebration of a festival, there must be something universal at its source.

Even the aspect of merry-making associated with festivals has its own significance. Joy — *Ananda* — is of the essence of the inner illumination. The clue to that real and deeper Bliss is primarily in knowing, to begin with theoretically, that man carries the radiance of divinity in the recesses of his heart and that it is “nearer unto man than his own jugular vein,” as the *Koran* says. But,

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them! . . . Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent! (*The Voice of the Silence*, pp. 26-27)

Right perception of all things means evaluating them correctly; not as the world does, fancying reality where it does not exist.

To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul. (*Voice*, p. 28)

Since few of us have identical beliefs, and every religionist of whatever faith is firmly impressed with the truth and superiority of his own creed, with no regard whatever for the truths possibly contained in that of his brother — the result is that sectarianism is kept ever alive, with no chance in it for mutual toleration — least of all, feelings of Brotherhood. . . . Instead of preaching our own religion, we implore everyone to first study his own and remain in it, whatever it is. Besides which, theosophy is compatible with every religion, the world over. There were thaumaturgists in every creed, and mysticism has as much room in idolatrous as in monotheistic systems. Theosophy is the culmination and the practical demonstration of the *truths* underlying every creed. It requires but sincerity and a firm will in the application to the Essentials of any of them — whether they be Theism or Adwaitism or even Atheism. Theosophy is simply the informing life of creed and of every religion and goes to prove their *raison d'être*, instead of their negation.

—H. P. BLAVATSKY

VIJAYA-DASHAMI

[The following article was first printed in THE THEOSOPHICAL MOVEMENT, Vol. V, pp. 171-173, for September 1935.—EDS.]

This year the Hindus will celebrate on the 7th of October the Festival of Victory which falls on the tenth day of the bright fortnight of the Hindu month of Ashwin. It is popularly known as Dasara. Though all castes observe it, the Kshatriyas and especially the ruling princes of India celebrate the feast with great pomp and *éclat*. Vijayotsava is a very old festival and was celebrated in honour of Vishnu.

In the *Ramayana* it is narrated that the Sage Varatantu of Paithana had a pupil Kautsa who, on completing his studies, begged of his teacher to accept a gift from him. Varatantu replied that he had already received Dakshina (gift-fee) through his joy at the great learning of the pupil. But the chela would not accept that answer! So Varatantu asked for fourteen crores of Mudras (gold coins) with the stipulation that all of them must come from a single individual. This was well-nigh impossible. All the same, Kautsa approached Raghu, a forefather of Rama, a mighty king and a holy one. He, however, had given away most of his gold in a rite of sacrifice; but he undertook to supply the fourteen crores in three days. He planned a war against the Lord of Heaven, Indra. Aware of Raghu's sanctity and strength, for sheer self-preservation, Indra ordered his servant Kubera, the God of Treasures, to send a shower of Mudras on the Shami tree on the outskirts of Ayodhya, Raghu's capital. This was done. The day was Vijaya-Dashami. Raghu gave the fourteen crores of coins to Kautsa, but there were more and neither the king nor the pupil of Varatantu would take the remainder; the people of Ayodhya were given freedom to take what they liked. Even today in memory of this event people gather the leaves of the Shami tree on Dasara day as a symbolic token of gold coins.

It is said that Rama started on his march against the Atlantean Ravana of Lanka on this day. Also it was the day on which the Divine King Rama after vanquishing Ravana started back with Sita and Lakshmana and Hanuman in his aeroplane (*vimana*) which "rose up like a great cloud driven by the wind" (see *Ramayana*) on his return journey to Ayodhya.

In the other epic, the *Mahabharata*, also the day is made famous. After the successful completion of their vow of exile, Arjuna and his brothers resumed the use of their celestial weapons which ultimately brought them the Victory of Kurukshetra. Like other stories of the epics this one about the exile, the obtaining and the using of celestial weapons, etc., has a spiritual significance. Actual historical events have been used to convey to the populace, for whom the epics were prepared, some idea of deep occult truths; these were garbed in symbols and in story form, and while the heart-devotion of the masses was awakened

by narration of the stories, the intuitive among them felt that there was more in them than met the eye; some of these were led to study, to ferret out the meaning of the myths and thus learn the hidden truths of Soul-Science.

In the *Bhagavad-Gita* the famous bow of Arjuna is mentioned — Gandiva, which slips from his hand (I. 30) when despondency overtakes him. Gandiva is one of the three celestial bows mentioned in the *Mahabharata* (*Udyoga Parva*, clviii) — the other two are Vijaya in possession of Rukmi, the brother of Rukmini, the wife of Shri Krishna, and Sharanga, the bow of Krishna Himself. Very interesting genealogies of the three bows are narrated.

The Pandava brothers and their common wife Draupadi were exiles from their home and kingdom because of a vow. They were to wander the forests for twelve years; they were to remain unrecognized by any mortal for the thirteenth year; then only would they obtain their lost kingdom.

During their twelve years' wandering Arjuna was the hero of a hundred exploits, in one of which he obtained the Gandiva. The *Virata Parva* (xliii) states:—

Worshipped by the gods, the *Danavas*, and the *Gandharvas*, for ever and ever, and variegated with excellent colours, this large and smooth bow is without a knot or stain anywhere. Brahma held it first for 1,000 years. Afterwards Prajapati held it for 500 years. After that, Shakra for 580. And then Soma held it for 500 years. And after that, *Varuna* held it for 100 years.

Agni, the Fire-God, procured it, under peculiar circumstances, from *Varuna* for Arjuna, and the Mighty Archer carried it till the hour of death, when it was cast off by him at the injunction of the same Fire-God. It is narrated that when Arjuna was on the point of showing Gandiva to his brothers, Narada, the Deva-Rishi, suddenly appeared and stopped him.

O Arjuna, Arjuna, do thou not discharge the celestial weapons. These should never be discharged when there is no object. And when there is an object they should also by no means be hurled, unless one is sore pressed; for, O son of the Kurus, to discharge the weapons (without occasion) is fraught with great evil. And, being duly kept, as thou hast been instructed, these powerful weapons will doubtless conduce to thy strength and happiness. But if they are not properly kept, they will become the instruments for the destruction of the worlds. So, thou shouldst not act in this way again.

The twelve years of wandering were over. The thirteenth year, "hard to spend, hath now come" and the brothers decided to go to the Matsya kingdom ruled by the virtuous, powerful and generous Virata, and enter his service *incognito*. Completing their plans they set out with their bows and arrows, and after a long journey, "looking wan

and wearing beards," entered King Virata's dominion. And then Yudhishtira said: "Where shall we deposit our weapons before entering the city? Gandiva is known to all men, so that people will recognize us without doubt and very soon." Arjuna answered:—

Hard by yon cemetery and near that inaccessible peak is a mighty Shami tree, throwing about its gigantic branches and difficult to ascend. Nor is there any human being who will espy us depositing our arms at that place! That tree is in the midst of an out-of-the-way forest abounding in beasts and snakes, and is in the vicinity of a dreary cemetery. Stowing away our weapons on the Shami tree, let us go to the city, and live there, free from anxiety!

Saying this, Arjuna loosed the string of Gandiva and his brothers followed suit. Nakula ascended the tree and on it deposited the bows, swords and other weapons. And they hung up a corpse on the tree, knowing that people smelling it would avoid the tree from a distance. On being asked by the cowherds regarding the corpse, they said: "This is our mother, aged 180 years. We have hung up her dead body, in accordance with the custom observed by our forefathers." Then they entered the great city and succeeded in carrying out their plan. "Ministering unto one another's wants, those mighty warriors lived in the capital of Virata as hidden from view as if they were once more in their mother's womb."

It was nearly the end of the thirteenth year when an old foe of Virata attacked the kingdom, "seized the immense wealth of kine." He had gained as his ally Duryodhana, the enemy of the Pandavas, and between them they seized "thousands of excellent kine furnished with auspicious marks." Virata aided by the brothers met the enemy and great was the carnage. It was on this occasion that Gandiva and the other celestial weapons were used, and the day on which they were brought down from the Shami tree was the tenth day of the bright fortnight of Ashwin.

While it is true that the *Mahabharata* heroes are historical characters, they are also, as H.P.B. points out, "highly important personified symbols in esoteric philosophy." Gandiva, the bow of Arjuna, may be said to represent the Esoteric Wisdom which he obtained with the aid of the Fire-God from Varuna, the God of the Waters of Wisdom in Vedic tradition. Soma, the Moon, says H.P.B., is "the symbol of Secret Wisdom." Prajapati, the Progenitor, and Brahma, the Creator, were first in possession of it.

Understandable is the instruction and advice of the mysterious Narada who suddenly appears to Arjuna and enjoins him not to display knowledge merely to satisfy the curiosity of his brothers.

Vijaya-Dashami may be said to represent the opening of a cycle propitious to the Higher Wisdom, during which its opponents and enemies can be routed. It is most probably because of this that even

now the custom is on that day to start a child to learn the alphabet; the ritual has been known as Akshararambha and the day is also called Vidya-Dashami — the tenth day which brings knowledge.

The year of hiding may be said to represent the peculiar stage of chelaship when the chela-soul is thrown on his own resources, when he lives as “a resting-adept” without the aid of the special knowledge and powers obtained from his Guru. It is called the “state of exile” from the Occult World. It is generally a condition, it is said, ere the Great War for the chela begins.

The Shami tree on which Gandiva and the other celestial weapons were hidden has also a strange history. Its wood is supposed to contain fire and was employed to kindle the sacred fire by rubbing two dried pieces together. A legend relates that Pururavas generated primeval fire by friction of two branches of the Shami and the Ashwattha trees. In the *Bhagawat Purana* it is said that Pururavas prayed to the Gandharvas for the boon of Urvashi, whose beauty “set the whole heaven ablaze.” But the Gandharvas gave him only a *sthali* (a kind of saucer in which fire is lit). Disappointed, Pururavas left it in the woods and abandoning his tapas went to the city. But he continued to meditate on the *sthali*. As a result one night were born into his mind the three Vedas teaching Karma-Marga, the Path of Action. Pleased with the result of his meditation and grateful to the *sthali*, he went to the woods. In its place was an Ashwattha tree growing out of a Shami tree. By rubbing the two woods he created Fire, called Jata-Veda Fire. Using the power of the three Vedas which were incarnated in his mind, he purified the Fire and produced three more Fires — Ahavaniya, Garhapatya and Dakshinagni.

Pururavas, says H.P.B., is the “son of Budha, the Son of Soma and of Ila.” He made the fire “triple” and is “an occult character.” The reader’s attention is drawn to the following from H.P.B.’s *Secret Doctrine* (I. 522-3):—

Truly the young Brahmin who graduates in the universities and colleges of India with the highest honours; who starts in life as an M.A. and an LL.B., with a tail initialed from Alpha to Omega after his name, and a contempt for his national gods proportioned to the honours received in his education in physical sciences; truly he has but to read in the light of the latter, and with an eye to the correlation of physical Forces, certain passages in his Puranas, if he would learn how much more his ancestors knew than he will ever know — unless he becomes an occultist. Let him turn to the allegory of Pururavas and the celestial *Gandharva*, who furnished the former with a vessel full of heavenly fire. The primeval mode of obtaining fire by friction has its scientific explanation in the Vedas, and is pregnant with meaning for him who reads between the lines. The *Tretagni* (sacred triad of fires) obtained by the attrition of sticks made of the wood of the *Ashwattha* tree (the Bo-tree, of Wisdom and Knowledge) — sticks “as many

fingerbreadths long as there are syllables in the gayatri" must have a secret meaning, or else the writers of the Vedas and Puranas were no sacred writers but mystificators.

In this connection we may draw attention to Mr. Judge's article, "Hit the Mark," reprinted in this magazine for November 1932.¹

ADVICE TO A SEEKER

[From a letter from Madame Blavatsky to Thomas H. Evans, first published in *The Occult Word*.—EDS.]

I am always delighted to be brought into relation with a new seeker after truth, and only wish I had hours enough in the day to take each by the hand and lead him the long journey through, that ends at the doors of Esoteric Wisdom. But it has been decreed, from time immemorial, that each one must be his own sufficient pilot and bodyguard so far as visible things are concerned. The "Kingdom of Heaven," which I need not tell you is but the dominion of man's immortal spirit over the inner force of the Universe, must be taken by violence. I am sorry to be compelled to tell you, that the prize of Wisdom and Power must be won through danger, trial, temptation, the allurements of sense and all the besetments of this world of matter. Broad, smooth and flower-sprinkled is the way to the world's rewards; narrow, hard, sorrow-beset the path to the Temple of Truth.

Do not take the above, pray, for literary flourishes, or an attempt to throw a mysterious colouring over our correspondence. What I say is simple and naked truth. As I read your letter, it appears to me that you have reason for encouragement. Your aspirations are warm and proper, your reading in the right direction, and I see in your poetry that the *Inner man* has more to do with it than the mere physical brains of the writer. You need to keep on and never turn a glance backward. Your greatest need you have yourself stated; it is *Will-Power*. There never was either Adept of White Magic, or Sorcerer of the Goetic Art without that. Magic is impossible without it.

... To help those who need it, is the object of all my life, and my most sacred duty. Pray lay aside all ideas of conventionality as regards sex and acquaintance. The *true* Occultist is sexless — or rather androgynous. He lives in the Spirit, he merely exists in the fleshy capsule that covers him, indifferent whether it be called man or woman by those who only see it externally.

¹ Also included in *Vernal Blooms*.

THE STRENGTH OF THE SILENCE

Not until the whole nature has yielded and become subject unto its higher self, can the bloom open. Then will come a calm such as comes in a tropical country after the heavy rain, when nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit. And in the deep silence the mysterious event will occur which will prove that the way has been found. . . . The silence may last a moment of time or it may last a thousand years. But it will end. Yet you will carry its strength with you.

—*Light on the Path*

What is this strength of the silence? It is obviously a spiritual experience, one greatly to be desired, that is here poetically described, but are there benefits within the gift of even ordinary silence which we may be missing? Folk wisdom has intuitively grasped that "Speech is silvern, silence is golden," but leaves it to Theosophy to explain why.

All power is ultimately from the Spirit, and silence conserves spiritual energy which wagging tongues fritter away in idle chatter, misuse in curious prying, debase in gossip, desecrate in lie and slander.

We have, moreover, Patanjali's assurance that "concentrated attention to two objects cannot take place simultaneously," and yet while we are doing other things how freely our tongues sometimes run on, and often about things which are none of our concern! And even when we speak unnecessarily about ourselves and our own affairs are we not feeding our personality and its liking for the centre of the stage? We may well remind ourselves of a Chinese aphorism quoted in *Lucifer* for January 1889: "A sage does not say what he does; but he does nothing that cannot be said." And Buddha reproved garrulousness in words that reverberate in the heart:—

Better than a thousand-word speech of empty words is one pregnant sentence hearing which one feels peace. (*The Dhammapada*, verse 100)

Those who practise silence for any worthy purpose feel its benefits in a greater or a lesser measure, though to make a show of the practice vitiates its value to the practitioner. The law of necessity should be the ordinary rule, but silence sometimes "speaks too loud." To keep silent when one hears an innocent person slandered, for example, is unthinkable for the man or woman of honour.

Gandhiji told a visitor to Sevagram in December 1938 that silence had become both a physical and a spiritual necessity for him, adding:—

Originally it was taken to relieve the sense of pressure. Then I wanted time for writing. After, however, I had practised it for some time I saw the spiritual value of it. It suddenly flashed across my mind that that was the time when I could best hold communion with God.

One of the Mahatmas named, among the means to fit oneself for receiving illumination from within, "silence for certain periods of time to enable nature herself to speak to him who comes to her for information."

That we cannot speak and listen properly at the same time is obvious. For that reason if for no other the aspirant to the spiritual life has to practise silence. But the mere absence of audible sound is not enough. *Light on the Path* tells us that "to obtain the pure silence necessary for the disciple, the heart and emotions, the brain and its intellectualisms, have to be put aside."

The Voice of the Silence also says: "Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest."

How frequently, though we have silenced our lips, there is an inner hubbub which disturbs our thoughts and hinders hearing any promptings that might come from the gracious Master, from our conscience or the still, small voice of our spiritual consciousness!

The Old Testament records that it was only after the "great and strong wind" and the earthquake and the fire had subsided that Elijah heard the "still, small voice."

The many inner voices, that of the body urging, "I am tired; I am cold; I am hungry"; the voice of selfish desires and ambitions; the voice of the lower mind, scheming to gratify those desires; even the voice of exclusive personal affection, of care for "a little group of *selves*, near and dear to us," drown out not only intimations from our higher nature but also the cry of "the great orphan," Humanity, to which no spiritual aspirant should be deaf.

Neither grief nor dismay nor disappointment nor pleasure can be allowed to shake the soul if it is to keep its hold on the calm spirit that inspires it.

The self-imposition of periodic silence will yield results in inner steadiness if, during its observance, the thoughts are quieted; but this be it noted, does not mean making the mind a blank. If the waking mind remains passive, it is going toward sleep—or toward insanity.

The disciplinary value, as well as the difficulty, of suppressing needless speech is well brought out by Mr. Judge in his *Letters That Have Helped Me*:—

Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolise the conversation. Keep in the background. If someone begins to tell you about himself and his doings, do not take first chance to tell him about yourself, but listen to him and talk solely to bring him out. And when he has finished suppress in yourself the desire to tell about yourself, your opinions and experiences. Do not ask a question unless you intend to listen to the answer and inquire into its value. Try to recollect that you are a very small affair in the world, and that the

people around do not value you at all and grieve not when you are absent. Your only true greatness lies in your inner true self and it is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, "Man, know thyself." (p. 123)

A valuable study of "Listening and Speaking" appeared in our pages, in two parts, in September and October 1937, to which the attention of students is invited. The earnest aspirant will find much practical help also in "The Vow of Silence" which appeared in our issue for January 1960. The following paragraph concludes that article:—

There are a hundred who plunge into the waters of the ocean for pleasure or profit to only one who dives for the pearl of great price. The latter proceeds to his work in the secrecy of silence and his art in the ocean is of a very different kind from that of the ordinary swimmer. Those who are in search of the pearl of wisdom must acquire the strength of muscle, the control of breath and the finesse of stroke necessary against the stormy billows of this ocean of *samsara*. These lie securely hidden in the Power of Silence. That power must be invoked, not by a pledge to some other being, but by a vow silently sung and silently registered in the sanctuary of the Heart. Thus the path begins in silence and secrecy and ends in the hearing and the chanting of the Soundless Sound.

If I were a doctor and were asked, "What do you think should be done?" I would answer: The first thing to be done and the necessary preliminary to all further action is—create silence! command silence! God's word cannot, indeed, be heard, and if it is boisterously cried out so that its sound can be heard, then it is no longer the word of God. Create silence!

Alas, everything is noisy, and just as hot drink makes the blood run faster, so in our times everything, even the most unimportant business, the most futile communication, is calculated to appeal to the senses, to incite the masses, the crowd, the public—to stir up noise.

Man, this superb intelligence, is endlessly meditating to find ever new means of multiplying noise and of spreading noise and empty tattle with the greatest possible speed over the greatest possible area. What is finally achieved is practically the opposite. The significance of the communications is debased to the utmost, while the means of communication have inversely achieved the highest perfection in rapidly flooding everywhere. Is there anything that circulates more rapidly than gossip? What finds readier ears than gossip?—O, create silence!

—SÖREN KIERKEGAARD

THE THEOSOPHICAL CONCEPT OF TRUTH

It is common to make a sharp separation between knowledge and being, truth and reality, between what we affirm to be true or false and what exists or is non-existent. This distinction, which we have inherited from the Greeks, is valuable in itself and is fundamental to modern thought. On the other hand, in classical Indian tradition as in pre-Socratic thought echoed in Plato, truth and reality are often used as interchangeable terms and we are taught that there is a higher level of awareness and apprehension beyond the sensory field in which our knowing and what is known are united and even transcended in a sense of immediate vision and absorption in what is seen. This identification of truth and reality was reaffirmed by Gandhi in his insistence that truth is that which *is* and error that which *is not*. Most of what we normally call knowledge has clearly nothing to do with truth as Gandhi understood it, and we are right to distinguish it from being. The modern man is neither willing nor able to grasp reality; he has been trained to develop and use his reason and his feeling in a manner that can give partial formulations of the truth or passing sensations of particular sense-objects. Once we accept the notion that man can be separated and detached from nature, human knowledge and sensation cannot attain to an intuitive insight into the *Tattwas*, the essences of things. If, however, we start with the ancient axiom that is central to the philosophy of Theosophy, that man is the microcosm of the macrocosm, then we can see that the extent of truth that is available to any man is connected with the plane of reality on which he functions. Hence the importance of H. P. Blavatsky's advocacy of the Platonic standpoint which was abandoned by Aristotle, who was no Initiate, and who has had such a dominant influence upon subsequent thinking in the West.

In Theosophical literature we start with a clear conception of the notion of absolute abstract Truth or Reality, SAT, from which is derived *satya* or truth. The First Fundamental Proposition of *The Secret Doctrine* urges us to set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned being, which is attributeless, which is "Be-ness" rather than Being and is beyond the range and reach of all thought and speculation. H.P.B. also teaches us that *Paranishpanna*, the *summum bonum*, is that final state of subjectivity which has no relation to anything but the one absolute Truth (*Paramarthasatya*) on its plane. Sooner or later, all that now seemingly exists will be in reality in the state of *Paranishpanna*, the state which leads one to appreciate correctly the full meaning of Non-Being or of absolute Being. But "there is a great difference between *conscious* and *unconscious* 'being.' The condition of *Paranishpanna*, without *Paramartha*, the Self-analyzing consciousness (*Svasamvedana*), is no bliss, but simply extinction (for Seven Eternities)." (*S.D.*, I. 53-4)

The Greeks were then right to distinguish between reality as it

presents itself to finite human minds and reality as it is or would be to the Divine Mind. In Theosophy, the "Divine Thought" does not imply the idea of a Divine thinker. The Universe is in its totality the SAT, with the past and the future crystallized in an eternal Present, the Divine Thought reflected in a secondary or manifest cause. However, as man is indissolubly linked with the universe, and his *Manas* is connected with *Mahat*, it is possible for man to bridge the gap between truth and reality, between knowledge and being, by *conscious* effort. As man becomes more and more self-conscious, and less and less passive, in his awareness of the universe, he must abandon the distinction between truth and knowledge and redefine his notion of truth so as to make it identical with reality. The real distinction is between head-learning and soul-wisdom. What the *pundit* or the ignoramus regards as truth is error to the sage and the Adept. The Adept has realized the non-separateness of all that lives and his own unity with the "Rootless Root" of all, which is pure knowledge (*Sattva*, which Shankara took to mean *buddhi*), eternal, unconditioned reality or SAT.

The world in which we live is itself the shadow of a shadowy reflection, twice removed, of the "World of Truth" or SAT, through which the direct energy that radiates from the ONE REALITY reaches us. That which is manifested cannot be SAT, but is something phenomenal, not everlasting or even sempiternal. This "World of Truth" is described as "a bright star dropped from the heart of Eternity; the beacon of hope on whose Seven Rays hang the Seven Worlds of Being" (*S.D.*, I. 120). The visible sun is itself only the material shadow of the Central Sun of Truth, which illuminates the invisible, intellectual world of Spirit. The ideal conception of the universe is a Golden Egg, with a positive pole that acts in the manifested world of matter, while the negative pole is lost in the unknowable absoluteness of SAT or Be-ness. The first cosmic aspect of the esoteric SAT is the Universal Mind, MAHAT, "the manifested Omniscience," the root of SELF-CONSCIOUSNESS. The spirit of archaic philosophy or Theosophy cannot be comprehended unless we thoroughly assimilate the concepts of SAT and *Asat*.

Asat is not merely the negation of *Sat*, nor is it the "not yet existing"; for *Sat* is in itself neither the "existent," nor "being." SAT is the immutable, the ever present, changeless and eternal root, from and through which all proceeds. But it is far more than the potential force in the seed, which propels onward the process of development, or what is now called evolution. It is the ever becoming, though the never manifesting. *Sat* is born from *Asat*, and ASAT is begotten by *Sat*: the perpetual motion in a circle, truly; yet a circle that can be squared only at the supreme Initiation, at the threshold of Paranirvana. (*S.D.*, II. 449-50)

The Theosophical Trinity is composed of the Sun (the Father),

Mercury or Hermes or Budha (the Son), and Venus or Lucifer, the morning Star (the Holy Ghost, *Sophia*, the Spirit of Wisdom, Love and Truth) (*S.D.*, II. 540). To these three correspond Atma, Buddhi and Manas in man.

In the light of the above, it is now possible and useful to distinguish between absolute and relative truth, between truth and error, between reality and illusion, between *Paramarthatatya* and *Samvritisatya*. *Paramartha* is self-consciousness and the word is made up of *parama* (above everything) and *artha* (comprehension); and *Satya* means absolute true being, or *esse*. The opposite of this absolute reality, or actuality, is *Samvritisatya*, the relative truth only, *Samvriti* meaning "false conception" and being the origin of illusion, *Maya*; it is illusion-creating appearance. The two obstacles to the attainment of *Paramarthatatya* are *Parikalpita*, the error of believing something to exist or to be real which does not exist and is unreal, and *Paratantra*, that which exists only through a dependent or causal connection. As a result of *Parikalpita*, we get *tamasic* knowledge or "truth," which is based upon an obsession with the sole reality of a single object or thought, which is, in essence, unreal and non-existent. As a result of *Paratantra*, we get *rajasic* knowledge or "truth," based upon a concern with the differences between seemingly separate, but interdependent and ephemeral, things. When we have developed the faculties necessary to go beyond *Parikalpita* and *Paratantra*, we begin to get *sattvic* knowledge or truth, based upon the recognition of the unity of all things, their common identity on a single plane of universal, ultimate reality. This is itself only an approximation, imperfect and inadequate, to absolute Truth. Whereas relative truth is ephemeral and can be the subject of controversy and is eventually extinguished, absolute Truth is enduring, beyond dispute and can never be destroyed. Whereas relative truth will triumph over error, absolute Truth ever shines, regardless of whether there are martyrs and witnesses ready to vindicate it and die for it. Hence "the failure to sweep away entirely from the face of the earth every vestige of that ancient Wisdom, and to shackle and gag every witness who testified to it" (*S.D.*, I. xl). And yet, in the world of manifestation, every error proliferates other errors rapidly, while each truth has to be painfully discovered. "Error runs down an inclined plane, while Truth has to laboriously climb its way uphill," says an old proverb, quoted by H.P.B.

The Theosophist is, in a sense, a Berkeleian phenomenalist and holds to the axiom, *esse est percipi* (to exist is to be perceived), in regard to all relative truths. Everything that exists has only a relative reality since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. *Maya* or illusion is an element which, therefore, enters into all finite things. The cognizer is also a reflection and the things cognized are therefore as real to him as he himself is. Nothing is permanent except the one hidden absolute

existence which contains in itself the noumena of all realities. Everything is illusion outside of eternal Truth, which has neither form, colour, nor limitation. He who has placed himself beyond the veil of *maya*, the Adept and Initiate, can have no *Devachan*. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. Relative truths are relative to our plane of perception at any given time in any particular situation.

As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. (*S.D.*, I. 40)

Ideologies or systems which claim to be the absolute Truth are clearly *tamasic*, static and doomed to atrophy and decay and final extinction. Dogmas and claims to uniqueness are *rajasic*, partial and ephemeral, ever changing and destined to disappear. In ideologies and dogmas are to be contained the seeds of violence because they violate the absolute truth of unity and endow relative truths with the evil aura of the dire heresy of separateness, the greatest of all sins and their common source. When one party or another, when one sect or the other, thinks itself to be the sole possessor of absolute Truth, it becomes only natural that it should think its neighbour absolutely in the clutches of error or of the "devil," requiring to be redeemed by force or threats or intimidation, *i.e.*, to be shocked into acquiescence by verbal or physical violence. Alternatively, it may attempt to seduce the unwary by subtle propaganda and theological or political bribes.

But once get a man to see that none of them has the *whole* truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out — then true brotherhood in religion will be established. (*The Key to Theosophy*, p. 45)

Further,

unless every man is brought to understand, and accept as an *axiomatic truth* that by wronging one man we wrong not only ourselves but the whole of humanity in the long run, no brotherly feelings such as preached by all the great Reformers, pre-eminently by Buddha and Jesus, are possible on earth. (*Ibid.*, pp. 46-47)

That which is true on the metaphysical plane must also be true on the physical plane. *Satya* entails *ahimsa*, and the degree of *ahimsa* that a man possesses is the measure of the *satya* that he embodies.

THEOSOPHIA is identical with SAT or Absolute Truth, and Theosophy is only a partial emanation from it, the shoreless ocean of universal

Truth reflecting the rays of the sun of SAT, while the Theosophical Society was declared by H.P.B. to be "only a visible bubble on that reflection" (*The Key to Theosophy*, p. 56). In her *Introductory to The Secret Doctrine*, H.P.B. declared that only the outline of a few fundamental truths from the Secret Doctrine of the archaic ages was now permitted to see the light after long millenniums of the most profound silence and secrecy. "That which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees" (I. xxii). The great truths, which are the inheritance of the future races, cannot be given out at present, as the fate of every such unfamiliar truth is that, if it falls into the hands of the unready, they will only deceive themselves and deceive others, as the Masters have warned. As esoteric truth is made exoteric, absolute Truth is not only reduced to the illusive plane of the relative, but casts a shadow on the delusive plane of error. Occult Wisdom, dealing with eternal truths and primal causes, becomes almost omnipotent when applied in the right direction; its antithesis is that which deals with illusions and false appearances only, as in our exoteric modern sciences, with their immense power of destruction. The ancients managed to throw a thick veil over the nucleus of truth concealed by archetypal symbols, but they also tried to preserve the latter as a record for future generations, sufficiently transparent to allow their wisest men to discern that truth behind the fabulous form of the glyph or allegory. The whole essence of truth cannot be transmitted from mouth to ear, nor can any pen describe it, unless man finds the answer in the innermost depths of his divine intuitions. Out of the Seven Truths and Revelations or revealed secrets, four only have been handed to us as we are still in the Fourth Round. No religious founder invented or revealed a new truth as they were all transmitters.

Selecting one or more of those grand verities — actualities visible only to the eye of the real Sage and Seer — out of the many orally revealed to man in the beginning, preserved and perpetuated in the *adyta* of the temples through initiation, during the MYSTERIES and by personal transmission — they revealed these truths to the masses. Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism. (*S.D.*, I. xxxvi)

Those who do not relish the distinction between esoteric and exoteric truth, the elect and the multitudes, do not really appreciate the tremendous practical potency of pure truths, and the danger of their misuse. In the *Milindapanha* we are told about the magical power of an act of truth, the power of a pure soul who has embodied a truth and enacted it in his daily life and who can work magic by the simple act of calling that fact to witness. In Theosophical literature, we are clearly told that a man must set and model his daily life upon the truth that the end of life is action and not thought; only such a man become

worthy of the name of a Theosophist. "The profession of a truth is not yet the enactment of it" (*The Key to Theosophy*, p. 228). But truth, however distasteful to the generally blind multitudes, has always had her champions and martyrs. Endless is the search for truth, but we secure it only if we are willing to incarnate it in our own lives. "Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us." (*S.D.*, II. 640)

Theosophy thus teaches the transforming power of truth and affirms the teaching of the Gospel, "Ye shall know the Truth and the Truth shall make you free." The early Gnostics claimed that their Science, the GNOSIS, rested on a square, the angles of which represented *Sigè* (Silence), *Bythos* (depth), *Nous* (Spiritual Soul or Mind), and *Aletheia* (Truth). Today the Churches are fighting against divine Truth, when repudiating and slandering the Dragon of esoteric Wisdom, of which the Gnostics spoke. But

no great truth was ever accepted *a priori*, and generally a century or two passed before it began to glimmer in the human consciousness as a possible verity, except in such cases as the positive discovery of the thing claimed as a fact. The truths of today are the falsehoods and errors of yesterday, and *vice versa*. (*S.D.*, II. 442)

It is only in the Seventh Race that all error will be made away with, and the advent of Truth will be heralded by the holy "Sons of Light." Meanwhile the Golden Age of the past will not be realized in the future till humanity, as a whole, feels the need of it. In *The Key to Theosophy* (p. 59) we are told:—

A maxim in the Persian "Javidan Khirad" says: "Truth is of two kinds — one manifest and self-evident; the other demanding incessantly new demonstrations and proofs." It is only when this latter kind of truth becomes as universally obvious as it is now dim, and therefore liable to be distorted by sophistry and casuistry; it is only when the two kinds will have become once more one, that all people will be brought to see alike.

Truth, in the former sense, is identical with reality and cuts across the distinction between knowledge and being. Truth, in the latter sense, presupposes this distinction, but also requires us to transcend it, for we cannot effectively demonstrate truth until we embody and become the truth, until we carry out the injunction: "Become what thou art." This must be attempted by a few if we are to fulfil H.P.B.'s hope that "the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth." (*The Key to Theosophy*, p. 305)

WORDS AND THEIR MEANING

Mr. Judge advised us to use words with care, and this advice is very necessary if we would leave no room for "avoidable" misconceptions. The unavoidable misconceptions are due to the limitations of the readers or of the listeners, their preconceived notions and experience. Three words, especially, need to be used with great care: Ego, Conscience, Tradition.

When we use the word "Ego" what do we mean? There is the spiritual, divine Ego; the inner, higher Ego or the reincarnating Ego; and the lower, personal Ego. So, when we use the term, let us be wary and try to see that the reader or the listener understands in what sense we are using it.

When we say, "Follow your conscience," what do we mean? What *is* conscience? If we analyze what we mean, we learn that there are three kinds of conscience: (1) the Voice of Past Experiences; (2) the inner prompting as to what is right, which comes from the Higher Ego and is more properly known as the still, small voice or the Voice of the Silence; (3) the false conscience, which is the voice of the taboos and beliefs pertaining to any particular religion, race or civilization. It can easily be seen that the first and the third are changeable, while the second is permanent, the only variability being in our personal receptivity to it.

When, therefore, we hear such a phrase as "Follow your conscience but take care that it is not the conscience of a fool," we can understand it as pertaining to the third type of conscience, the impress on us of the habits and customs of the environment in which we are placed during a particular rebirth. A notable example concerns marriage laws: in one period it was lawful for a man to have many wives; in another period he could have only one wife. Or, it was against conscience to have shops open on Sundays; now many are doing so.

But with regard to those deeply impacted twinges of conscience that have to do with the fundamental laws of Nature, we see two aspects in them: (1) what we have learnt in the past, such as, it is wrong to steal, to lie, etc., and (2) some innate moral sense that keeps us all as straight as we are.

Whenever we have a doubt as to which conscience is speaking to us the matter should be analyzed and experimented with — always up to a point.

The same is true of the word "Tradition." There is true tradition and there is false tradition. True tradition is the memory of the things impressed on infant humanity by its Great Teachers and Helpers, and of those great Teachings that have come down to us through the Buddhas and the Christs down the ages. They all showed a way of life and because it is the same way it is "traditional." It will be the same millions of years hence also. It may be forgotten from time to time, but

the memory of it will come back.

False tradition is like false conscience, a keeping up of ideas and forms suitable at one stage and unsuitable at another. Such a false tradition as the supremacy of the white over the coloured races must go with changing circumstances; the tradition of the "chosen" people, of the superiority of one caste over another, all must go. The tradition that money makes for rights and privileges, lack of money for servitude, must go. Autocracy in every form must go; the priesthoods must go. We could go on enumerating the things that must go!

But how shall we separate true from false tradition? If we do not do that we shall destroy much that is of value and materialism will reign supreme.

We find today almost a wholesale overthrow of tradition, not only among the youth in their home life, school life, etc., but also among men like the poets and the artists. But it is in the world of action and of education that we are suffering the most. What, for example, is home life a reflection of? What is education a reflection of? When the idea of life as the great educator is forgotten, when parents forget their role, namely, to help the incoming soul to manage its vehicles and take its part in the new life, when teachers no longer draw out the knowledge inherent in the indwelling soul or help the child to true self-expression — when this happens then civilization is at a low ebb. But it will rise again because of the innate spiritual nature of man.

There is no substitute for home life and its real traditions. The false conception that children *had* to obey their parents, that the parents were the owners of the children, has already gone. But what is in its place? And why?

The idea of a Universal Brotherhood is true tradition, for there was a time when all men realized this; false brotherhood is partial, limited in place and time.

Beyond materialism with its new "traditions" and religious dogmatism lies the true Tradition to be found at the heart of all great religions and philosophies.

So when we speak of tradition let us be sure that our listener knows which tradition we are referring to.

Some psalmist or other said that "all men are liars," in which I agree. We are all makers of lies from the fact that we never are able to show our correct selves to others, or to gain from their words a correct estimate of them or what they are trying to say. This leads to trouble, and hence the other gospel said our communications should be yea, yea, and nay, nay, for more than these cometh of evil. These are not intentional lies of ours, but they often have as much ill effects as the real article.

—W. Q. JUDGE

SCIENCE AND THEOSOPHY

The year 1961 is notable in the history of mankind as space travel has become today a matter of reality and is no more a dream. But this achievement in the scientific and technological fields, instead of inspiring man with hope and joy, has unfortunately instilled in him a new kind of fear, as he is fully aware that the competition in space conquest has been motivated mainly by political rivalry.

Although it is a sad commentary on the state of the present civilization that progress has not resulted in happiness, it proves at the same time the truth of the age-old precept in the *Katha Upanishad*:—

The good is one thing; the pleasant is another. These two having different purposes, bind a man. Of these two, it is well for him who takes hold of the good. He who chooses the pleasant misses his end. The good and the pleasant approach a man; the wise man considers and distinguishes the two. Wisely does he prefer the good to the pleasant. But a fool chooses the pleasant for its worldly good.

It is obvious, therefore, that the sphere of influence of any progressive society is to be found elsewhere than in works of a material nature, which supply physical wants for the moment but leave man dissatisfied and perpetuate a civilization that breeds rivalry, war and conflict. Man's real inner nature, when freed from the trammels of matter, alone can triumph over all difficulties. That inner nature touches the depths reaching beyond the ephemeral.

The era of rebuilding has already begun; the drift of modern thought is clearly in the direction of liberalism in all fields of activity, in philosophy, science and religion. Physical life need not necessarily be a vale of sorrow and it is incumbent on us to realize our responsibility in making our life on earth what it ought to be. If each is righteous, desires to do the right thing and acquires the necessary knowledge, all that is done will be right and will leave good results. The time is ripe for the resurgence of righteousness in all fields. And the time will pass again just as surely as the Sun moves northwards and then south again.

The Law works just and true. What has been *is* and shall be. We have power over nothing but the present moment. It is by working in and upon the present conditions that the nature of the future will be changed and in no other way. This calls for reliance upon the Law. As the Law is just and merciful, all that comes to us must be viewed as just and merciful. All errors spring from an effort to turn the great to small purposes. They divert the streams of spiritual forces into muddy pools of stagnant, selfish interests. In the great economy of Nature, governed by Law, each being is placed exactly where he needs to be to eradicate defects. All the necessary conditions for his growth are present and the question lies before him: Will he take them as "pain" or as "opportunities"? All down the ages, men have been endeavouring

to correct the existing conditions by simply rearranging them. The rearrangement of errors does not make for knowledge; errors arise because of ignorance; knowledge which will enable us to find out the causes which produced the existing conditions must be sought. There is no need to grope or to stagger or to stray, for the chart that has led many to the goal is to be found in the Holy Writ promulgated once again in the philosophy of Theosophy.

What is Theosophy? It is a teaching in regard to Nature and Man which has existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions. Theosophy is not a new-fangled religion invented by H. P. Blavatsky but antedates all recorded history. There were Theosophists before the Christian era, for Diogenes Laertius traces Theosophy to the early days of the dynasty of the Ptolemies in Egypt. He names as its founder an Egyptian Hierophant called Pot-Amun, a Coptic name signifying one consecrated to Amun, the God of Wisdom. But the word "Theosophy" was revived in the third century by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves "Philaletheans," "the lovers of truth," while others termed them "Analogeticists" on account of their method of interpreting all sacred legends, myths and mysteries by a principle of analogy and correspondence, so that events which were related as having occurred in the external world were regarded as expressing operations and experiences of the human soul.

It was this same teaching that was once again promulgated by H. P. Blavatsky in a language known to the largest number of people in the world, in the last quarter of the last century. As in the case of every great teacher, she was as much misunderstood by her friends as misrepresented by her enemies. Her message, too, has been misrepresented and mutilated by those on whom it fell to pass it on, for each can only give to the world his own interpretations of what she taught. The original teachings of Theosophy as recorded by H.P.B. are accessible to all enquirers, and it is surprising, therefore, that they should have been distorted in less than a century of their repromulgation. But that has been the case with the teachings of all the great teachers, as the character and understanding of the exponents affect what they give out.

Theosophy, as presented by H. P. Blavatsky, is submitted to enquirers neither as a revelation nor as a hypothesis but as the Mathematics of the Soul. It is submitted as a system of knowledge which may be studied, applied and discussed in the same way as the scientific knowledge which modern man has acquired today. There is no room in Theosophy for miracles, luck or chance. It is throughout a teaching of Law, of cause and effect, of self-evolution, of knowledge to be gained by observation and experience, by self-devised and self-induced efforts.

Every man who is earnestly searching for knowledge of the Divine Principle, man's relation to it and Nature's manifestations of it, is a student of Theosophy. Theosophy is likewise the ally of honest science, as distinguished from that which passes for exact physical science today, which is amoral and therefore not necessarily humane. It is also the ally of every honest religion, *i.e.*, a religion willing to be judged by the same tests as it applies to others. Those books which contain the most self-evident truths are to it inspired, not revealed. But it regards all books, on account of the human element in them, as inferior to the Book of Nature, to read and correctly comprehend which the innate powers of the soul must be developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics. All are working for one and the same object, namely, the disenthralment of human thought, the elimination of superstitions and the discovery of truth. And as each one of the great ones and their disciples have trodden the royal road to knowledge, Theosophy listens to all and takes them all into its fellowship.

It is obvious that all organized religions, systems of thought, governments, parties, sects, have their origins in efforts for the better cooperation of men, for conserving energy and putting it to use. But, unfortunately, they all get corrupted in time and must change, as the times change, as human defects come out and as the necessities of intellectual and moral evolution compel such alterations. In its wider aspect, the Theosophical Movement is the path of progress, individually and collectively, of human beings. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Movement is to be discerned. Theosophy is not a belief or dogma formulated or invented by man, but is a *knowledge* of the laws which govern the evolution of the physical, astral, psychical and intellectual constituents of Nature and of Man. It breaks down racial and national antipathies and barriers and opens the way for the practical realization of the Brotherhood of all men.

A true student of Theosophy is a good deal like a sailor in many ways — particularly in the realization that whatever comes, it means work, in one way or another. Call it a study class doing examples in obstacles. We did not start out expecting a "train de luxe" to heaven. We knew it was to be a fight every step of the way; and not only do we have to fight, but to meet and surmount all the obstacles that the enemy — this civilization — places in our way. But in view of the great prize — the uplift of humanity — these obstacles offer opportunity to get into fighting trim, and as such should be welcomed rather than decried or denied.

—ROBERT CROSBIE

IS CREATION POSSIBLE FOR MAN ?

[The following was printed by H. P. Blavatsky in *The Theosophist*, Vol. III, pp. 79-80, for December 1888.—Eds.]

The Editor of *The Theosophist*

MADAME,

Talking the other day to a friend who, like me, without being a Theosophist, takes a very great interest in the movements of your Society, I incidentally happened to remark that the "Brothers of the first section" were credited with such large powers that even *creation* was not at times impossible to them. In support of my assertion, I instanced their own cup and saucer phenomenon, as narrated by Mr. Sinnett in his *Occult World*, which phenomenon appeared to me to be something more than the mere *reproduction, transference* or *unearthing* from its hiding-place of an article *lost* or *stolen*, like the brooch. My friend, however, warmly objected to my statement—remarking that creation was not possible to man, whatever else he may be able to accomplish.

Believing, as I then did, in Christianity as the most perfect heaven-descended code of ethics on earth, there was a time in the history of my chequered life (chequered, I mean, as regards the vast sea of doubt and unbelief on which I have been tossing for over twenty years) when I would have myself as warmly, even indignantly, repelled the idea of creation as a possibility to man; but the regular reading of your journal, and a careful perusal of Mr. Sinnett's book and of that marvel of learning and industry, your own *Isis Unveiled*, have effected quite a revolution (whether for good or bad has yet to be seen) in my thoughts, and it is now some time since I have begun to believe in the possibility of phenomena beyond the range of my own narrow vision:

Will you kindly tell me which of us is right, my friend or I? Not having the honour of being personally known to you, I close this letter only with my initial.

H.

OUR ANSWER

The question to be dealt with is hardly whether our correspondent or his friend is right, for we understand him to take up the prudent attitude of a seeker after truth who shrinks from affirming dogmatically that creation *is* possible for man, even while unwilling to accept the dogmatic negative assertion of his friend that "it is impossible." Before coming to the gist of the question raised, we have, therefore, to notice the illustrations which this letter affords of the ways in which such a question may be considered.

When our correspondent's friend denies that creation is possible for man, we can hardly assume that he does so from any conviction that he has sounded all the mysteries of Nature, and knowing all about the universe—being able to account for all its phenomena—has ascer-

tained that the process, whatever that may be, which he conceives of as creation does not go on anywhere in obedience to the will or influence of man, and has further ascertained that there is something in man which makes it impossible that such a process should be accomplished. And yet without having done all that, it is bold of him to say that creation is impossible. Assuming that he is not a student of occult science — and the tone of the letter before us conveys the impression that he is not — our friend's friend, when he makes his dogmatic statement, seems to be proceeding on the method but too commonly adopted by people of merely ordinary culture and even by a few men of science — the method which takes a large group of preconceived ideas as a standard to which any new idea must be applied. If the new idea fits in with, and seems to support the old ones, well and good; they smile upon it. If it clashes with some of these, they frown at it, and excommunicate it without further ceremony.

Now the attitude of mind exhibited by our correspondent, who finds many old beliefs shattered by new ideas, the force of which he is constrained by moral honesty to recognize, and who, therefore, feels that in presence of the vast possibilities of Nature he must advance very cautiously and be ever on his guard against false lights held out by time-honoured prejudices and hasty conclusions — seems to us an attitude of mind which is very much better entitled to respect than that of his overconfident friend. And we are the more anxious to recognize its superiority in the most emphatic language, because when we approach the actual question to be discussed, the bearing of what we have to say will be rather in favour of the view which the "friend" takes of "creations," if indeed we are all attaching the same significance to that somewhat overdriven word.

It is needless after what we have just said to point out that, if we are now going to make some statements as to what is and what is not the fact as regards some of the conditions of the universe, we are not on that account infringing the rules of thought just laid down. We are simply giving an exposition of our little fragment of occult philosophy as taught by Masters who are in a position to make positive statements on the subject, the credibility of which will never be in danger from any of those apparently inexplicable occurrences related in the book to which our correspondent refers, and likely enough, as he justly conceives, to disturb many of the orthodox beliefs which he has seen crumbling around him.

It would be a volume we should have to write and not a brief explanatory note, if we attempted to begin by elucidating the convictions we entertain that the Masters of Occult Philosophy above referred to are entitled to say what is and what is not. Enough for the present to say what we believe would be said in answer to the question before us, by *those who know*.

But we must have a clear understanding as to what is meant b

creation. Probably the common idea on the subject is that when the world was "created," the creator accorded himself or was somehow accorded a dispensation from the rule *ex nihilo nihil fit* and actually made the world out of nothing — if that is the idea of creation to be dealt with now, the reply of the philosophers would be not merely that such creation is impossible to man but that it is impossible to gods, or God; in short absolutely impossible. But a step in the direction of a philosophical conception is accomplished when people say the world was "created" (we say fashioned) — out of CHAOS. Perhaps, they have no very clear idea of what they mean by Chaos, but it is a better word to use in this case than "nothing." For, suppose we endeavour to conceive chaos as the matter of the universe in an unmanifested state, it will be seen at once that though such matter is perfectly inappreciable to ordinary human senses, and to that extent equivalent to "nothing," creation from such materials is not the production of something which did not exist before, but a change of state imposed upon a portion of universal matter which in its previous state was invisible, intangible and imponderable, but not on that account non-existent.¹ Theosophists-Ocultists do not, however, use the word "creation" at all but replace it by that of EVOLUTION.

Here we approach a comprehension of what may have been the course of events as regards the production of the mysterious cup and saucer described in Mr. Sinnett's book. It is in no way inconceivable that if the production of manifestation in matter is the act accomplished by what is ordinarily called creation, then the power of the human will in some of its transcendent developments may be enabled to impose on unmanifested matter or chaos the change which brings it within the cognizance of the ordinary human senses.

¹ It is one of the many reasons why Buddhist philosophy refuses to admit the existence and interference in the production of the universe of a direct creator or god. For once admit, for argument's sake, that the world *was* created by such a being, who, to have done so, must have been omnipotent, there remains the old difficulty to be dealt with—who then created that pre-existing matter, that eternal, invisible, intangible and imponderable something or chaos? If we are told that, being "eternal" and imperishable, it had no need of being "created," then our answer will be that in such a case there are two "Eternals" and two "Omnipotents"; or if our opponents argue that it is the omnipotent No. 1 or God who created it, then we return from where we first started—to the creation of *something* out of *nothing*, which is such an absolute absurdity before science and logic that it does not even require the final unanswerable query resorted to by some precocious children "and who created God!"—Ed., *The Theosophist*.

CREED AND CONDUCT

Creed and conduct are twins, always going together. Creed affects conduct; as is our creed, so is our conduct. At some period in his life every thinking man must establish his own creed, without crystallizing it into a dogma — or remain restless, discontented and unhappy. To mould character, to shape conduct, he must attend to his creed, which too, he can change and alter according to his will. Change of creed must precede change of conduct. To try to transform our ways and habits, our character and conduct, without a corresponding alteration in our creed is of little value and inevitably the result is feeble.

What is creed? It is the inherent belief, or rather an aggregate of beliefs, of which a person may be conscious or unconscious, but by which, with or without his knowledge, his life is guided. It is his own attitude to the people around, to all things in his environment. Our ways, habits, tendencies, disposition, are all reflections on the surface side of things of an inner creed. The savage with his ghastly habits, the civilized with his refined ways, the materialist with his irreligion, the religious with his faith, the intellectual with his logic, the wise with his reason — all have an inner creed which manifests through their conduct.

It was said that creed belongs to the region of the within, the reflection of which, on the surface side of things, is conduct. We see this clearly proven in modern days, when caste-confusion prevails — caste confusion in the true sense of the expression. There are more men of Christian creed, for example, outside of Christendom than within it; there are some truer Brahmans in foreign lands than in India among the Hindus; Shudras are soldiers; Rajputs are Vaishyas. Today, unlike former times, conduct, not birth; creed, not heredity, proclaims caste. This is due to the caste-confusion with which Arjuna was so much concerned.

Now the practical value of this is great. Educational reformers and leaders of men and servants of nations will achieve but little if, in educating the mass of boys and girls, or the mass of men and women, they are careless of the creed and attend only to the conduct of the people. Individuals cannot change their conduct from bad to good, from good to better, unless they change their creed. On a larger scale this also applies to societies, communities, nations, etc. Outer proselytism is useless; inner conversion is what is needed, for it affects creed — the basis of conduct.

This view shows the value of creed. We cannot do away with creed though the sooner we do away with those dividing so-called creeds, the dark dancing shadows of the stable, guiding creed, the better for us and for the world. We must learn to distinguish between the true creed of every fellow man and that so-called creed which is more or less imposed on him by himself or others. Inner creed changes, changes always, and the faster, the more progressive the person.

He who believes in material science, which teaches us to "eat, drink and be merry, for tomorrow we die," is more or less justified in living the frivolous life he leads because of his disbelief in Deity, in soul, or in the hereafter, and his belief in the survival—which to him is merely physical—of the fittest. One who believes in Deity, soul and the hereafter must inevitably make, in great or small degree, the law of sacrifice the guiding principle of his life. It is the creed that affects conduct in both cases. Herein lies the value of definite knowledge. It is sometimes asked: "Why should I study Theosophical books and know of Theosophical doctrines, about the different planes of consciousness and reincarnation and Karma, as long as I lead a good, pious, harmless life?" Those who ask this can be answered: "Examine your conduct; this will make you recognize your creed. Question the reasonableness of your creed, analyze it, examine it. This will lay bare before you its strong and weak points; if you are reasonable, thoughtful, prudent, you will insist on congruity between your creed and conduct."

Creed pertains to the Self and keeps pace with its unfoldment. Conduct manifests itself in the vehicles of the Self and keeps pace with their evolution. The Self working in, through and upon its vehicles begets both creed and conduct—creed affecting the side of life, conduct influencing the side of form. Therefore every creed has some truth behind it; all types of conduct have an explanation underlying them. The crimes punishable by the law of the realm, or sins condemnable in civilized society are not punishable or condemnable among barbaric tribes. Cannibalism is justifiable from the standpoint of the savage, not from that of the civilized man. The killing of birds and beasts for sport or for food finds justification in the hearts of some, not in the more compassionate bosoms of others. Those who wish to take their evolution into their own hands must therefore first examine their creed and change it for the better, ever striving for perfection.

Herein also lies the explanation as to why the voice of conscience speaks differently to different people, for after all what is the voice of conscience? It is the self-made law ruling our conduct from within, in contradistinction to government-made or society-made laws ruling from outside. The self-made law of one individual does not touch others, for each has his own laws, his own voice of conscience, guiding and ruling his conduct. Therefore one's voice of conscience depends on one's creed begotten of experience. The voice of conscience may even lead us wrong. Then may occur our spiritual falls, our intellectual blunders, our mistakes of judgment of which we may not be cognizant. We err because of our creed, which can be made to broaden so as to transform our conduct for the better. Conduct enables us to fathom the strength or weakness, the goodness or badness, of our creed.

When a man is unable to guide his conduct from within, having no settled creed of his own, outside agencies take its place and rule him from without. Those who cannot guide themselves allow themselves

to be ruled by the formalism and the dogmas of religions, by the second-hand testimony of men claiming authority. Therefore, the formation of an inner creed in the evolution of an individual marks a great step in advance; but it does not follow that any and every inner creed is perfect. No government-made laws are perfect unless they are based on the high principle of conformity with Nature's laws; similarly also with self-made laws which are creeds.

Let us not be too sure that because we have accepted the Theosophical teachings about man and his goal, about the law of absolute justice and the spiritual unity of all, and think that we have made the ideal of human perfection and service *our* ideal, therefore we are making our lives conform to the Great Ideal. Most of us have more than one creed because we have two extremes in our nature, the spiritual and the material. Our minds and hearts are dual—impersonal and personal; that is what makes our lives so complicated. We cannot walk in two directions at once. Either the Self of Spirit or the self of matter must disappear. So let us decide what we really want for ourselves. What do we want to do or to be, failing which we feel frustrated? If we find the correct answer to this question we shall know what our creed is.

Reasoning and analysis reveal that all laws and all creeds are imperfect and therefore more or less incorrect unless they are in complete harmony with the divine inward Light, the Higher Self, made known by its works through its one eternal way of action—Law. We should aspire to model ourselves on the divine pattern—intelligently, deliberately and with altruistic motive—but if we formulate a creed which is not in harmony with the Divine Pattern and the Divine Law, we are bound to meet with frustration in one way or another.

We leave each man free to exercise his own judgment and manage his affairs as he thinks fit. Every man is the maker of his own Karma and the master of his own destiny. Every human being has his own trials to get through and his own difficulties to grapple with in this world; and these very trials and difficulties assist his self-development by calling his energies into action, and ultimately determine the course of his higher evolution.

—MAHATMA K.H.

DEVOTION, GRATITUDE, SACRIFICE

Devotion, Gratitude, Sacrifice go together and make a triad; but there is a difference between them and they mark stages in evolution.

What is devotion? It is a feeling, often instinctual in the human kingdom, and does not in many cases rely on thought. Mother-love in the human kingdom is almost as instinctual as in the animal kingdom. Among human beings instinct does not function as unhindered as among the animals, for human beings can think, though they do not always think aright. What man has lost in instinct he has to gain by knowledge. Along this line we can see why even mother-love is selfish unless *every* child appears as precious to a mother as is her own.

What is gratitude? Gratitude, according to the dictionary meaning, is a recognition of benefits received. It, therefore, has its seat in the mind. It is a "return" for benefits received, and this implies a conscious awareness. It is distinct from devotion in that it can be felt and even expressed without the receiver of the benefit reaching the point of being devoted to the giver. Recognition and return have very often little to do with feeling. But gratitude has to become a heart quality as well as a thought quality. Hence we are told that "gratitude does more good to the man who feels it, than to him for whom it is felt" (*The Key to Theosophy*, p. 242). A further step leads to devotion. Without this, gratitude sometimes turns to aversion, for the sense of being under an obligation to another might breed lack of self-respect and lead to dislike towards the person from whom we have received the benefit. Therefore, "Neither a borrower nor a lender be: for loan oft loses both itself and friend, and borrowing dulls the edge of husbandry."

It is when we come to sacrifice that the solution is found, for we are reaching practical intuition, which is knowledge and understanding *in action*. Words do not convey true love; they are spoken and forgotten. Feelings change with time. Gratitude fades when the memory of the benefit fades. To keep feeling and thought alive they need to be turned into action. The devotion of the mother for her offspring has to be fed by sacrifice. The mother has to make a conscious sacrifice of her comfort for her child. Why? Is she not, or ought she not to be, grateful to Karma for the "gift" of the child? Should she not be grateful to have the opportunity to help the child, to further another soul on its way? Does she not realize that the child *is a part of herself*? Does she realize that she has lost a part of herself as an isolated unit in order to become part of the memory of Nature, in another?

We do not sufficiently think that immortality is the memory of Nature. What is Devachan but memory? What makes us self-conscious beings but the capacity to remember yesterday and to look ahead to tomorrow? To give of oneself in devotion, gratitude, sacrifice, is to ensure immortality for this very reason. The poor, lonely souls, who live their own lives, unloved and unloving, wrapped in their misery or

in their self-conceit, so that those near them are glad to forget them when not in their presence — those are the ones who leave no mark behind them; Nature has no memory of them when they die.

There is one aspect of the memory of Nature which is terrible, that of hatred, for if thought will keep alive the good and the lovely, so will it the evil and the hateful. Love and hate are the two immortal feelings, we are told. But hatred is in itself black and has to be wiped out from the memory of Nature.

We have it within our power to fill the Memory of Nature with devotion, gratitude, sacrifice, losing our wishes and selfishness and isolation in the universality of the great final Memory of Nature which is Harmony, Equilibrium, Bliss.

According to the May 10th *Science Bulletin* (United States Information Service, Calcutta), a United States astronomer has reported that the universe may be a million billion (1,000,000,000,000,000) years old rather than about 12 billion (12,000,000,000) years old, as many scientists have believed. Dr. Fritz Zwicky of the Mount Wilson and Palomar Observatories in California is of the opinion that a million billion years is the length of time required for the formation of galaxies.

Many speculations have been made by Western investigators about the age of the universe and of our own Earth; yet the truth of the matter has been known to the Orientals for untold thousands of years. Modern astronomers are respectfully invited to check up their own data with the astronomical and other computations given by Manu and the ancient Hindu Puranas, which are almost identical with those taught in Esoteric Philosophy. They are summarized and reproduced in *The Secret Doctrine*, Vol. II, pages 68-70. As stated by H.P.B., the ages prior to the farthest date to which documentary record extends

are "prehistoric" to the naked eye of matter only. To the spiritual eagle eye of the seer and the prophet of every race, Ariadne's thread stretches beyond that "historic period" without break or flaw, sure and steadily, into the very night of time; and the hand which holds it is too mighty to drop it, or even let it break. Records exist, although they may be rejected as fanciful by the profane; though many of them are tacitly accepted by philosophers and men of great learning and meet with an unvarying refusal only from the official and collective body of *orthodox* science.

Modern science has made considerable advance since *The Secret Doctrine* was written and has now come very near to accepting "the Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing.'"

CYCLIC LAW

The One Reality is symbolized in *The Secret Doctrine* by Abstract Motion representing Unconditioned Consciousness. "The Great Breath" is a very graphic symbol of Ceaseless Motion. It is the "Eternal Breath which knows itself not." In the occult teachings, the Unknown and the Unknowable MOVER is the absolute divine Essence.

In the *Transactions of the Blavatsky Lodge* (p. 11) we read: "The Absoluteness of the All-containing One Essence has to manifest itself equally in rest and activity." Even during the Eternal Night of *Pralaya* there is eternal, ceaseless Motion. Without motion operating ceaselessly in the Universe there could be no Consciousness or Life. It is this metaphysical idea of never ceasing activity taking place on the boundless plane of the Universe *in toto* that enables us to grasp the real concept of evolution. The mind has to postulate a pre-existent cause for the appearance of Universes on the plane of Manifestation.

We are told in Theosophy that the Ultimate Cause is not to be comprehended by our finite minds. This is not an irrational proposition. But there must also be a chain of causation. The plan of this Universe lay concealed in the Divine Mind before it was brought into objectivity, and this plan must exist for all eternity, while any particular universe in time and space must be correlated to a previous analogous father-universe, also in time and space. This leads us to consider death in a different light. For, unless we know what happens at death, we will never be able to understand the whole picture of life. Plants die but with the promise of future harvests. This process of death and birth alternates throughout all manifestation and on all planes of being. Cyclic Law then appears to be implicit in the Law of Evolution.

The forces of Life operate outside of forms as well as within them. Therefore there must ultimately be a breaking up of these forms, followed in time by their being built anew. This process shapes new forms, harmoniously, ceaselessly and silently, through the various degrees of density of matter and from the atom to the Cosmos, allowing for greater and better expression of consciousness. This cyclic process, which is a fundamental law of the Universe, needs to be thought of constantly. It is easy to accept it in terms of periods of activity and of rest and periods of time such as day and night, but we must also remember that there is no such thing as absolute rest. There is nothing which is absolutely motionless within the Universe. The disintegration of forms which we name death involves as much activity as was present during the life of these forms. "Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second" (*S.D.*, I. 37). Yet we have a Cosmos instead of Chaos. Therefore any particular change or motion in any part of the Universe must affect the whole.

Man's destiny cannot be understood apart from the grand pattern

of the Universe of which he is a part. Our future is said to be "written in the heavens," not because of a rigid predeterminism, but because of pre-existing causes and the eternal rhythm of life which brings us the repercussions of what we have done. It is then impossible to isolate an act, a life or many lives from the whole life of the Ego and also from the whole Cosmos.

This absolute interdependence of all beings and things brings once more to our minds the knowledge that Universal Brotherhood is the basic law of life. Meditation upon these metaphysical and philosophical ideas helps us to impersonalize our feelings and to gain insight into the real needs of others, thus enabling us to see our duty more clearly. We have to watch and observe the signs of the cycle. The philosophy of Theosophy was given out under cyclic law and because the world was ready for it. Even a cursory examination of the needs of the Race shows us that the world at large is in sore need of Theosophy — *Theosophy, pure and simple*. Shall we remain unmoved, or shall we help the Elder Brothers to bring about a change in the Manas and Buddhi of the Race? If not, what of the future?

Whenever collective bodies work stronger on the individual than he is able to work back upon them, decline will follow because the one thing that matters, the spiritual and moral value of the individual, is of necessity impaired. This leads to spiritual and moral aberration of society, making it unable to understand and to solve the problems confronting it. Thus, sooner or later, society falls into catastrophe.

As this is our present condition, it is necessary that the individual once again attains a higher degree of self-determination and that he once again undertakes those functions which only the individual can accomplish; *i.e.*, the realization of intellectual and ethical ideas. This alone, widespread among individuals, can save us.

No other way of genuine renovation of our world is conceivable, save that we first become new human beings under the old conditions and that a society with a new moral character can so balance out the antagonisms among nations that conditions for civilization once again are made possible

—ALBERT SCHWEITZER

A PROPHECY FULFILLED

The following statement of the respected Second Tamil Pandit of the Presidency College, Madras, Tholuvore Velayudham Mudeliar, a member of the Theosophical Society, sent to the author of *Hints on Esoteric Theosophy* (now long out of print) just in time for inclusion in its second edition, published in 1882, concerned his Guru's prophecy, given towards the end of his life in 1874, pointing to the formation of the Theosophical Society and the coming to India of Madame H. P. Blavatsky and Col. H. S. Olcott. The statement read thus:—

“SIR, — I beg to inform you that I was a *Chela* of the late ‘Arulprakasa Vallalare,’ otherwise known as Chithumbaram Ramalinga Pillay Avergal, the celebrated Yogi of Southern India. Having come to know that the English community, as well as some Hindus, entertained doubts as to the existence of the *Mahatmas* (adepts), and as to the fact of the Theosophical Society having been formed under their special orders; and having heard, moreover, of your recent work, in which much pains are taken to present the evidence about these Mahatmas *pro* and *con* — I wish to make public certain facts in connection with my late revered Guru. My belief is that they ought effectually to remove all such doubts, and prove that Theosophy is no empty delusion, nor the Society in question founded on an insecure basis.

“Let me premise with a brief description of the personality of, and the doctrines taught by, the above-mentioned ascetic, Ramalingam Pillay.

“He was born at Maruthur, Chittambaram Taluq, South Arcot, Madras Presidency. He came to live at Madras at an early period of his career, and dwelt there for a long time. At the age of nine, without any reading, Ramalingam is certified by eye-witnesses to have been able to recite the contents of the works of Agustia and other Munis equally respected by Dravidians and Aryans. In 1849, I became his disciple, and though no one ever knew where he had been initiated, some years after he gathered a number of disciples around him. He was a great Alchemist. He had a strange faculty about him, witnessed very often, of changing a carnivorous person into a vegetarian; a mere glance from him seemed enough to destroy the desire for animal food. He had also the wonderful faculty of reading other men's minds. In the year 1855, he left Madras for Chidambaram, and thence proceeded to Vadulur and Karingooli, where he remained a number of years. Many a time, during his stay there, he used to leave his followers, disappearing, to go no one knew whither, and remaining absent for more or less prolonged periods of time. In personal appearance, Ramalingam was a moderately tall, spare man — so spare, indeed, as to virtually appear a skeleton — yet withal a strong man — erect in stature; and walking very rapidly; with a face of a clear brown complexion, a straight, thin nose, very large fiery eyes, and with a look of constant sorrow on his face. Toward the end he *let his hair grow long*; and,

what is rather unusual with Yogis, he wore shoes. His garments consisted but of two pieces of white cloth. His habits were excessively abstemious. He was known to hardly ever take any rest. A strict vegetarian, he ate but once in two or three days, and was then satisfied with a few mouthfuls of rice. But when fasting for a period of two or three months at a time, he literally ate nothing, living merely on warm water with a little sugar dissolved in it.

“As he preached against caste, he was not very popular; but still people of all castes gathered in large numbers around him. They came not so much for his teachings, as in the hope of *witnessing* and learning phenomena, or ‘miracles,’ with the power of producing which he was generally credited; though he himself discredited the idea of anything supernatural, asserting constantly that his was a religion based on pure science. Among many other things he preached that:—

“(1) Though the Hindu people listened not to him, nor gave ear to his counsels, yet the esoteric meaning of the Vedas and other sacred books of the East would be revealed by the custodians of the secret—the Mahatmas—to foreigners, who would receive it with joy.

“(2) That the fatal influence of the Kalipurusha Cycle, which now rules the world, will be neutralized in about ten years.

“(3) That the use of animal food would be gradually relinquished.

“(4) That the distinction between races and castes would eventually cease, and the principle of Universal Brotherhood be eventually accepted, and a Universal Brotherhood be established in India.

“(5) That what men call ‘God’ is, in fact, the principle of Universal Love—which produces and sustains perfect Harmony and Equilibrium throughout all nature.

“(6) That men, once they have ascertained the divine power latent in them, would acquire such wonderful powers as to be able to change the ordinary operations of the law of gravity, etc., etc.

“In the year 1867, he founded a Society, under the name of ‘Sumarasa Veda Sanmarga Sungham,’ which means a society based on the principle of Universal Brotherhood, and for the propagation of the true Vedic doctrine. I need hardly remark that these principles are identically those of the Theosophical Society. Our Society was in existence but for five or six years, during which time a very large number of poor and infirm persons were fed at the expense of its members.

“When he had attained his 54th year (1873), he began to prepare his disciples for his departure from the world. He announced his intention of going into Samadhi. During the first half of 1873 he preached most forcibly his views upon Human Brotherhood; but, during the last quarter of the year, he gave up lecturing entirely and maintained an almost unbroken silence. He resumed speech in the last days of January 1874, and reiterated his prophecies—hereinafter narrated. On the 30th of that month, at Metucuppam, we saw our master for the last time. Selecting a small building, he entered its solitary room

after taking an affectionate farewell of his *Chelas*, stretched himself on the carpet, and then, by his orders, the door was locked and the only opening walled up. But when, a year later, the place was opened and examined, there was nothing to be seen but a vacant room. He left with us a promise to reappear some day, but would give us no intimation as to the time, place, or circumstances. Until then, however, he said that he would be working not in India alone, but also in Europe and America and all other countries, to influence the minds of the right men to assist in preparing for the regeneration of the world.

“Such, in short, is the history of this great man. The facts I have referred to above are within the knowledge of thousands of people. His whole occupation was the preaching of the sublime moral doctrines contained in the Hindu Shastras, and the instilling into the masses of the principles of Universal Brotherhood, benevolence, and charity. But to his great disappointment he found among his large congregations but few who could appreciate his lofty ethics. During the latter part of his visible earthly career, he often expressed his bitter sorrow for this sad state of things and repeatedly exclaimed:—

“‘You are not fit to become members of this Society of Universal Brotherhood. *The real members of that Brotherhood are living far away, towards the north of India.* You do not listen to me. You do not follow the principles of my teachings. You seem to be determined not to be convinced by me. YET THE TIME IS NOT FAR OFF WHEN PERSONS FROM RUSSIA, AMERICA (these two countries were always named), and other foreign lands WILL COME TO INDIA AND PREACH TO YOU THIS SAME DOCTRINE OF UNIVERSAL BROTHERHOOD. Then only will you know and appreciate the grand truths that I am now vainly trying to make you accept. You will soon find that THE BROTHERS WHO LIVE IN THE FAR NORTH will work a great many wonders in India, and thus confer incalculable benefits upon this our country.’

“This prophecy has, in my opinion, just been literally fulfilled. The fact that the Mahatmas in the North exist, is no new idea to us, Hindus; and the strange fact that the advent of Madame Blavatsky and Colonel Olcott from Russia and America was foretold several years before they came to India, is an incontrovertible proof that my guru was in communication with those Mahatmas under whose direction the Theosophical Society was subsequently founded.”

THOLUVORE VELAYUDHAM MUDELIAR, F.T.S.

Witnesses:

MUNJACUPPUM SINGARAVELU MUDELIAR

President of the Krishna Theosophical Society

COMBACONAM ARAVAMUDU AYANGAR

Fellow of the Nellore Theosophical Society

“The official position of Vellayu Pandit as one of the Pandits of the Presidency College is an ample guarantee of his respectability and trustworthiness.”

G. MUTTUSWAMY CHETTY

*Judge of the Small Causes Court, Madras,
Vice-President of the Madras Theosophical Society*

On this Madame H. P. Blavatsky remarks: “This is one of those cases of previous foretelling of a coming event, which is least of all open to suspicion of bad faith. The honourable character of the witness, the wide publicity of his Guru’s announcements, and the impossibility that he could have got from public rumour, or the journals of the day, any intimation that the Theosophical Society would be formed and would operate in India — all these conspire to support the inference that Ramalingam Yogi was verily in the counsels of those who ordered us to found the Society. In March 1873, we were directed to proceed from Russia to Paris. In June we were told to proceed to the United States, where we arrived July 6th. This was the very time when Ramalingam was most forcibly prefiguring the events which should happen. In October 1874, we received an intimation to go to Chittenden, Vermont, where, at the famous homestead of the Eddy family, Colonel Olcott was engaged in making his investigations — now so celebrated in the annals of Spiritualism — of the so-called ‘materialization of spirits.’ November 1875, the Theosophical Society was founded, and it was not until 1878 that the correspondence began with friends in India, which resulted in the transfer of the Society’s Headquarters to Bombay in February 1879.”

Truly, as “H.X.” (Mr. A. O. Hume) remarks, “These facts speak for themselves.”

Beautiful it is to understand and know that a Thought did never yet die; that as thou, the originator thereof, hast gathered it and created it from the whole Past, so thou wilt transmit it to the whole Future. It is thus that the heroic heart, the seeing eye of the first times, still feels and sees in us of the latest; that the Wise Man stands ever encompassed, and spiritually embraced, by a cloud of witnesses and brothers; and there is a living literal *Communion of Saints*, wide as the World itself and as the History of the World.

—THOMAS CARLYLE

EXTRACTS FROM UNPUBLISHED LETTERS

As to the future, signs are not bad. On devotees like you that future will depend. It has always been the few who laboured, the few who sacrificed, the few who actively tried to walk the Way to Them. You prepare yourself.

The next Messenger will provide, first of all, a problem in *Viveka-Vairagya* for every survivor of stout heart and good standing. There may be claimants — “Lo here!” and “Lo there!” The recognition will demand heart sight. The next ten years will reveal the condition of the world; there are auspicious omens and also bad signs. It seems to me that the best way for us is to go on, primarily and also all the time, with the living of the Inner Life. A pure heart, an open mind, a studious brain, gather the magnetism of Wisdom which means Discernment. If we study carefully our own heart, as *Light on the Path* directs, and observe the moving life all around us, we shall pierce Maya’s veil in every direction and see the truth of things and beings, events in our own or in the collective life. *Kali Yuga* is bound to darken, but we must learn to keep “watch,” as Buddha advised and as He Himself kept.

As to 1975: between now and then stirring events are bound to occur and each of them will precipitate one of the two immortal feelings — love or hate. Mars is the God of War and also of Love. Sanity and brotherliness are not born in an hour; the habit of sane and sage thinking which liberalizes the mind has to be established. It can be and should be established even on the battlefield, as the great allegory of Krishna teaching Arjuna shows; but it took days. Historically, there is Ashoka, who after the Kalinga war awoke to the tragedy of hatred and resolved to stop the use of the Drum of War and to beat the Drum of Law, Order, Love. The common mass of people have to be taught, which is next to impossible. Did even Gandhiji succeed? No. People heard and approved and some followed in action without ideation and imagination, and we know the result. What H.P.B. herself has said in the concluding pages of the *Key* gives hints and pointers as well as definite instructions. The very ardency of faith of so many of our students may narrow their vision. “Where, oh! where is the Messenger?” some will cry. “So after all H.P.B. was a false prophet,” others will murmur. The remedy? Develop, now and here, and keep on developing the three qualities — Purity, Truth, Memory (*Shaucham — Satyam — Smriti*). The Inner Life has its own inner vision. When knowledge and devotion meet in holy wedlock, the Single Eye of Light develops and It reveals the True, the Good, the Beautiful. That is the way; I do not know of any other.

The next Messenger — who is to determine and by what measuring

stick? If one does not prepare oneself from now on to *feel* the truth of ideas, which then are bound to be extensions of known present-day truths, one will be nowhere. Moral principles of Truth, Charity, Justice, etc., will be reiterated in a new set of words, idioms and allegories; there will be a deeper core to them which will be missed by all those who have not purified themselves by the practice of Divine Virtues now. H.P.B. gave the truth about 1975 as a proclamation so that individuals might prepare themselves by working on and within themselves. In that very process they are preparing the mind of the race. Compared with that inner preparation, our platform and periodicals are but outer expressions — or ought to be.

As to the future: you are right; we must hope while we help. Let us labour in love and leave results to Them who know what is best for us as also for the Cause.

An extract from a “private Commentary” quoted by H.P.B. in *The Secret Doctrine* (I. 289) asserted that “*there is not one finger’s breadth (angula) of void Space in the whole Boundless (Universe).*” The discoveries of modern astronomers are corroborating this, as evinced by the following from the *Deccan Herald* of August 28th:—

A great cloud of dust beyond the Milky Way that blots out countless galaxies has been discovered by the German astronomer, Dr. Cuno Hoffmeister, who reported on his observation to the International Astronomical Union meeting at the California University on Tuesday.

He said the dust clouds might be everywhere in the universe, adding to the puzzles of earth-bound astronomers trying to pierce the veil.

Such clouds have long been known to exist inside the Milky Way, as well as in other galaxies; but until now most astronomers believed that space between the galaxies was empty.

IN THE LIGHT OF THEOSOPHY

The views of His Highness Shri Jayachamaraja Wadiyar, Governor of Mysore, on the impact of Indian philosophy on Western thought are published in the *Deccan Herald* of August 21st. The most precious element in India's legacy he considers to be her philosophy, chiefly the philosophy of Vedanta.

The five systems of Indian philosophy which preceded Vedanta were profoundly concerned with the various aspects of human life in relation to its physical, psychological, social, moral and spiritual environment. Vedanta gathered all these threads together and created that vast synthesis which characterizes the spiritual genius of India to this day.

It is this synthesis that has had a fresh efflorescence in the leaders of the renaissance movements of the nineteenth century in India, that gave us Raja Rammohun Roy, Swami Dayananda Saraswathi, Ramakrishna Paramahansa, Swami Vivekananda, Aurobindo Ghosh, Rabindranath Tagore and Mahatma Gandhi. These were the proclaimers to the world of what India stood for and has to stand for in future.

His Highness named Pythagoras as one of those ancient Greek philosophers to whom philosophy was a way of life more than mere speculation. He had adopted practically the Indian way of living in an *ashrama*. That Plato was deeply influenced by Indian thought is the theme of a book by Professor Urwick, *The Message of Plato*. His thesis is that Plato's ideas are in a way un-Greek and must have had their origin in Indian thought. "His conception of the three parts of the soul, the Rational, the Spirited and the Appetitive, is unmistakably similar to the Indian conception of the Sattvic, Rajasic and Tamasic elements in human personality." In Plotinus and generally in the Neo-Platonic philosophers the influence of Buddhist and Hindu thought can be discerned.

In delineating his conception of the Absolute, Plotinus speaks a language which is not unfamiliar to the student of Vedanta. In his idea of the "Flight of the Alone to the Alone," Plotinus rises to a philosophic height which can be comprehended in its true sense in the light of the Vedantic maxim of "*Tat tvam asi*." His is an Absolutism which is akin to the Absolutism of Vedanta.

The story is well known of how the Latin translation by Anquetil Duperron of Dara Shukoh's Persian rendering of the Upanishads, under the title "*Oupnekhat*," profoundly moved Schopenhauer, the famous German philosopher. The influence of Indian thought on what is known as German Transcendentalism may be traced to Schopenhauer as can be seen in his work on *The World as Will and Idea*.

The impact of Indian philosophy and religion on the Romantic Revival in German literature is also acknowledged by scholars. What

Schlegel said on the *Gita* and on Krishna bears testimony to this influence. Unconscious traces of Vedantic thought seem to have seeped through German sources into the literary productions of Shelley, Wordsworth and Carlyle.

Similar was the situation in America so far as the Transcendental Movement there was concerned. Indian thought exerted its profound influence on men like Emerson and Thoreau who were both of them students of the *Gita* and other Indian scriptures. In more recent times Indian philosophical thought has greatly influenced what is known as the Celtic Revival. Poets like W. B. Yeats, A. E. and J. H. Cousins, besides others, were undoubtedly influenced by currents of Indian philosophical thought in their writings, including poems, prose pieces and translations. . . .

The contribution of Indian philosophy to Western thought has by no means exhausted itself. One may hope that in times to come it will help further in fertilizing Western thought on lines which would be of perennial interest to humanity.

The medical controversy over the relative merits of the dead-virus polio vaccine, developed by Dr. Jonas E. Salk, which is given by injection, and the attenuated live-virus polio vaccine, developed by Dr. Albert B. Sabin, which is given by mouth, misses out the fact that in either case disease is put into healthy bodies.

The Vaccination Inquirer for July-August-September 1961 reviews the history and early results of the Salk vaccine, giving the lie to the common belief that most of the cases of polio have been in the unvaccinated. In 1957, two years after the introduction of the Salk vaccine in America, nearly half the paralytic cases and three-quarters of the non-paralytic cases in children between the ages of 5 and 14 years occurred in vaccinated children. The figures were given by the American Poliomyelitis Surveillance Report issued by the U.S. Department of Health, Education and Welfare. These early failures led to the decision that the vaccination had to be repeated two or three times to be effective. Recently a fourth vaccination has been introduced. But in spite of all the vaccinations, there were more polio cases in America in 1958 and 1959 than in the previous years. There were 6,029 cases, with 3,122 of them paralytic, in 1958, and 8,577 cases, with 5,694 of them paralytic, in 1959, as against 5,894 cases, with 2,158 of them paralytic in 1957. It was admitted that the vaccine itself had been causing paralysis.

This vaccine has been introduced into other countries and extravagant claims made for it, and now it is suggested that it should be replaced by the live-virus Sabin vaccine to be taken orally. Whatever the reasons for replacing the Salk vaccine with the new oral vaccine polio vaccination will still be dangerous.

INDEX
TO
“ THE THEOSOPHICAL MOVEMENT ”

VOLUME XXXI: NOVEMBER 1960 - OCTOBER 1961

INDEX TO "THE THEOSOPHICAL MOVEMENT"

VOLUME XXXI: NOVEMBER 1960 - OCTOBER 1961

GENERAL INDEX

Accuracy in Daily Life	31	Creed and Conduct	466
Action, The Path of—By <i>W.Q.J.</i>	410	Cure of Diseases, The—By	
Action and Reaction, Karma:	22	<i>W.Q.J.</i>	324
Actions, Purificatory	135	Cycle, Our, and the Next—By	
Actions, Sacramental	342	<i>H.P.B.</i>	84
Advice to a Seeker—By <i>H.P.B.</i>	448	Cycles, The Law of (Studies in	
Age of Transition, The	391	the Secret Doctrine)	138
Aim, Purpose and Teaching,		Cyclic Law	471
Similarity of	293	Daily Life, Accuracy in	31
Altruism, The Power of	253	Dauntless Fighter, A	281
Ancient Source, The	32	Day, The Colouring of a	58
"Aphorisms on Karma," Notes		Deity in Nature (Studies in the	
on the	171	Secret Doctrine)	16
Authority, The Final	321	Dependence Is Misery," "Other-	178
Basic Law of Brotherhood, The		Despair—Discrimination,	
(Studies in the Secret Doc-		Doubt—	189
trine)	64	Destiny? What Is	424
Basis of Brotherhood, The	129	Determine," "That Which I,	
Battle for Recognition, The	401	Myself,	63
Benefited Mankind? Has Chris-		Devotion, Gratitude, Sacrifice	469
tianity	41	Dharma, The Vaishya-	121
Benefiting Mankind	298	Disciplining the Child	426
Blavatsky, H. P., A Tribute to	209	Discrimination, Doubt—De-	
Blavatsky, H. P., W. Q. Judge on	206	spair—	189
Blavatsky, Madame, on How		Diseases, The Cure of—By	
to Study Theosophy	368	<i>W.Q.J.</i>	324
Blessings of Tranquillity, The	413	Diseases for Future Use, Re-	
Brotherhood, The Basic Law of		planting—By <i>W.Q.J.</i>	327
(Studies in the Secret Doc-		Doubt—Despair—Discrimination	189
trine)	64	Dreamland	256
Brotherhood, The Basis of	129	Education for Life	361
Call, A Trumpet	365	Effendi, A Turkish, on Christen-	
Child, Disciplining the	426	dom and Islam	44
Christendom and Islam, A		Enigma of <i>H.P.B.</i> , The	201
Turkish Effendi on	44	Erroneous Ideas Concerning the	
Christianity Benefited Mankind?		Teachings of the Theosophists	
Has	41	—By <i>H.P.B.</i>	285
Civilization, The Trend of Our	81	Ethics in Theosophy, Metaphys-	
Colouring of a Day, The	58	ics and	373
Conduct, Creed and	466	Evolution	389
Continuity	409	Exemplar, A Great, W. Q.	
Creation Possible for Man? Is	463	Judge—	161

- Extracts from Unpublished Letters 34, 73, 115, 154, 193, 232, 273, 314, 353, 394, 433, 477
- Extrasensory Perception, The Facts About 260
- Facts About Extrasensory Perception, The 260
- Family Planning in India 269
- Festivals, The Significance of 441
- Fighter, A Dauntless 281
- Final Authority, The 321
- First Truth, The 149
- Food as Sacrifice 428
- Fruit of Karma, The 330
- "Fruits Meet for Repentance" 379
- Future, Past, Present, 61
- Grand Is the Seen (Poem)—
By *Walt Whitman* 11
- Gratitude, Sacrifice, Devotion, 469
- H.P.B., The Enigma of 201
- Has Christianity Benefited Mankind? 41
- Health, Mind and 26
- Heart Energy in Every Task 29
- Hitopadesa, Proverbs from the 92
- How to Study 223
- Human Nature 304
- Humanity on the Way Down? Is 33
- I, Myself, Determine," "That Which 63
- In the Light of Theosophy (Separate Index)
- India, Family Planning in 269
- India, Theosophy as a Cult in —By *W.Q.J.* 245
- Indian Metaphysics—By *H.P.B.* 5
- Ingratitude, The Sin of 1
- Is Creation Possible for Man? 463
- Is Humanity on the Way Down? 33
- Islam, A Turkish Effendi on Christendom and 44
- Judge, W. Q.—A Great Exemplar 161
- Judge, W. Q., on H. P. Blavatsky 206
- Just for Today! 15
- Karma: Action and Reaction 22
- Karma," "Aphorisms on, Notes on the 171
- Karma, The Fruit of 330
- Karma, The Law of (Studies in the Secret Doctrine) 105
- Law of Brotherhood, The Basic (Studies in the Secret Doctrine) 64
- Law, Cyclic 471
- Law of Cycles, The (Studies in the Secret Doctrine) 138
- Law of Karma, The (Studies in the Secret Doctrine) 105
- Law of Life, The 344
- Law of Sacrifice, The (Studies in the Secret Doctrine) 181
- Ledger of Life, The Sacred 12
- Letters, Extracts from Unpublished 34, 73, 115, 154, 193, 232, 273, 314, 353, 394, 433, 477
- Life, Accuracy in Daily 31
- Life, Education for 361
- Life, The Law of 344
- Life, The Purpose of 146
- Life, The Sacred Ledger of 12
- Life, Sensing the Sweet Side of 241
- Lo Here! And Lo There!—By *Harij* 166
- Lost Today, Some Things Being 188
- Madame Blavatsky on How to Study Theosophy 368
- Man? Is Creation Possible for 463
- Man, Unfinished 93
- Mankind, Benefiting 298
- Mankind? Has Christianity Benefited 41
- Metaphysics and Ethics in Theosophy 373
- Metaphysics, Indian—By *H.P.B.* 5
- Mind and Health 26
- Mind, The Reconstruction of 151
- Misery," "Other-Dependence Is 178
- Nature, Deity in (Studies in the Secret Doctrine) 16
- Nature, Human 304

Not Looking to Results	....	97	Is Creation Possible for Man?	463
Notes on the "Aphorisms on Karma"	....	171	Lo Here! And Lo There!— <i>By Harij</i>	.... 166
Nothing, Regret	....	352	Madame Blavatsky on How to Study Theosophy	.... 368
On Going to Sleep	....	385	Our Cycle and the Next— <i>By H.P.B.</i>	.... 84
Orderliness and Peace	....	70	Path of Action, The— <i>By W.Q.J.</i>	.... 410
"Other-Dependence Is Misery"	....	178	Philosophers and Philosophic- ules— <i>By H.P.B.</i>	.... 403
Our Cycle and the Next— <i>By H.P.B.</i>	....	84	Power of Altruism, The	.... 253
Past, Present, Future	....	61	Prophecy Fulfilled, A	.... 473
Path of Action, The	....	410	Replanting Diseases for Fu- ture Use— <i>By W.Q.J.</i>	.... 327
Paths, The Two	....	312	Siddhis, The	.... 301
Peace, Orderliness and	....	70	Studies in the Secret Doc- trine— <i>By B.P.W.</i> 16, 64, 105, 138, 181	
Philosophers and Philosophi- cules— <i>By H.P.B.</i>	....	403	Symbolism of the Upanishads, The— <i>By C.J.</i> 264, 307, 346	
Power of Altruism, The	....	253	Theosophy as a Cult in India— <i>By W.Q.J.</i>	.... 245
Power of Thought, The	....	215	Tribute to H. P. Blavatsky, A	209
Pray? Why	....	113	Trumpet Call, A	.... 365
Present, Future, Past,	....	61	Turkish Effendi on Christen- dom and Islam, A	.... 44
Prophecy Fulfilled, A	....	473	Vijaya-Dashami	.... 444
Proverbs from the Hitopadesa	....	92	W. Q. Judge on H. P. Blavat- sky	.... 206
Purificatory Actions	....	135	What Are You Doing for Theosophy?— <i>By Exeter</i>	164
Purpose of Life, The	....	146	What Is Theosophy?— <i>By H.P.B.</i>	.... 124
Purpose and Teaching, Similarity of Aim,	....	293	World of Souls, The	.... 339
Raja Yoga	....	349	Results, Not Looking to	.... 97
Rammohun Roy, Raja, as a Votary of True Religion	....	417	Rule, Self-	.... 211
Recognition, The Battle for	....	401	Sacramental Actions	.... 342
Reconstruction of Mind, The	....	151	Sacred Ledger of Life, The	.... 12
Regret Nothing	....	352	Sacrifice, Devotion, Gratitude,	469
Religion of Rabindranath Tagore	....	219	Sacrifice, Food as	.... 428
Religion, Raja Rammohun Roy as a Votary of True	....	417	Sacrifice, The Law of (Studies in the Secret Doctrine)	.... 181
Repentance," "Fruits Meet for	....	379	Science and Theosophy	.... 460
Replanting Diseases for Future Use— <i>By W.Q.J.</i>	....	327	Science," "The Two Aspects of	227
Reprints:			Second Truth, The	.... 187
Cure of Diseases, The— <i>By W.Q.J.</i>	....	324	Secret Doctrine, Studies in the — <i>By B.P.W.</i>	
Erroneous Ideas Concerning the Teachings of the The- osophists— <i>By H.P.B.</i>	....	285	Third Series:	
Evolution	....	389	IV.—Deity in Nature	.... 16
Food as Sacrifice	....	428		
How to Study	....	223		
Indian Metaphysics— <i>By H.P.B.</i>	....	5		

- V.—The Basic Law of Brotherhood 64
- VI.—The Law of Karma 105
- VII.—The Law of Cycles 138
- VIII.—The Law of Sacrifice 181
- Seeker, Advice to a—*By H.P.B.* 448
- Seen, Grand Is the (Poem)—*By Walt Whitman* 11
- Self-Rule 211
- Sensing the Sweet Side of Life 241
- Sex Problem, Some Thoughts on the 333
- Siddhis, The 301
- Significance of Festivals, The 441
- Silence, The Strength of the 449
- Similarity of Aim, Purpose and Teaching 293
- Sin of Ingratitude, The 1
- Sleep, On Going to 385
- Some Things Being Lost Today 188
- Some Thoughts on the Sex Problem 333
- Souls, The World of 339
- Source, The Ancient 32
- Strength of the Silence, The 449
- Studies in the Secret Doctrine (See Secret Doctrine)
- Study, How to 223
- Study Theosophy, Madame Blavatsky on How to 368
- Sweet Side of Life, Sensing the 241
- Symbolism of the Upanishads, The—*By C.J.* 264, 307, 346
- Tagore, Rabindranath, The Religion of 219
- Task, Heart Energy in Every 29
- Teaching, Similarity of Aim, Purpose and 293
- That," "Thou Art 382
- "That Which I, Myself, Determine" 63
- Theosophical Concept of Truth, The 452
- Theosophists, Erroneous Ideas Concerning the Teachings of the—*By H.P.B.* 285
- Theosophists, Unity Among 251
- Theosophy as a Cult in India —*By W.Q.J.* 245
- Theosophy, In the Light of (Separate Index)
- Theosophy, Madame Blavatsky on How to Study 368
- Theosophy, Metaphysics and Ethics in 373
- Theosophy, Science and 460
- Theosophy? What Are You Doing for—*By Exeter* 164
- Theosophy? What Is—*By H.P.B.* 124
- Theosophy, "Yoga" and 100
- Third Truth, The 231
- "Thou Art That" 382
- Thought, The Power of 215
- Timely Word, A 191
- Today! Just for 15
- Today, Some Things Being Lost 188
- Tranquillity, The Blessings of 413
- Transition, The Age of 391
- Trend of Our Civilization, The 81
- Tribute to H. P. Blavatsky, A 209
- Trumpet Call, A 365
- Truth, The First 149
- Truth, The Second 187
- Truth, The Theosophical Concept of 452
- Truth, The Third 231
- Turkish Effendi on Christendom and Islam, A 44
- Two Aspects of Science," "The 227
- Two Paths, The 312
- Unfinished Man 93
- Unity Among Theosophists 251
- Upanishads, The Symbolism of the—*By C.J.* 264, 307, 346
- Vaishya-Dharma, The 121
- Vijaya-Dashami 444
- W. Q. Judge—A Great Exemplar 161
- W. Q. Judge on H. P. Blavatsky 206
- What Are You Doing for Theosophy?—*By Exeter* 164
- What Is Destiny? 424
- What Is Theosophy?—*By H.P.B.* 124
- Why Pray? 113
- Word, A Timely 191

Words and Their Meaning	458	Yoga, Raja	349
World of Souls, The	339	"Yoga" and Theosophy	100

INDEX TO UNTITLED PARAGRAPHS AND

PARAGRAPHS HEADED "IN THE LIGHT OF THEOSOPHY"

Affection, effect of, on cows	393	Dreams, scientific investigations into	317
Age of man on earth	37, 437	Dust cloud beyond the Milky Way, discovery of	478
Age of the universe	470	Earth's axis, change in the inclination of	150
Ancients operated on the living head	116	Economic life of the world, some aspects of, reported in the 1960 U.N statistical yearbook	341
Animal experiments, debasing influence of, on man	240	Education, responsibility of, for cultivating tolerance	436
Animal experiments in Great Britain	72	Education's role to make man a dignified human being	437
Animals, cases of children reared by	39	Electrical brain stimulation, warning against	397
Animals' response to affection shown by human beings	393	Electronic machines of today and tomorrow	78
<i>Arabian Nights</i> not all fiction	359	Epidemics of mental illness	77
Astronomy sees no end of stars	235	Evolution, human, change in scientific concept of	438
Behavioural control techniques, hazards of	200, 397	Galaxies, discovery of new	235
Biological rhythms of different species	160	Galaxies, time required for formation of	470
Blood transfusion, dangers of	117	<i>Genius, Some Reflections on,</i> by Sir Russell Brain	196
Brainwashing, experiments in	200	God, misconception about, responsible for the incomprehensibility of the doctrine of the Trinity	399
Brotherhood, scientific and spiritual basis of	396	Greenland, north pole moving toward	150
Buddha's teachings, perennial significance of	38	Haunted houses	292
Capital punishment, experts favour abolition of	440	Health, mental and physical, dreaming essential to	317
Children, effect of TV on	318	Heresy," "Science Is	116
Children reared by wild animals, cases of	39	Hypnosis, dangers of	279
Children's Rights, thoughts on the Declaration of	159	Immorality," "The New	36
Climatic changes in polar lands	80		
Cows that are loved yield more milk	393		
<i>Death, Belief in a Life After,</i> by C. J. Ducasse	195		
Doctor-patient relationship plays part in healing	358		

- India, problem of unity and integration in 157, 412
 "India and the Western Mind" 38
 Indian philosophy, modern problems in the light of 278
 Indian philosophy's contribution to Western thought 479
 Industrialization—is it good for India? 119
 Life on other worlds 236
 Life sentence, arguments against 440
 Luck a subject of scientific investigation 356
 Man's age on earth 37, 437
 Man's relationship to Nature 237
 Medical research, experiments on animals and on human beings in the name of, debase man 240
 Medical tool, dangers of hypnosis as a 279
 Memory of past life, an instance of 239
 Mental illness, epidemics of 77
 Milky Way, origin and composition of the matter of 235
 Mind of a child, lighting up of 40
 Mind, human, *vs.* electronic machines 78
 Mind, subconscious, part played by, in "sleep-learning" 76
 Modern problems in the light of Indian philosophy 278
 Moral un-neutrality of science 276
 Morality, personal, decline in 36
 Morality of science 120
 Motion pictures, objectionable aspects of 356
 Music, effect of, over plant life 280
 Nature and man, relationship between 237
 Nature's rhythms explored 160
 New Delhi, U.L.T. centre inaugurated in 316
 Non-violent action, training in 238
 Nuclear weapons, warning against 79, 397
 Parapsychological abilities, man's luck connected with 356
 Peacemaking, problem of 157
 Philosophy, Indian, impact of, on Western thought 479
 Placebo response, studies of 358
 Plant life, effect of music over 280
 Polar lands, climatic changes in 80
 Poles, shifting of the 150
 Polio vaccine does not prevent polio 480
 Poltergeist phenomena, a first-hand account of 319
 Prejudice, prevention of 432
 Production leap in the world 341
 Race prejudice an irrational attitude 396
 Radioactive fallout levels in man and foods, increase in 397
 Reincarnation—do claimed memories of former births prove it? 239, 438
 Reincarnation taught by ancient and modern thinkers 195
 Religion's role today and in the future 197
 Religions, how to pursue comparative study of 277
 Rhythm in life processes 160
 Science, ethical neutrality of, unacceptable to the true scientist 276
 "Science Is Heresy" 116
 Science, morality of 120
 Scientist's responsibility 119
 Sex in motion pictures 356
 Skull surgery known to the ancients 116
 "Sleep-learning" gaining popularity 76
 Smallpox in India, compulsory vaccination has not solved the problem of 284
 Social standards, influence of, on racial and other prejudices 432
 Space not empty 478
 Space, obsession with projects for conquering outer 236, 425
 Suicide, causes and prevention of 199

Survival, evidence for, from claimed memories of former births 438	Universe a continuous creation 235
Symbolism of the <i>Arabian Nights</i> 359	Vaccination, compulsory, a dan- gerous practice 284
Television, effect of, on children 318	Vaccination for polio does not prevent the disease 480
Thoughts and emotions of hu- man beings, role played by, in the phenomenon of haunt- ed houses 292	Vivisection, immorality of 72
Tolerance, need for, in the modern world 436, 437	War Resisters' International's Tenth Triennial Conference 157
Tranquillizers, warning against indiscriminate use of 427	West attracted by the Oriental view of life 38
Trinity, the doctrine of the 399	Western thought, impact of Indian philosophy on 479
U.L.T. centre in New Delhi, formation of 316	Women, causes of high rate of suicide among 199
Unity, need for fostering, in India 157, 412	Worlds, life on other 236
Universe, age of the 470	Yogic practices, effect of, upon the physical system 40
	Zinjanthropus (East Africa Man), the age of 37, 437

Statement about ownership and other particulars about the magazine
"THE THEOSOPHICAL MOVEMENT" to be published in the first issue
every year after the last day of February

FORM IV

(See Rule 8)

1. Place of Publication : 1, Shri B. P. Wadia Road
Basavangudi, Bangalore-4
2. Periodicity of its Publi- Monthly, 17th of the Month
cation :
3. Printer's Name : Shri M. Narayan
Nationality : Indian
Address : House No. 10, Jayanagar IV Block
Bangalore 11
4. Publisher's Name : Shri M. Narayan
Nationality : Indian
Address : House No. 10, Jayanagar IV Block
Bangalore 11
5. Editor's Name : M. Dastur
Nationality : Indian
Address : "Theosophy Hall"
40, New Marine Lines, Bombay 1
6. Names and addresses of Theosophy Co. (India) Private Ltd.
individuals who own the 40; New Marine Lines, Bombay 1
newspaper and partners or (A Charitable Company)
shareholders holding more
than one per cent of the
total share capital.

I, M. Narayan, hereby declare that the particulars given above are
true to the best of my knowledge and belief.

Dated 17th March 1961.

(Sd.) M. NARAYAN
Signature of Publisher

ULT LIBRARY
BANGALORE.

Accn. No 1642

