

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## OF STATE AND GOVERNMENT

Out of anger and disturbance will arise a new and better time;  
yet not without the pain which accompanies every new birth.

—W. Q. JUDGE

Today, when a new world is in the making and everyone is venturing guesses as to the future, the above words of Mr. Judge at once give us a presage and a hope. The “anger and disturbance” of which he speaks are only too evident everywhere in the world today, and in more spheres than one. This unrest, the result of a civilization based on false teachings and corrupt ideologies, and devoid of a true philosophical basis, is a sign of the present cycle known as the dark age. Yet, out of it all there needs must arise, in time, a new and better era in the affairs of the world.

One of the spheres in which this unrest makes itself felt is the political. Many of the national and international problems that the world of today finds itself confronted with are the direct result of wrong principles used in governing nations. Even devastating wars have not awakened the States to change their system of administration built upon false foundations.

What, then, are the true foundations? On what pattern should a government be built? Although freedom and democracy are eulogized, is any nation in the world today *truly* democratic? In our concern for the mere political implications of democracy (derived from the Greek terms *demos*, people, and *kratos*, strength), is not its spiritual significance overlooked? What is the spiritual basis of democracy, or the strength or power of the people to express their will in action — wise action? In what way is it better than other forms of government? These are basic questions. We should know why government of the people, by the people,

for the people, is the best form of government for mankind in the present cycle.

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

What our modern historians call tradition and legend, places, before the reign of kings, that of the heroes and demi-gods; and, still earlier, the marvellous reign of Gods and all the stories of the Golden Age of humanity. One may feel surprised that traditions and records so instructive and so universal should have been rejected by almost all modern historians, but they have been rejected principally because they are no longer understood.

H. P. Blavatsky quotes a suggestive passage from the Western writer Boulanger:

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

H. P. B. explains in the same context (*The Secret Doctrine*, II. 372-73) that that evil, Plato seems to see in "the sameness or substantiality of the natures of the rulers and the ruled." He says that in that golden age, long before man built his cities, there was nothing

but happiness on earth, for there were no needs.

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

To insure against this,

the god used the same means we use ourselves with regard to our flocks. We do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, *i.e.*, a being of a species quite different from their own and of a superior nature. It is just what Saturn did. He loved mankind and placed to rule over it no mortal King or prince but — “Spirits and genii of a divine nature more excellent than that of man.”

This has reference to the time when Great Teachers lived openly among men, ruling and instructing them. As the cycles rolled on, great changes and revolutions came about and the time came for the withdrawal of the Great Ones, in order that men might learn to shoulder the responsibilities of their own unfolding manhood.

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

The legends of the “fallen angels” and the “war in heaven” give a further key to the problem. In the present cycle, Divine Kings do not rule us; we must seek the Divine Ruler within. Divine Heroes do not incarnate to lead us; we must evoke courage and guidance from our own hearts. The Teaching and the Teachers are with us ever, it is

true — but *we must now seek Them*. As this is done, leaders will arise from our own ranks — not claiming “rights” as kings, or “authority” as dictators, but opportunities to serve, to inspire all, as brothers. They will ask nothing for themselves that they do not seek for all, offer to all. These will be the true democrats.

Those who would have true democracy must begin with learning that “man cannot rule man without injustice forthwith filling the universe through his whims and vanity.” True democracy, which implies equal opportunities for all souls, leading to the freedom of the individual soul, begins with the concept of Fraternity. Without a proper knowledge of fraternity we shall not have liberty, and without liberty there cannot be peace. A sound social morality or true democracy can rest only on the spiritual concept of the unity of all life and the brotherhood of mankind. Until and unless we change our basis of thinking and of acting and regard humanity as one Great Family, and strive together for the enlightened freedom of each unit of that family, we shall continue to have democracy only in name. The foremost thought, therefore, has to be given, not to rights and privileges, but to duties and responsibilities.

As in all things, a beginning must be made with the individual. The individual must train himself in the science and art of democracy by self-control, self-purification and self-progress. He must grow to produce harmony; he must become harmonious to produce growth.

There is no better description of this task and of this stage of evolution than in the wisdom of Confucius. Confucius spoke of the individual and his relationship to the collectivity, the great world system. The sole purpose of the State, he said, is to promote the welfare of the people according to the Moral Order of the Universe. If men are to live in peace and prosperity, their acts and behaviour should harmonize with the divine Law, with the universal moral order. The excerpts from his teachings printed in this issue are potent words which need to be practised and applied in the present. Times have certainly changed since Confucius lived and taught, but human nature has remained unchanged for these two thousand five hundred years. Today, as in Confucius's time, men are still striving for a social society; the will to live to see a spiritual or moral world and the feeling that such an existence is possible prevails unchanged; the struggle for happiness and stability still goes on.

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## THE WISDOM OF CONFUCIUS

[In the preceding article, reference is made to the teaching of Confucius on the administration of the State. This Chinese sage had a vast knowledge of the best proved methods to be employed by a government, and reminded rulers and people of their duty. He lived at a time when kings and emperors ruled the State, but there is no disputing the fact that the ideal government of his conception, though headed by a sovereign, is one in which the will of the people prevails. As a teacher of democracy he was centuries ahead of his time. He advised rulers to act in an exemplary manner and to be democrats in their own lives, thereby precipitating democracy in their States. The relation of the government to the people, he held, rested on reciprocity. Rulers and ruled alike can today derive much practical guidance from the wisdom of Confucius, from which we print here a few extracts.

—Eds.]

The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed, the whole kingdom was made tranquil and happy.

From the emperor down to the mass of the people, all must consider the cultivation of the person the root of everything besides.

It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for. . . .

Never has there been a case of the sovereign loving benevolence, and the people not loving righteousness. Never has there been a case where the people have loved righteousness, and the affairs of the sov-

ereign have not been carried to completion. And never has there been a case where the wealth in such a State, collected in the treasuries and arsenals, did not continue in the sovereign's possession.

When he who presides over a State or a family makes his revenues his chief business, calamities *from Heaven*, and injuries *from men*, will befall it together, and, though a good man may take his place, he will not be able to remedy the evil. This illustrates again the saying, "In a State, gain is not to be considered prosperity, but its prosperity will be found in righteousness." . . .

With the *right* men the growth of government is rapid, just as vegetation is rapid in the earth; and moreover their government might be called an easily-growing rush.

Therefore the administration of government lies in getting proper men. Such men are to be got by means of the ruler's own character. That character is to be cultivated by his treading in the ways of *duty*. And the treading of those ways of duty is to be cultivated by the cherishing of benevolence.

Hence the sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire a knowledge of men. In order to know men, he may not dispense with a knowledge of Heaven.

To be fond of learning is to be near to knowledge. To practise with vigour is to be near to magnanimity. To possess the feeling of shame is to be near to energy.

He who knows these three things, knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the kingdom with all its States and families. . . .

He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it.

Heaven's plan in the production of mankind is this — that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower to do so.

Tsze-chang asked Confucius, saying, "In what way should a person

in authority act in order that he may conduct government properly?" The Master replied, "Let him honour the five excellent, and banish away the four bad, things; then may he conduct government properly." Tsze-chang said, "What are meant by the five excellent things?" The Master said, "When the person in authority is beneficent without great expenditure; when he lays tasks on the people without their repining; when he pursues what he desires without being covetous; when he maintains a dignified case without being proud; when he is majestic without being fierce."

Tsze-chang then asked, "What are meant by the four bad things?" The Master said, "To put the people to death without having instructed them — this is called cruelty. To require from them, suddenly, the full tale of work, without having given them warning — this is called oppression. To issue orders as if without urgency, at first, and, when the time comes, to insist on them with severity — this is called injury. And, generally, in giving pay or rewards to men, to do it in a stingy way — this is called acting the part of a mere official."

The Master said, "Without recognizing the ordinances of Heaven, it is impossible to be a superior man. Without an acquaintance with the rules of Propriety, it is impossible for the character to be established. Without knowing the force of words, it is impossible to know men."

Chi K'ang asked Confucius about government. Confucius replied, "To govern means to rectify. If you lead on the people with correctness, who will dare not to be correct?"

Chi K'ang, distressed about the number of thieves in the State, inquired of Confucius how to do away with them. Confucius said, "If you, sir, were not covetous, although you should reward them to do it, they would not steal."

Chi K'ang asked Confucius about government, saying, "What do you say to killing the unprincipled for the good of the principled?" Confucius replied, "Sir, in carrying on your government, why should you use killing at all? Let your evinced desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend, when the wind blows across it."

Fan Ch'ih asked about benevolence. The Master said, "It is to love all men." He asked about knowledge. The Master said, "It is to know all men."

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## AUM!

[This article was first published in *The Path*, Vol. I, pp. 4-8, for April 1886, and was reprinted in THE THEOSOPHICAL MOVEMENT for September 1936. It was signed "Hadji-Erinn," one of the pen-names of W. Q. Judge. Readers' attention is drawn to the foot-note on the Sacred Word on page 5 of *The Voice of the Silence*, as also to what Mr. Judge has written about it in his note on verse 28 of Book I of *The Yoga Aphorisms of Patanjali*.

—EDS.]

The most sacred mystic syllable of the Vedas is Aum. It is the first letter of the Sanskrit alphabet, and by some it is thought to be the sound made by a new-born child when the breath is first drawn into the lungs. The daily prayers of the Hindu Brahmin are begun and ended with it, and the ancient sacred books say that with that syllable the gods themselves address the most Holy One.

In the *Chandogya Upanishad* its praises are sung in these words<sup>1</sup>:

Let a man meditate on the syllable OM called the Udgitha<sup>2</sup> . . . it is the best of all essences, the highest, deserving the highest place, the eighth.

It is then commanded to meditate on this syllable as the breath, of two kinds, in the body — the vital breath and the mere breath in the mouth or lungs, for by this meditation come knowledge and proper performance of sacrifice. In verse 10 is found: "Now, therefore, it would seem to follow that both he who knows the true meaning of OM, and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith and the Upanishad is more powerful."

Outwardly the same sacrifice is performed by both, but that performed by him who has knowledge and has meditated on the secret meaning of OM partakes of the qualities inhering in OM, which need just that knowledge and faith as the medium through which they may become visible and active. If a jeweller and a mere ploughman sell a precious stone, the knowledge of the former bears better fruit than the ignorance of the latter.

Shankaracharya in his *Sharir Bhashya* dwells largely on OM, and in the *Vayu Purana* a whole chapter is devoted to it. Now as Vayu is

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<sup>1</sup> *Chandogya Upanishad*, 1st Khanda. See Vol. I, *Sacred Books of the East*. Müller.

<sup>2</sup> Hymn of Praise to Brahm.

air, we can see in what direction the minds of those who were concerned with that Purana were tending. They were analysing sound, which will lead to discoveries of interest regarding the human spiritual and physical constitution. In sound is tone, and tone is one of the most important and deep-reaching of all natural things. By tone, the natural man, and the child, express the feelings, just as animals in their tones make known their nature. The tone of the voice of the tiger is quite different from that of the dove, as different as their natures are from each other, and if the sights, sounds and objects in the natural world mean anything, or point the way to any laws underlying these differences, then there is nothing puerile in considering the meaning of tone.

The *Padma Purana* says that: "The syllable OM is the leader of all prayers; let it therefore be employed in the beginning of all prayers"; and Manu, in his laws, ordains: "A Brahmin, at the beginning and end of a lesson on the Vedas, must always pronounce the syllable OM, for unless OM precede, his learning will slip away from him, and unless it follows, nothing will be long retained."

The celebrated Hindoo, Raja Rammohun Roy, in a treatise on this letter, says:

OM, when considered as one letter, uttered by the help of one articulation, is the symbol of the Supreme Spirit. "One letter (OM) is the emblem of the Most High," Manu, II. 83. But when considered as a trilateral word consisting of अ (a), उ (u), म (m), it implies the three *Vedas*, the three *states* of human nature, the three *divisions* of the universe, and the three *deities* — Brahma, Vishnu and Siva, agents in the *creation, preservation* and *destruction* of this world; or, properly speaking, the three principal attributes of the Supreme Being personified in those three deities. In this sense it implies in fact the universe controlled by the Supreme Spirit.

Now we may consider that there is pervading the whole universe a single homogeneous resonance, sound, or tone, which acts, so to speak, as the awakener or vivifying power, stirring all the molecules into action. This is what is represented in all languages by the vowel *a*, which takes precedence of all others. This is the word, the *verbum*, the *Logos* of St. John of the Christians, who says: "In the beginning was the Word, and the Word was with God, and the Word was God."<sup>3</sup> This is creation, for without this resonance or motion among the quiescent

<sup>3</sup> St. John, I. 1.

particles, there would be no visible universe. That is to say, upon sound, or, as the Aryans called it, *Nada Brahma* (divine resonance), depends the evolution of the visible from the invisible.

But this sound *a*, being produced, at once alters itself into *au*, so that the second sound *u* is that one made by the first in continuing its existence. The vowel *u*, which in itself is a compound one, therefore represents preservation. And the idea of preservation is contained also in creation, or evolution, for there could not be anything to preserve, unless it had first come into existence.

If these two sounds, so compounded into one, were to proceed indefinitely, there would be of course no destruction of them. But it is not possible to continue the utterance further than the breath, and whether the lips are compressed, or the tongue pressed against the roof of the mouth, or the organs behind that used, there will be in the finishing of the utterance the closure or *m* sound, which among the Aryans had the meaning of *stoppage*. In this last letter there is found the destruction of the whole word or letter. To reproduce it a slight experiment will show that by no possibility can it be begun with *m*, but that *au* invariably commences even the utterance of *m* itself. Without fear of successful contradiction, it can be asserted that all speech begins with *au*, and the ending, or destruction of speech, is in *m*.

The word "tone" is derived from the Latin and Greek words meaning sound and tone. In the Greek the word "tonos" means a "stretching" or "straining." As to the character of the sound, the word "tone" is used to express all varieties, such as high, low, grave, acute, sweet and harsh sounds. In music it gives the peculiar quality of the sound produced, and also distinguishes one instrument from another; as rich tone, reedy tone, and so on. In medicine, it designates the state of the body, but is there used more in the signification of strength, and refers to strength or tension. It is not difficult to connect the use of the word in medicine with the divine resonance of which we spoke, because we may consider tension to be the vibration, or quantity of vibration, by which sound is apprehended by the ear, and if the whole system gradually goes down so that its tone is lowered without stoppage, the result will at last be dissolution for that collection of molecules. In painting, the tone also shows the general drift of the picture, just as it indicates the same thing in morals and manners. We say, "a low tone of morals, an elevated tone of sentiment, a courtly tone of manners," so that tone has a signification which is applied universally to either good or bad, high or

low. And the only letter which we can use to express it, or symbolize it, is the *a* sound, in its various changes, long, short and medium. And just as the *tone* of manners, of morals, of painting, of music, means the real character of each, in the same way the tones of the various creatures, including man himself, mean or express the real character; and all together joined in the deep murmur of nature, go to swell the *Nada Brahma*, Divine resonance, which is heard as the music of the spheres.

Meditation on tone, as expressed in this Sanskrit word OM, will lead us to a knowledge of the secret Doctrine. We find expressed in the merely mortal music the seven divisions of the divine essence, for as the microcosm is the little copy of the macrocosm, even the halting measures of man contain the little copy of the whole, in the seven tones of the octave. From that we are led to the seven colours, and so forward and upward to the Divine radiance which is the Aum. For the Divine Resonance, spoken of above, is not the Divine Light itself. The Resonance is only the outbreathing of the first sound of the entire Aum. This goes on during what the Hindoos call a Day of Brahma, which, according to them, lasts a thousand ages.<sup>4</sup> It manifests itself not only as the power which stirs up and animates the particles of the Universe, but also in the evolution and dissolution of man, of the animal and mineral kingdoms, and of solar systems. Among the Aryans it was represented in the planetary system by Mercury, who has always been said to govern the intellectual faculties, and to be the universal stimulator.

And wherever this Divine Resonance is closed or stopped by death or other change, the Aum has been uttered there. These utterances of Aum are only the numerous microcosmic enunciations of the Word, which is uttered or completely ended, to use the Hermetic or mystical style of language, only when the great Brahm stops the outbreathing, closes the vocalization, by the *m* sound, and thus causes the universal dissolution. This universal dissolution is known in the Sanskrit and in the Secret Doctrine, as the *Maha Pralaya*; *Maha* being "the great," and *Pralaya* "dissolution." And so, after thus arguing, the ancient Rishces of India said: "Nothing is begun or ended; everything is changed, and that which we call death is only a transformation." In thus speaking they wished to be understood as referring to the manifested universe, the so-called death of a sentient creature being only a transformation of energy, or a change of the mode and place of manifestation of the Divine Resonance. Thus early in the history of the

<sup>4</sup> See *Bhagavad-Gita*.

race the doctrine of conservation of energy was known and applied. The Divine Resonance, or the *au* sound, is the universal energy, which is conserved during each Day of Brahma, and at the coming on of the great Night is absorbed again into the whole. Continually appearing and disappearing, it transforms itself again and again, covered from time to time by a veil of matter called its visible manifestation, and never lost, but always changing itself from one form to another. And herein can be seen the use and beauty of the Sanskrit. Nada Brahma is Divine Resonance; that is, after saying *Nada*, if we stopped with Brahm, logically we must infer that the *m* sound at the end of Brahm signified the Pralaya, thus confuting the position that the Divine Resonance existed, for if it had stopped it could not be resounding. So they added an *a* at the end of the Brahm, making it possible to understand that as *Brahma* the sound was still manifesting itself. But time would not suffice to go into this subject as it deserves, and these remarks are only intended as a feeble attempt to point out the real meaning and purpose of Aum.

For the above reasons, and out of the great respect we entertain for the wisdom of the Aryans, was the symbol adopted and placed upon the cover of this magazine and at the head of the text.

With us OM has a signification. It represents the constant under-current of meditation, which ought to be carried on by every man, even while engaged in the necessary duties of this life. There is for every conditioned being a target at which the aim is constantly directed. Even the very animal kingdom we do not except, for it, below us, awaits its evolution into a higher state; it unconsciously perhaps, but nevertheless actually, aims at the same target.

Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend — the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as OM. Hail to you that you may cross beyond the sea of darkness!<sup>5</sup>

—HADJI-ERINN

AUM!

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<sup>5</sup> *Mundaka Upanishad*, II. Kh. 2 (Müller's tr.).

## THE WEB OF DESTINY

A little child once asked her parents, "Why do you always feel sad and say, 'This is my fate, my destiny, my Karma'? Is there no way of overcoming such sadness and of enjoying the benefits of life and the bounties of Nature?" The father gruffly shouted: "Shut up! Go and play!" The mother, moved by emotion, comforted the child and told her not to worry her father with such silly questions. Who was right? Obviously not the parents, for they were plunged in ignorance and engrossed in themselves. The child was naturally wise, and, in the purity of innocence, sensed the inherent possibility of understanding as well as surmounting the adversities which led to suffering, sadness and sorrow.

Let us examine the question: "Why are we sad?"

Is not sadness often caused by the disappointments of unfulfilled desires? By something which we get and do not like, or, liking, do not get? Do not the oppressive influences of our unwholesome surroundings, including our disliked neighbours, produce despair and sadness in us? Are not these the symptoms of unbrotherliness and selfishness?

Sadness is akin to sorrow, the first of the Four Noble Truths of Lord Buddha. The second and third Noble Truths indicate the cause and cure of sorrow. All of them point to selfishness — the dire heresy of separateness — as the root of all misery. The remedy — surmount and eradicate selfishness by conscious, deliberate efforts; become unselfish first, selfless next; aspire to open up a channel of communication with the Higher Self by subduing the lower.

What produces sadness? Mainly, our objective external surroundings, or, rather, our attitude towards them; also, the subjective internal images which assail us when a deliberate attempt is made to shut off the sensory channels. Says *The Voice of the Silence*: "Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast."

How are these adverse influences to be neutralized and overcome? How else than by the simple expedient of placing ourselves beyond their power and exposing ourselves consciously to beneficent, cheerful and helpful influences? This is what H. P. Blavatsky means when she says that "by altering the surroundings of the organism we can alter and improve the organism; and, in the strictest sense, this is true with regard to man." For those who wish to dispel depressing moods, W. Q. Judge's suggestion is that they try to feel the joy of others. The en-

lightened Buddha recommended good company for setting off bad influences. Hence, in the three Refuges for those desirous of the spiritual life, the Sangha is included. This Sangha, or Order, implies companionship of those who are inspired by similarity of aim, purpose and teaching — all for Spiritual upliftment.

Fate, Destiny and Karma appear synonymous; but the first two are only partial aspects of the third. W. Q. Judge's answer to a question on the difference between Karma and destiny establishes the position clearly.

Destiny is the English word applied to a Karma so strong and overpowering that its action cannot be counteracted by other Karma; but in the sense that all happenings are under Karma, then all things are destined as they occur. Men have always found that some events were so inevitable that, for want of knowledge of the law of Karma, they have said, "These things were destined." But when we grasp the meaning of Karma, we see that *destiny* is only the working out in action of causes so powerful that no act of ours and no other sort of Karma could by any possibility either avert or modify the result.

But what is destiny? *Chambers's Twentieth Century Dictionary* gives two short definitions: "unavoidable fate," "necessity." *Webster's Dictionary* defines the word as a "predetermined state; a condition fore-ordained by the divine will or by human will." The words "destiny" and "fate" are generally considered to be synonymous, yet they do not mean exactly the same thing. Destiny, according to H. P. Blavatsky, is "the power which rules over the actions, sufferings, the life and struggles of men. But this is not *Karma*; it is only one of its agent-forces."

The allegorical presentation of the Fates in Greek and Scandinavian mythologies shows many parallels with ancient Indian traditions and is in accordance with the universal ideas of the perennial philosophy of Theosophy.

Moirai, the Greek Goddess of Fate, says Madame Blavatsky in *The Secret Doctrine*, "is a deity 'who . . . gives to all their portion of good and evil,' and is therefore *Karma*. By this abbreviation, however, *the subject to Destiny or Karma* is meant, the SELF or EGO, and that which is reborn." The *Moirai*, the goddesses of Fate, are three in number. The word *moira* means "part," and their number corresponds to that of the three "parts" of the moon: the waxing, the full and the waning. The *Moirai* are known as the Spinners, *Klothes*, although only the eldest of them is called Klotho. The second is called Lachesis, "the Apportioner"; and

the third, Atropos, "the Inevitable." Homer mostly speaks only of one *Moirai*, a single spinning goddess who is "strong," "hard to endure" and "destroying." The *Moirai* spin the days of our lives, and one of these inevitably becomes the day of death.

These three *Moirai* have to be understood as symbols of the three groups of Karmic life-forces which operate on three planes in accordance with law, in the formation of the three bodies which are the vehicles of the soul. "Atropos" signifies the higher-mind forces conjoined with Buddhi, which build up the causal body, the spiritual Soul, the vehicle of Atma, and together they form the immortal individuality. "Klotho" represents the "web" of psychic forces which build up the psychic body and provide a connecting link between the physical man on the one side and the spiritual on the other. "Lachesis" signifies the forces of heredity and growth on the physical plane, which build up the physical body for a life-period. This lowest vehicle, the physical body with its limitations or possibilities, is animated from the astral and pranic planes, for by itself it is inert and lifeless.

In the Scandinavian *Edda*, the Norns, the three sister goddesses, make known to men the decrees of Orlog or Fate. Their names are "Urd," the Past; "Werdandi," the Present; and "Skuld," the Future, "which is either rich in hope or dark with tears." Like the *Moirai*, the Norns also are symbols of the life-forces which operate in forming the soul-sheaths or bodies on different planes. The object and scope of these forces are determined by the Archetype, or divine pattern within, which fixes for each soul the instrument through which it may work.

H. P. Blavatsky refers to these sisters in her story "Karmic Visions" (reprinted in *THE THEOSOPHICAL MOVEMENT*, June 1938):

"What is my Past?" enquires the Soul-Ego of Urd, the eldest of the Norn sisters. "Why do I suffer?"

A long parchment is unrolled in her hand, and reveals a long series of mortal beings, in each of whom the Soul-Ego recognizes one of its dwellings. . . .

"What is my immediate Present?" asks the dismayed Soul of Werdandi, the second sister.

"The decree of Orlog is on thyself!" is the answer. "But Orlog does not pronounce them blindly, as foolish mortals have it."

"What is my Future?" asks despairingly of Skuld, the third Norn sister, the Soul-Ego. "Is it to be for ever dark with tears, and bereaved of Hope?"

No answer is received.

Thus the Norns reveal the decrees of Fate, "for out of the past and present the events and actions of the future are born."

In the Hindu tradition, three kinds of Karma are spoken of:

1) *Prarabdha*—that portion or aspect of Karma with which one is born and for whose precipitation the field is ready.

2) *Vartaman* or *Agami*, which is but the fruit on the tree of *Prarabdha*—bitter, sour, or sweet. It is built up by the thoughts, feelings, words and deeds generated now and here, day by day.

3) *Sanchita*, meaning stored-up Karma, is a reserve stock held over from the past. This is a sort of dammed-up Karma which will begin to flow out as *Prarabdha* on opening the sluices. When one resolves to break the limitations of Karma he cuts a canal through which this dammed-up Karma begins to flow and becomes *Prarabdha*.

Destiny is Karma that has ripened and whose motion toward expression cannot be averted or postponed. It may well be termed *Prarabdha* and cannot be overcome any more than one can change the family, nation, or race into which one is born. The proverb says: "What cannot be cured must be endured." So also with *Prarabdha* precipitations, which should be utilized to develop patience and endurance. "The ripple of effect, as the great tidal wave, thou shalt let run its course." Yet, though nothing can be done to this Karmic precipitation, a great deal can be done in it.

The endurance of *Prarabdha* should be looked upon as a test. This test consists in our facing the effects without depression, without complaining, without self-pity or the feeling of martyrdom. One sure way is to keep the consciousness away from the processes of effects and to put it, as far as possible, on the Spirit and on Spiritual truths.

The precipitation of bad and difficult Karma is a test of endurance. The general reaction is to seek refuge in prayers and in propitiations of the Deity. Among the four classes of men working for righteousness, who worship Krishna, are the afflicted. The test of endurance passed, we find that some development of Spiritual Will has taken place.

The aspect of *Buddhi Yoga* which corresponds to *Prarabdha* and which frees us from the bonds of Karma (*Gita*, IX. 28), is the offering as sacrifice of that *Prarabdha* to the Divinity within. It is the surrender of our personal will or volition to the Divine Will of the Higher Self.

The definition of destiny as "unavoidable fate," referred to earlier, can be understood now in the light of the preceding.

Then what of the other definition mentioned earlier — “necessity”? How is this “necessity” aspect of destiny built up? By a repetitive process, leading to the acquirement of a skill or the formation of a habit; and the continuance of the habit leads to destiny. “Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.” The seeds of destiny, verily, are wrapped up in the daily, hourly and momentary habits of thinking and of acting that men pursue.

The manner in which a man turns into a chain smoker illustrates this process. From small beginnings rooted in bravado and confidence in his own will power, the occasional smoker reaches the stage of a habitual smoker, for whom extrication from this enslavement becomes difficult. The habit that has been consciously and deliberately formed has been built into the character and has turned into a network of “necessity”! This is the “avoidable” aspect of fate. If men would only realize where their actions—including thoughts, feelings, emotions, speech and deeds—are leading them, they would avoid the fate that is to be, by properly controlling all these channels of activity.

In this connection, H. P. Blavatsky states that, just as a spider spins his cobweb, so every man, from birth to death, weaves around himself, thread by thread, his destiny or Karma. When the last strand is woven and man is seemingly enwrapped in the network of his own doing, he finds himself completely under the empire of this *self-made* destiny, which either fixes him like an inert shell against the immovable rock, or carries him away, like a feather, in the whirlwind raised by his own actions. Such is the destiny of the MAN, the true Ego, not the automaton, the *shell* that goes by that name, the *namarupa*. It is for the Real Man to become the conqueror over matter.

In *The Secret Doctrine*, H. P. Blavatsky says that man

cannot escape his *ruling* Destiny, but he has the choice of two paths that lead him in that direction, and he can reach the goal of misery—if such is decreed to him, either in the snowy white robes of the Martyr, or in the soiled garments of a volunteer in the iniquitous course; for, there are *external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two.

The natural and legitimate question is: “What is greater than destiny?” The answer—Exertion—sounds simple, yet is most profound. The *Rajadharmanushasana Parva* of the *Shanti Parva* of the *Mahabharata* narrates that, while lying on the bed of arrows on the

battlefield, waiting to drop his mortal coil with the northward turning of the sun, the venerable grandsire, Bhishma, advised Yudhishtira thus:

O son, thou shouldst always exert with promptitude, for without promptitude of exertion mere destiny never accomplishes the objects cherished by kings. These two, namely, exertion and destiny, are equal (in their operation). Of them, I regard exertion to be superior, for destiny is ascertained from the results of what is begun with exertion. Do not indulge in grief if what is commenced ends disastrously, for thou shouldst then exert thyself in the same act with redoubled attention.

Destiny, therefore, is not a matter of chance; it is a matter of choice. It is not a thing to be waited for; it is a thing to be achieved. Hence, in the words of Longfellow:

Let us then be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labour and to wait.

For, as another poet, William Ernest Henley, wrote:

It matters not how strait the gate,  
How charged with punishments the scroll,  
I am the master of my fate:  
I am the captain of my soul.

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There are two poles at the extremes of man's nature. Man can live in the most perfect light, in complete certainty and wholly according to the law of the spirit. It is also possible for him to make darkness his element, and to pass his earthly existence in complete obscurity. At each of these two poles he is, in a certain sense, perfect, forming there a complete unity in himself. Now when a person, either through impulse from within, or in consequence of some unusual chance, is violently taken out of the darkness into the light, it is inevitable that his entire nature should be thrown out of gear, as it were. In consequence, spiritual as well as physical conditions are brought about which the average psychologist can only account for by classifying them as maladies of some kind. If we could accompany the physicians into their sick-chambers we should be brought face to face with cases originating solely in such transitions, and which are not to be relieved except by bringing about an equilibrium between soul and body. —“Some Teachings of a German Mystic” (*The Path*, June 1887)

## THE QUALITY OF MERCY

The quality of mercy is not strain'd;  
It droppeth as the gentle rain from heaven  
Upon the place beneath: it is twice bless'd;  
It blesseth him that gives and him that takes....

—*The Merchant of Venice*

In her *Key to Theosophy*, Madame Blavatsky wrote:

If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

Practical applications of this principle were indicated by one of the Masters of Wisdom when He wrote:

No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

Yet, do not even earnest student-servers sometimes feel, even though they may not express their thought, that others, whose limitations and circumstances may not be known to the silent critics, are not doing all that they might for the Cause?

Such a thought should not, in the light of the principles above cited, occur to them. Each, by searching his own heart, can find out if he himself is giving all that he can in time, money and work to the study, application and promulgation of Theosophy. Whether or not another is doing all he might in the context of his other obligations the critic cannot know, nor is it his business.

In the Master's letter already cited, he wrote also:

Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbours or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him.* . . . Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. . . .

The seventh of the "private rules" laid down for the study of Divine Wisdom, which are cited in the article on "Practical Occultism" in the collection of H.P.B.'s articles published under the title *Raja-Yoga or Occultism*, reads thus:

None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc. — and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

The Great Master wrote in His letter on the aims of the Theosophical Movement (*U.L.T. Pamphlet No. 33*): "He who does not feel competent to grasp the noble idea sufficiently to work for it; need not undertake a task too heavy for him." And, in a letter to Mr. A. O. Hume, Mahatma K.H. used an expression that should be thought-provoking both for those regretful of not being in a position to serve the Cause more actively and for their possible critics. He wrote there: ". . . nor are we especially anxious to have anyone work for us except with entire spontaneity."

Among the chief of the "negative Theosophical duties" Madame Blavatsky named:

To be ever prepared to recognize and confess one's faults. To rather sin through exaggerated praise than through too little appreciation of one's neighbour's efforts. Never to backbite or slander another person. Always to say openly and direct to his face anything you have against him. Never to make yourself the echo of anything you may hear against another, nor harbour revenge against those who happen to injure you.

These are too specific to require comment, beyond, perhaps, reminding ourselves that it is not enough to abstain from speaking ill of others,

whom the silent condemnation of the mind may also harm if harboured. In his article, "Friends or Enemies in the Future," Mr. Judge called for "charitable thought for every weakness, to every failure."

Would a true Theosophist ever laugh, far less rejoice, at the discomfiture even of an enemy?

Even when undeniable proof of evil was forthcoming, Madame Blavatsky maintained that "pity and forbearance, charity and long-suffering, ought to be always there to prompt us to excuse our sinning brethren, and to pass the gentlest sentence possible upon those who err," never forgetting "what is due to the shortcomings and infirmities of human nature" and forgiving entirely in every case, "especially he who is sinned against."

Mr. Judge too has written:

If some offend then let us ask what is to be done, but only when the offence is against the whole. When an offence is against *us*, then let it go.

There is a telling phrase in the first verse of the first of the Psalms in the Old Testament, in which that man is called blessed who "sitteth not in the seat of the scornful." Do we not do so whenever we assume, although we may not express or even realize it, a "holier-than-thou" attitude, even towards those whose actions we may deem to deserve contempt?

Paul adjured his correspondents in his Epistle to the Romans: "Be kindly affectioned one to another with brotherly love; in honour preferring one another." This last phrase puts the kindness of affection to an acid test. But does not the injunction provide a safeguard against the further rising of ambition when honest self-examination has revealed it in ourselves?

The corollary of brotherly co-operation is forgetfulness, as far as we can achieve it, of the small personal self; and the "entire charity, constant forgiveness" for which he called would surely diminish the sum of hate and sorrow in the world. And he set an example even more potent than his words by his own patient endurance under unjust attacks while standing bravely and confidently by his principles.

Neither he nor H.P.B. herself advocated acquiescence in or condoning of that which had a wider than personal effect. Asked what should be done if forgiving the offender would risk injuring or allowing others to be injured, Madame Blavatsky said that the questioner should do

his duty, that which his conscience and higher nature suggested to him, but only after mature deliberation. And she added:

Justice consists in doing no injury to any living being; but justice commands us also never to allow injury to be done to the many, or even to one innocent person, by allowing the guilty one to go unchecked.

But even though occasions may arise when expostulation or remonstrance becomes necessary for the good of the Cause, it should be approached in the proper spirit. The modulus for such an approach, as given by the Buddha to his humble and faithful follower, Upali, the barber, may be of service:

A brother, Upali, who is about to admonish another must realize within himself five qualities before doing so, (that he may be able to say) thus: "In due season will I speak, not out of season. In truth will I speak, not in falsehood. Gently will I speak, not harshly. To his profit will I speak, not to his loss. With kindly intent will I speak, not in anger." (*Vinaya*, ii. 9)

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Have any of you had unkind or revengeful feelings to him? If so, ought you not to at once drive them out of your hearts? For I swear to you on my life that if you have been troubled or unfortunate it is by the reaction from such or similar thoughts about him or others. Drive them all out of your hearts, and present such kindness and brotherliness to him that he shall, by the force of your living kindness, be drawn into full unity and co-operation with you.

Discussion or proofs to show that you are all right and he wrong avail nothing. We are none of us ever in the right, there is always that in us that causes another to offend.

—*Letters That Have Helped Me*

## THE BEST FOOD FOR MAN

[The following, reprinted from *The Theosophist*, Vol. V, p. 172, for April 1884, is a comment by Damodar K. Mavalankar on a letter by Purmeshri Dass, F.T.S., to the Editor of *The Theosophist*, in its turn commenting on an article by Mrs. Anna Kingsford, M.D., F.T.S., entitled "The Best Food for Man" (*The Theosophist*, January, February and March 1884). Purmeshri Dass had taken an even stricter stand for the cause of vegetarianism than had Mrs. Kingsford herself, and had criticized her for advising that cheese, milk, butter and eggs could be properly used to fill out a vegetarian diet.—EDS.]

NOTE.—I beg to remind my brother that Theosophy admits of no dogmatic assertion of the fitness of things; therefore no particular kind of food is ordered imperatively, neither is there any that is "forbidden" or "prohibited" in the strict sense of the terms. The Occultist, after careful investigation of all the facts and circumstances of the *whole* case and their impartial consideration with a broad and enlightened vision, *recommends* a certain course of action as the best. He always takes his stand in the middle, and, surveying the lines pointing to the extremities, comes to a decision. There are people who argue that destruction is the order of the universe, that everywhere we see one creature preying upon another, itself being the food of a third, and that it is therefore perfectly natural for people to kill animals for food. There are others who say that everywhere in nature is to be seen a feeling of love, an affection—the mother taking care of the children and so on. Therefore no life should be destroyed. There are not a few who say that they use animal food merely because they find animals already dead or killed, but that on no account would they allow slaughter intended solely for themselves. A dispassionate consideration of these three arguments is now necessary. The first class show that they have not risen above their animal nature. Otherwise they would see that this beastly tendency, this desire for the assimilation of animal food with their physical frames, has the effect of chaining them down to a physical plane from the meshes of which no rising is possible unless a more human feeling begins to assert itself. The latent spark of this noble feeling is inherent in animals too, for if they did not have it, they would not feel that tenderness towards their young which they manifest. This class, therefore, we must leave out of consideration for the present. The sophistry of the third class is self-evident. Our answer to them is that they must remember that an appreciable decrease in the number of

flesh eaters must have the effect of lessening the number of slaughtered animals. If they use the flesh of dead animals, they may just as well be asked to follow the example of the Chinese who do not spare the flesh of dead persons. We must now divert our attention to the second class. If the theory that no life should be destroyed be carried to its legitimate extent, the very existence of man would become impossible, for even the air he breathes is full of animalculæ, which he must inhale when the respiratory process is in operation. Nay — we can go still further: the ONE LIFE permeates *all*; each and every atom has latent life in it, and therefore every atom we displace in our movements is an injury to life. The great problem is how to get out of this difficulty. The Occultist recognizes the important fact that everything in nature progresses gradually and nothing is achieved by starts or jumps. At the same time he realizes that destruction and creation are relative and interchangeable terms, since destruction relates only to form — the substance remaining always permanent — and that the destruction of one form is the creation of another. These relative ideas therefore cease, when the phenomenal and the noumenal are blended together into THE ONE SUBSTANCE. The aim of the Occult Student is therefore to gradually progress on the path of perfection, so that he may get out of this world of forms and be merged into the ARUPI TOTALITY. This is not the work of a day, nor of a few years, but of *ages*. He, therefore, gradually, by a special training, induces in himself such conditions as would enable him to rise higher and higher on the path of perfection. He does nothing violently: he only anticipates, by his knowledge, the usually slow processes of Nature, and he conforms his mode of living to the then conditions of his existence, bearing also in mind that it is but temporary since a higher state of existence requires a better mode. The neophyte gradually leaves off eating until he reaches a stage where no food is necessary. And the ultimate stage is that where all relativity ceases and he identifies himself with the ABSOLUTE EXISTENCE. So long, therefore, as we are in the phenomenal world, we cannot but guide our actions by the law of relativity and have always to make a choice between two evils. A true philosopher, one who has put himself *en rapport* with his *Buddhi*, makes the right choice. It is for this reason that Occult Science is useful. It gives its votaries a right sense of discrimination and enables them to adopt only that course which would not come in the way of progress, while ordinary humanity, engulfed in the trammels of *Avidya*, gropes in the dark and many a time does exactly the opposite of what may be conducive to progress. This should not be assumed to mean that an occultist is infallible; but

by his superior knowledge he is in a better position to do what is right than one whose perceptions are clouded by *Maya*. This explanation, I believe, is sufficient to show that *no hard and fast rules can be laid down for general guidance*. There is an infinite gradation of progress towards the ABSOLUTE, where alone all difference can come to an end. As regards the use of animal food, the answer to the first class of men under consideration covers the point.

—D.K.M.

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Food teaches the sober-minded man the lesson of cycles and of justice. He sees that he may take from nature certain of her products, but that she demands and compels in her cyclic changes an equivalent for them. When the law of justice is complied with man becomes wise and the raising of the lower into higher forms gains him entrance into the spiritual world from which he takes his inspiration.

The universe is food. The whole universe feeds upon itself. Man builds into his body the food of all of the kingdoms below, and draws from above his spiritual food during meditation. If the order of evolution is to be continued, he must in his turn furnish a body for the entity higher than himself. This entity has its roots in his own animal body and is the indwelling intelligent spiritual part of the human being. It is his God. The food which man can furnish his god is made up of the noble thoughts and deeds, the aspirations, and the meditations of his life. This is the food of which the godlike body of the soul is formed. The soul in its turn is that power or spiritual body through which the one divine and intelligent principle may operate.

—*The Word*, March 1905

## EDUCATIONAL TRENDS

Many are the changes that have taken place lately in the sphere of education, and some of these innovations are yielding good results, although there is a long way to travel, yet, toward true education. For instance, the emphasis today is not only on giving information to the child, but also on developing his interests and his inherent skills and faculties, and there exist many vocational schools for this purpose. Then, too, the examination system has been assailed, especially at the lower school-grade level, and this is a good sign. In schools where the new methods are carried out, children are examined in a very different manner. What is encouraged today is not so much dependence upon the mere memory, but rather the unfoldment of the inherent characteristics, intellectual abilities and moral capacities of the child, helping him to "find" himself, to become socially integrated. Education today is recognizing that the child must be treated as an individual, as a unit, and be helped in every way to adjust himself to his environment.

These ideas, Theosophy claims, owe their inspiration in a large measure to the work of the Theosophical Movement of our era, inaugurated by the great educator, Madame H. P. Blavatsky. As the result of that work, not only education but also religion, philosophy, and science received a fresh stimulus.

In *The Key to Theosophy*, written in 1889, H. P. Blavatsky outlines very briefly the method of education which Theosophy would recommend. She states there that the child must be considered as a unit; he must be taught self-reliance, to think and reason for himself, mutual charity, love for his fellow men, and, most importantly, unselfishness. She states that the purely mechanical working of the memory must be reduced to an absolute minimum, and every effort must be made to develop the inner senses, faculties and latent capacities.

While in some ways modern educational methods are aiming at all this, they yet lack one important key, and that is, the knowledge of the soul. Educational methods, in the present as in the past, are meant to cultivate the mind of the child, not the soul. Theosophy, on the other hand, teaches that the mind is a product of the soul, a tool or an instrument of the soul. Mere head-learning, as distinct from soul-wisdom, breeds selfishness.

Recognition of an immortal, reincarnating soul changes our whole basis of thinking and of acting. On the one-life basis there is no logical

aim and goal to life, other than the survival of the fittest in the struggle for existence. The false religious conception, that every baby born is a new soul created for the first time, still widely persists. In contrast, the idea that Theosophy puts forth is that we are timeless, evolving souls; that the growth of the soul brings into manifestation various faculties; that the soul is here to learn and gain experience, life being the environment of the soul. Therefore, Theosophy says that any system of education which leaves out spiritual and moral education is a false, limited system; that there must be the education of the soul, which is spiritual and moral, as distinct from education of the physical and intellectual faculties.

The soul is like a seed. Within the seed exists in miniature form the plant that is to be. The soil into which that soul-seed is cast and the way it is nourished and cared for are as vital to its growth as are the soil, the atmosphere, sunshine and moisture to the plant-seed. The soul, therefore, grows and evolves from within, without, while educational methods generally begin without. Such methods are wrong, for the very derivation of the word education means to lead out, to bring forth.

To carry further the correspondence between the growth of the seed and the growth of the soul: We plant a seed in the soil, and if we are wise gardeners and understand the science of plant growth, we will give to the soil the ingredients that it needs, and, as the plant develops, will let it have sufficient sunshine and moisture. We know that if the gardener lacks the knowledge of these requisites and needs, the seed may be rendered useless, and even if it sprouts, undernourishment or overnourishment may make further growth impossible for that plant. The soul-seed within the young child requires the same care and attention.

The most important stage in plant life is the early stage, when the little plant with its tender tendrils and shoots begins to push its way up through the soil. So in child-life. The tremendous importance of the home and the influence of the parents can easily be imagined. The parent must be a teacher as well. Though the importance of the home and of parental influence is so often emphasized, many parents still continue in their old way of thinking that teaching is solely the teacher's task. It is the grown-ups who need to be educated first if they are to educate the children. This may prove difficult, yet it has to be done if there is to be the right relationship between the child, the

parent and the teacher, who really form a trinity. Theosophy agrees with modern educationists that the object of education is to adjust the child in all its relationships, yet the basis is different. The older the child grows, the more difficult the task becomes—in the same way as it would be difficult to recreate a plant after it has been undernourished or starved at the early formative stage.

Broadly speaking, there are two methods of learning—an indirect or relative one, and a direct one. The acquisition of knowledge is not the aim of true education; in fact, there is a distinction between information, knowledge and wisdom. “Knowledge dwells in heads replete with thoughts of other men; Wisdom in minds attentive to their own.” Wisdom is Self-knowledge, and it comes by turning within, in the direction of the Self. Because the child is not taught to turn within, he learns to imitate what he sees others doing.

The child has inherent in its nature one of the greatest capacities that can be fostered and grown in the human constitution, and it is devotion—devotion to an ideal. Generally speaking, for the young, innocent plant-soul the parents constitute that ideal. The tremendous responsibility of the parents can thus be understood. Does Theosophy advocate the discipline of the child? Absolutely. What kind? The kind of discipline which we would call rooted in the self. Which self? First and foremost, the parent Self, the parent trunk. How often are we unable to give the example and picture of self-discipline to the child, and expect it to do as we *say*, not as we *do*! The child is like the twig; it grows as it is bent. Unless the parents become in their turn students, disciplinarians of themselves, they are not really fit to take on the sacred guardianship of a little child.

The same applies to the teachers. Teachers need, first, to study the philosophy of life and then to endeavour to practise what they preach in every little detail. Education and discipline are not meant only for the child, and the teacher who thinks that he or she is free to act in an undisciplined manner is a bad teacher. Life is unitary, and because we have endeavoured to separate the spiritual and moral from the mental and psychic many of our difficulties arise.

The mind and its faculties must be encouraged to unfold naturally and under conditions which will stimulate and satisfy the child's growing needs. The soul knows what it needs, and education is meant to stimulate the growth of the soul so that those needs may express themselves and be supplied by the intelligent teacher. However, as gener-

ally happens in most of our educational systems, we have poured into the delicate organism of mind tons of material that does not constitute the true food of the mind and its faculties. Mental indigestion is the result, and it evidences itself in loss of mental appetite. The growing mind of the child loses its moral desires, its interests, and he has to be coaxed, coerced and sent weeping to school. However, many children today do enjoy school, as more of the real nature of the child is understood and is taken account of, though still in a very limited way.

The mind divorced from the soul can be so stultified that it stops growing, and that is what Theosophy would call a dead mind. What can one do with a dead tree in the front yard if one wants to make it a little more attractive? Sometimes people paint such a tree, and at other times they grow vines around it and that is exactly what education frequently does, with the result that the youngsters sent out into the world are incapable of doing that which H. P. Blavatsky said was so necessary — to think and reason for themselves. The mind has been stultified by false education, by overnourishment or undernourishment, as the case may be, and we have men and women draped with all sorts of exteriors, but lacking real vitality.

Education is, primarily, meant to fit us for life. H.P.B. said that the aim of education was to develop free men and women, free intellectually, morally, unprejudiced in all respects, and able to reason and think for themselves. As the young mind sets out on its great voyage of discovery of life's conditions and opportunities, it has to be equipped with a mind, with feelings, with imagination, will and memory. What happens when the mind endeavours to think freely? It is as if the small plant trying to push through the earth comes against a heavy stone or a bunch of weeds; for that is what prejudice, preconceptions, the blind alleys of side issues and so forth do. It is as though the plant — again, the perfect example — wanting to gather from the air, the moisture and the sun what it needs for its strength and growth, finds itself instead in an air-tight compartment, devoid of moisture and sunlight. That is exactly what wrong education does to the mind; it finds itself enchained and is unable to be free. Right-thinking men and women are those who are unhampered by ignorance, by false ideas of religion, of life, of the world, of the universe.

The young child who is taught that *all* is life begins by loving and reverencing life in all its manifold forms. The little stone under the foot is made up of "lives," according to Theosophy. The little toy-engine that he runs and that he bangs against the wall in a fit of tem-

per when it gets out of order, is also made up of "lives." The Theosophical parent would use that as an object-lesson. The minerals, the plants, the insects, the birds, the animals — they are all our brothers. What the child learns in those early years will later come to full fruition.

One of the things we should teach the child, H.P.B. says, is altruism. He should become in time constitutionally incapable of performing selfish acts because his thought processes, his feeling nature, his imagination have been taught to picture and deal with the true realities of life; and because his growth has been normal, his world is what he makes it. A child brought up on false ideas will, when meeting hardships and tribulations and sorrow later in life, become either embittered or more selfish and competitive and ruthless; but if the basis is right, then quite the opposite attitude will be taken. He will see that the circumstance or condition in which he finds himself is his natural soil and provides the best environment for his further growth as a soul.

Within the innermost consciousness of every human being there exists the accumulated wisdom of the past. The educators of today need to realize that we have to reach this wisdom of the ages which is within us. To get at it, we need something higher than the faculties of the mind; we need intuition. The soul that has not been truly educated has never glimpsed the beauty and the strength of the inner true world of man.

We have to find this magnificent world of spirit and soul through our own efforts, our own inner perception, our own soul struggles. The true geniuses, the truly great, can aid us in this task. The poet's intuition made Wordsworth say that "Heaven [the world of spirit and soul] lies about us in our infancy!"

Shades of the prison-house begin to close  
 Upon the growing Boy,  
 But he beholds the light, and whence it flows,  
 He sees it in his joy....

That education should be a matter of spiritual growth may seem an odd idea to many, but it is so. The child is an old soul in a new body; it brings with it its former soul memory, and during the early years it is unhampered by false ideas and ideals. And so, we have sayings such as "The great man is he who does not lose his child's heart"; "The child is father of the man"; "A little child shall lead them," and so on. As *The Voice of the Silence* states, "The pupil must regain *the child-state he has lost* ere the first sound can fall upon his ear."

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## THOUGHTS ON GOOD AND EVIL

What is good and what is evil are perennial questions. The evolution of the idea of good and evil proceeds *pari passu* with man's spiritual evolution. On his way to spiritual freedom, the disciple has to face the problem of good and evil afresh at every new step taken towards self-realization. It is one of the deepest and farthest-reaching of problems, because it is intimately linked with the concepts of Deity, Law and Being.

Deity, in its true metaphysical aspect, transcends all ideas of good and evil. But then what is meant and understood by Deity or God must be made clear. A God existing in time and space must partake of the good and evil that exist in manifestation. If God is conceived as the embodiment of good only, we must then postulate the existence of another god or being who embodies evil only, the two existing eternally in opposition to each other. Hence the dualism which characterizes so many religions. It is true that good and evil are co-existing and co-eternal. There could not be manifestation without spirit and matter, which are the two opposite poles of the One Reality; and it is from that standpoint that the question of good and evil should be considered. It is here that the First Fundamental Proposition of the Secret Doctrine becomes so helpful. It enables the mind to soar beyond the limitations of time and space and apprehend new concepts of Deity. In the same way as it is possible in daily life to rise above its temporary ills, so it is possible even for the limited mind to transcend good and evil and apprehend something of the Absolute Reality.

There is no possible limit that can be assigned to goodness; there is no final achievement that can be called the culmination of goodness; but as the soul grows in knowledge and power new horizons open up with the perspective of new struggles, new fields of knowledge, of light and power lying ahead. To progress and earn its freedom the soul must know of no limitations. In other words, it must know itself to be of the same essence and nature as the One Absolute Reality. How else can the soul find strength and courage to fight its way to *conscious immortality*?

The concept of Law in relation to good and evil is both simple and complex. It must be obvious even to a child's mind that since Law, which is equated with Harmony, governs the Cosmos, good must ultimately triumph over evil. Even destruction or the breaking up of old forms bespeaks of good, as this enables Life to build up new forms to

be used for the furtherance of a greater aim.

But the complexity referred to above arises when one asks: "What is the ultimate good?" How can the nature or essence of that good which finally prevails over evil be defined? In answer to this, two points could be made. The first is that what we know of as good or evil is not in essence absolutely good or evil. If there were such a thing as absolute good or absolute evil then the interplay of the two would cease and they would become two unalterable, static abstractions.

This leads us to the second point, that in order to understand life dualism must be reconciled. It is only through the whole of life that any part of it can be truly understood. The underlying Unity suffers no separateness to exist for ever. Evil, therefore, can be equated with the sin of separateness — or the persistent illusionary belief that it is possible for an entity to exist and continue functioning for ever apart from the Whole. Yet, absurd as this is, how many live and act as if this were true!

Therefore the Law of Life cannot be qualified in terms of what is good and what is evil but must be understood in terms of dispassion. The truly dispassionate being never condemns or judges, for he understands. He has to a certain extent risen above the pairs of opposites and sees the failings, mistakes and even follies of human beings in their true, universal light, as steps in the process of learning which in time will lead them to know better. Here we cannot find more fitting words than those found in *The Voice of the Silence*:

Compassion is no attribute. It is the Law of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

Good and evil and their mutual relationship can best be understood if we see at what stage these concepts take meaning in the evolutionary scheme. In the lower kingdoms, beings and entities choose within the limits of Universal Law. Man as a being with mind exercises free choice. Therefore it is only at the human stage that good and evil assume full significance. It may be said that man, the crown of evolution, can become intoxicated with the wide range of choices he has, with all the powers and faculties he can choose to exercise. Sooner or later he realizes that he is the real creator of his own destiny and that he can, if he wills it, achieve perfection through self-realization.

To fight one's own way towards the light means fighting the sur-

rounding darkness. The good man who tries to transcend evil forces is assailed by them more fiercely than are the indifferent who but mark time. The man who wants to grow to the true stature of the God he really is has to meet and pass test after test. The opposing forces find a ready focus in one who thus determines to reach the goal of self-realization. The difficulties such a one encounters become his trials, and if he passes through them successfully, they become his stepping-stones. All the mystic works of the world have depicted such trials and warned would-be neophytes.

Our attitude towards those who consciously, or, more often than not, unconsciously, are opposing the true, the good and the beautiful in the world should always be determined by the knowledge that no two human beings are at the same stage of development. In the same way as we may sometimes hurt others, at the same time affording them the necessary opportunity to progress, so also those who are the cause of our suffering are in fact providing us with the opportunity to overcome our defects. The injunction "Man, know thyself" becomes the golden key to all progress.

Furthermore, a distinction should be made between evil as such and the beings who embody it. We have to transcend the former, and be compassionate towards the latter. True compassion can only be exercised through understanding. All beings belong to the same great stream of evolution, and the sins and faults of others are our sins and faults. Life at its very heart is not evil or bitter but is sweet.

The evil within man's heart has to be transmuted. This process of transmutation is begun after one has touched the very depths of pain and sorrow and has overcome the agony of the soul by perceiving through direct experience that true joy is to be known and experienced again and again. True joy or bliss is at the very heart of all that lives and breathes. Such is the teaching of all the great Compassionate Ones.

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The ancient wisdom of the *Gita* . . . shows the universe to consist of an aggregation of evolved beings of innumerable grades, each with its own form and tendencies, and each acting according to its own *acquired nature*. Whatever accords with the acquired nature of each being, will appear to it as good; whatever obstructs or opposes it, will appear as evil; this being true, it is self-evident that good and evil are not things in themselves, but are appearances due to the attitude of the perceiver towards things, forms, conditions and circumstances.

—Notes on the *Bhagavad-Gita*

## CONSCIOUSNESS AFTER DEATH

Death is an intriguing subject, for not only will we have to face it ourselves one day, but we may also have to face the deaths of our friends and relations. It is difficult to understand fully all the states of consciousness in which the diversified kinds of life find themselves after death, and we tend to pick up a few isolated references, thus missing the sequence of ideas that our Philosophy presents.

We learn that in all cases of death man's "consciousness leaves the body as suddenly as the flame leaves the wick, when blown out. . . . His perceptive faculties become extinct for ever, his spiritual powers of cogitation and volition . . . for the time being. . . . He is in a post-mortem torpor." This is a very important statement and is the foundation on which we can build our knowledge of the post-mortem states of consciousness.

The interval between the death of the body and entrance into a new life, we learn, can be divided into three states.

The first is when the Ego, enclosed by the late personality minus the physical body, that portion of the astral body which was the model of the physical (the *linga sharira* aspect), and vitality or *prana*, enters into the plane we call *kama-loka*. We have to remember that a plane is one thing and consciousness on the plane is another.

The entity may stay on that plane for a few hours, days, weeks, years, months, depending on its nature, its mental condition at the moment of death, the character of its death, etc. During that time it is dazed or unconscious, having lost all remembrance of things internal and external. "It is mentally — *annihilated*; it sleeps its akasic sleep in *Kama-loka*."

The expressions "dazed," "unconscious," "asleep," etc., all convey to us the idea of a state of consciousness with which we are not fully familiar.

Here we have an explanation of a statement in *The Ocean of Theosophy* (pp. 106-7) which is so often misunderstood. Mr. Judge wrote, speaking of *kama-loka*:

It is an astral sphere intermediate between earthly and heavenly life. Beyond any doubt it is the origin of the Christian theory of purgatory, where the soul undergoes penance for evil done and from which it can be released by prayer and other ceremonies or offerings.

This Christian belief Mr. Judge calls a "superstition," and tells us that it is based on the fact that "the soul may be detained in *kama-loka* by the enormous force of some unsatisfied desire."

In one place a Master of Wisdom has described the after-death state of the good and pure, of those who are neither good nor bad, and of the wicked. The former have "a quiet, blissful sleep, full of happy visions of earth-life." The indifferent "sleep a dreamless, still a quiet sleep." It is the last, the "wicked," who "will in proportion to their grossness suffer the pangs of a nightmare lasting years: their thoughts become living things, their wicked passions — real substance, and they receive back on their heads all the misery they have heaped upon others."

As Mr. Judge has said:

... after death the person, compelled thereto by the thoughts of life, becomes fixed in this, that or the other object or state. That is why the intermediate condition of *kama-loka* is a necessity. In that state they become what they thought. They were bigots and tortured others: those thoughts give them torture. Internal fires consume them until they are purified. (*Notes on the Bhagavad-Gita*, pp. 142-43)

This should be linked to another statement of his in the same book (p. 136): "There is, however, a large number of persons who are in the class which has been deprived of spiritual discernment 'through diversity of desires.'"

In *The Ocean of Theosophy* we read: "After a certain time in *kama loka* the being falls into a state of unconsciousness which precedes the change into the next state [*viz.*, *Devachan*]." This intermediate state Mr. Judge likens to a "term of darkness and heavy sleep" which precludes birth into a new life. The "certain time" spoken of here may be, as we have already seen, moments, hours, days, weeks, years, during which period the being is in a dazed or unconscious condition.

The second of the three after-death stages referred to earlier begins when the condition described above ends and the being enters into pre-devachanic gestation. This is also short, its duration being proportionate to the spiritual stamina of the entity. It is a condition of heavy sleep.

Towards the end of this gestation period, we are told, remembrance slowly and gradually returns and all the memories of the past life divide into those which, being of a low kind, must stay in *kama-loka* with

the shell, and those which can go with the entity or Ego into *Devachan*.

The third condition is reached when the Ego, with the past life's memories and aspirations which can be assimilated by it, finds itself in the subjective dream condition called *Devachan*. Here the consciousness is entirely subjective, and it lives over again the past life; but, unlike the events of real life, only those of them remain that are chosen by the Ego, while the others fade away. Thus, out of the resurrected past all that remains with the Ego ideating in *Devachan* is what it has felt spiritually — that is, what was evolved by and through, and was lived over by his spiritual faculties. The Ego has no objective consciousness, and therefore cannot have communication with other entities in *Devachan* or on earth. Its life is one of bliss.

The time spent here in mortal years may be short, or the average of 1,000 to 1,500 years, or very long, all depending on the past life.

When this period is over, the past life has become part of the permanent memory of the Ego. For a moment there is full consciousness, and then oblivion — and the Ego prepares for a new birth.

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Very quickly there will be an end of thee here; look what will become of thee in another world.

O the stupidity and hardness of man's heart, which thinketh only upon the present, and doth not rather care for what is to come!

Thou oughtest so to order thyself in all thy thoughts and actions, as if today thou wert about to die.

If thou hadst a good conscience, thou wouldst not greatly fear death.

It were better to avoid sin than to fly death.

If today thou art not prepared, how wilt thou be so tomorrow!

Tomorrow is uncertain, and how knowest thou that thou shalt live till tomorrow!

Alas! length of days doth more often make our sins the greater, than our lives the better!

O that we had spent but one day in this world thoroughly well!

Be thou therefore always in a readiness, and so lead thy life that death may never take thee unprepared.

—THOMAS A KEMPIS

## “PATH” CORRESPONDENCE

### ABNORMAL HAPPENINGS

[Reprinted from *The Path*, Vol. IV, pp. 153-54, for August 1889.—Eds.]

DEAR PATH:—Can you explain these?

1. A young lady practising on the piano a new and difficult piece felt a voice say, “Stop! play no more.” She paid no attention, but soon her arms felt heavy as lead. Persisting, she spoke, “I will learn this,” when a mighty crash as upon the outside of the house alarmed her, but no cause for it could be discovered. Returning, she began again, when the window was violently shaken as if by unseen hands. Her nephew, a musician, had died a short time before this.

ANSWER.—If it be admitted that the noises were not produced quite naturally, then it is probable they were psychical. Such loud noises may be internal or psychic and only heard by the subject. The symptom of heaviness of arms indicates that she is mediumistic to a slight degree, or was at the time. Had she persisted and not given up, quite likely nothing more would have happened, but she desisted and left thus a mental deposit for a repetition. If she were then mediumistic, it is probable that through elementals and the innumerable means for causing the production of such physical effects the noises resulted. Almost each such case is *sui generis*, and needs not only careful diagnosis but an equally careful record of the circumstances at the time.

2. An aunt—a Spiritualist—of a young girl promised to return after death. One day the girl was intently studying arithmetic when a cold shiver ran over her, and looking up she saw form on the mirror a mist that soon took shape as the aunt who had died. Her shoulders were roughly shaken, and as the shape disappeared the aunt’s voice was heard singing a favourite hymn.

ANSWER.—Mere “spooks” and elementals aided by tendencies left in the family aura by the spiritualistic aunt. The rude shaking of the shoulders while a favourite hymn was sung was not gentle nor consistent, but strangely like the pranks played by elementals. There must have been on the girl’s part some favouring predisposition of a psychic nature, and that, operating during the intent state of her mind while studying the lesson, tended to bring about those conditions which permitted the life-desire of the aunt for reappearance after death to be used by nature’s forces, and produced the misty picture on the mirror.

We do not believe the aunt knew anything about the matter. Her intentions and desires in life were enough as soon as the conditions favoured, and the producing of a picture together with the favourite hymn were only tricks of the astral light. But the shaking of the shoulder was done by an elemental. Could you open your ears and eyes to what goes on in the astral light, you would hear all the hymns ever sung still resounding, and see all the acts ever done being re-enacted. Given the photographic plate, the object, the sun, and the chemicals, you will produce the picture, but never apply the chemicals and there will be no picture; and it is obvious that no intelligence on the part of plate or chemicals is needed to produce the well-known result. It is much the same on the occult side of things.

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Q.—In regard to the third object of the T.S., what, if anything, is being done in the way of investigating the "psychic powers latent in man"?

W.Q.J.—There are two ways to understand the word "investigate." Either it means an actual physical experimental investigation, or another sort, the other being investigation of the philosophy and the laws underlying the phenomena. The former has not been done by the T.S. for the reason that the philosophy as given out by writers like H.P.B. indicates a danger to the experimenter; and experience sustains the views promulgated by her and those who follow her lead. It is said that a profitable investigation of the psychic realm is only possible when we have first the instruments and next the character — in the line of purity and virtue — without which no right investigation in a practical way is possible. There are no mechanical tools or instruments that are of use; the realm is full of delusion and darkness; mediums, seers, and psychics are all alike (until we get those who really know) unaware of the source of the phenomena or the meaning of them when they come; they give different explanations for the same thing, and they contradict each other as often as not. Unsensitive experimenters, equally with the seers and psychics, are ignorant of the realm they deal with in almost all cases, and in many they deny obvious explanations known to be true by those who have studied the philosophy. And as far as the T.S. is concerned, it has from the beginning paid attention to this so-called practical investigation.

—*The Theosophical Forum*, August 1894

## EXTRACTS FROM UNPUBLISHED LETTERS

There will be no difficulty about becoming better speakers by the right kind of preparation. What is necessary is not great learning and recondite use of phrases and sentences, but a simple presentation of great ideas. This comes naturally to one who begins to take care of his mental furniture. We have to throw out of our mind and our brain the old notions which do not exactly fit in with our Theosophical teachings and principles. Once that is done, devotion does the rest of the work — devotion not only to the Masters and to our own Inner Ruler, but also devotion in a very real sense to and for our fellow men. Our audiences are composed of living germs, and it is by our heart alone that we are able to establish contact with their hearts. This is essential for our platform work. As to the larger audiences, I am not worried about that. If a dozen people can bring to Theosophy a dozen more, they have done the task. I believe that Theosophy really gains by the snow-ball method. Time has come for us to think more of the inner attitude and inner development for the sake of present-day civilization and poor humanity.

It would help you considerably if you were to make a comparative study of the first six pages of *The Voice of the Silence*, the preliminary four statement-rules of *Light on the Path*, and the second chapter of the *Gita*. You will find that all of them give the first exercise for the probationer.

This is a cycle of trials for the personal everywhere and in strange ways. But trust and self-control, generosity of mind and speech, protect our own self and help others.

Our Work is our Work: from coast to coast and country to country, all of us who belong to the Great Army of the Voice are united, whether we are aware of that in our brains or not. But, if incarnation on earth is a necessity of and in evolution, our knowing each other on the physical plane is also a Theosophical necessity. The same feelings throb our hearts, the same thoughts energize our brains, and if words audible or visible further join us all in our endeavour we should take the course of helpfulness. And so herewith go expressions of thanks for the help given to the Movement in the past, hopes for what is to come, and greetings and wishes and love heartfelt for the day and the year.

## IN THE LIGHT OF THEOSOPHY

In *The Key to Theosophy*, in the section "On Self-Sacrifice," Madame Blavatsky states that "self-sacrifice for practical good to save many, or several people, Theosophy holds as far higher than self-abnegation for a sectarian idea, such as that of 'saving the heathen from damnation,' for instance." Her classic example is Father Damien, "the true, practical saint . . . a living exemplar of Theosophical heroism and of Buddha- and Christ-like mercy and self-sacrifice."

There are also contemporary examples of such "true practical saints." One of these was Albert Schweitzer, whose recent death after a self-sacrificing life dedicated to the service of the needy has evoked glowing tributes to his memory from all over the world. Described as "the saint of Lambarene" and "the 20th century's matchless human being, Dr. Schweitzer may truly be said to have "stepped out of sunlight into shade" to provide more light for others. His whole life was a demonstration of his cardinal belief that deeds, not words, are the way to teach and help effectively. His was truly a many-splendoured life; intellectual, philosopher, healer, musician and above all a great humanitarian, he has become almost a mystical figure.

To Schweitzer, reverence for life was the only remedy for mankind's woes. At its lowest, he explained, this is the ethic of good manners; at its highest, it is the "absolute ethic of love." He once described his philosophy in the following words:

If men can be found who revolt against the spirit of thoughtlessness, and who are strong enough to let the ideals of ethical progress radiate from them as force, there will start an activity of the spirit which will be great enough to rouse a new mental and spiritual disposition in mankind. . . . To everyone, in whatever state of life he finds himself, the ethics of reverence do this: they force him without cessation to be concerned with all other human destinies which are going through their life-course around him, and to give himself, as man, to the man who needs a fellow man.

Dr. Schweitzer not only preached the philosophy of reverence for life; he lived it. His jungle hospital at Lambarene in French Equatorial Africa, which became almost a pilgrim centre, is a monument to his life dedicated to relieving suffering; but his mission was not primarily medical, nor was it social; it was moral.

Norman Cousins, editor of the *Saturday Review* and one of Schweitzer's most knowing interpreters, has written of him:

Schweitzer's aim was not to dazzle an age but to awaken it, to make it comprehend that moral splendour is part of the gift of life. He has proved that although a man may have no jurisdiction over the fact of his existence, he can hold supreme command over the meaning of existence for him. Thus, no man need fear death; he need fear only that he may die without having known his greatest power — the power of his free will to give his life to others.

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Today, when we hear so much of the "progress" of our civilization, it is sobering to read Kingsley Martin's article on "The Failure of Progress" in the *New Statesman* (London) for July 2, 1965. There must be something, he writes, that is worth while in itself, irrespective of results. If our civilization was wiped out and our society came to nothing, would anything of value have been achieved in the human drama? Herein lies the test of progress.

Truth and Goodness [Mr. Martin writes] had always seemed hand-maidens. The Rationalists from Socrates onwards always believed that enlightened men would also be good. Because the third member of the trinity, Beauty, served no biological function, the believer in progress was apt to pass it by. But if science was taking us to hell and not to the Golden Age, then might not Beauty, after all, be of supreme value? Scientific materialism has seen evolution as a chain of events, the wheels of cause and effect, inexorably grinding out a future in which man's apparently free will could at most play a strictly limited part. But is it not possible that more important than the hypothetical utopia are the sparks that fly off the wheels as they turn?

To H. G. Wells, whom Mr. Martin cites, the doctrine of progress meant "pouring out the wine of the present as a libation to the future." Wells asked himself whether, for all our efforts, we "can ever do better than slightly increase some people's happiness and add to their stature by giving them the vision of a world in which there is less frustration, more opportunity for appreciating the beauty of the sparks as they passed by." He spoke of a state of mind which is unimportant for survival but which brings with it, as nothing else can, "a smile of approval."

As Mr. Martin goes on to say, man today is disillusioned by many things — disillusioned by religion, which does not quench his thirst for knowledge; by science, which has been used for unworthy ends; by the discovery that material change cannot alter men.

We rightly condemned national arrogance and racial hatred. But these primitive forces were more powerful than we had guessed. Together they seem likely to wreck any hopes of progress. Science, it is true, looks like marching on. But there is no sign yet of its bringing happiness or freedom. Conceivably, if they have not destroyed the world first, our scientific managers may yet create a stable and terrible world in which common men play an even smaller and more servile part. They may offer us the kind of peace against which George Orwell has warned us.

It seems probable that science may release mankind from the curse of Adam. But offer man a future of leisure and you'll find him more frightened than he was of a 12-hour day. There is no fear more present in the minds of a large number of hard-working folk than the dread of having nothing to do. I need not speak here of what Eric Fromm calls the Fear of Freedom, nor of what appears to be the almost insoluble problem of over-population. . . . Finally, there is the fear ever present in our minds of nuclear destruction. Perhaps with some there is here a death wish, rather than a determination to free society from its greatest danger.

What a catalogue of fears! Fear is our greatest enemy. Perhaps we shall come through, as Thurber suggests, just as we did in the Ice Age and the Flood — by the Skin of our Teeth. Men want a faith to hold on to; they cannot believe in any of the traditional religions, which are not themselves credible and which do not offer any solution to the problems we face. . . . We cannot have faith in doctrines which our intelligence will not accept. It is not loss of faith in established religion which our generation suffers from; it is loss of faith in the future. That is indeed a terrible loss.

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James Cameron, in his "Reflections on Infinity" (*New Statesman*, July 30, 1965), makes the following observations:

Our universe is not an especially considerable thing at all, being only one atomic particle in a vastly larger universe, which

itself is but a fractional particle of another. So far, therefore, from being extremely big, as most of us tend to believe, the universe is on the contrary infinitesimally small. To the inhabitants of the super-universe our entire galactic system must appear, when they give it any thought at all, as a simple electron, and a fairly trifling one at that. . . .

At the other end, every object and substance of which *we* are aware contains uncountable trillions of similar but minute universes, peopled by micro-folk in invisibly Lilliputian societies, wrestling with ferociously intractable tiny global problems.

We are therefore somewhere halfway along an interminable natural arrangement that leads in each direction to infinity, at the same time minuscule beyond understanding and stupendous beyond computation. It might be advisable in that case to avoid too much modesty about our first condition, or arrogance about our second. It is perhaps a humbling thing to recognize that the whole of our elaborate human pattern is merely one sub-unit of one atom in the composition of some inexpressibly huge piece of cosmic tissue. At the same time it might be rash to patronize too loftily the diminutive multitude who right now are conducting their own exiguous and imperceptible affairs. . . . This proposition of the total interaction of everything — each universe made of many, itself an atomic particle of a greater still — sorts ill with accepted theology. . . .

The acceptance of these incalculably lesser and incomprehensibly greater brethren is encouraging. At moments of especial dismay with Infinity it is comforting to reflect on the ultimate meaninglessness of international catastrophe, or Labour Party schisms, or personal bankruptcy, that are all equally invisible through the Big People's most expensive microscope. . . .

This is reminiscent of W. Q. Judge's reminder to us:

What a petty lot of matter we spend time on, when so much is transitory. After a hundred years what will be the use of all this? Better that a hundred years hence a principle of freedom and an impulse of work should have been established. The small errors of a life are nothing, but the general sum of thought is much. (*Letters That Have Helped Me*, p. 129)

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The following is extracted from a letter from an American lady to Vinoba Bhave. It was printed in *Bhoodan* for August 1, 1965.

Dear Mr. Bhave,

We read where you criticized our government's birth control program, declaring that it is a "defeat of spiritual and ethical values," and that birth control is a "negation of the Hindu way of life." May I state, Sir, that thousands of us in America, Christians, support your view completely. . . .

We want you to know that we do not support the views of the world federation of planned parenthood. In fact we protest against the views of the president of the American Federation, Alan F. Guttmacher. They do not represent the views of thousands of Americans.

Furthermore, we believe that, if the millions that had been spent in your country on a control project that failed, had been spent on education and technical skills and knowledge, that your people would have benefited in a truly positive manner and a great deal of progress would have been made.

However, we find that those of us who do not subscribe to such measures as birth control, sterilization, abortion, get very little space in the newspapers, magazines and the television. . . .

Sincerely,  
 MRS. RAY KUFFEL  
 Civic Awareness, U.S.A.

*Bhoodan* also prints Vinoba's reply to the above:

Dear Sister,

. . . I was so glad to find our Christian friends in America completely supporting my views against birth control.

I always say, God has given us two long hands to work and one small mouth to eat, then why this bogey of growing population?

Let us hope sanity will prevail.

Yours sincerely,  
 VINOBA

Vinoba needs to be congratulated for being one of the very few today working along the true Gandhian lines.

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“THE THEOSOPHICAL MOVEMENT”

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