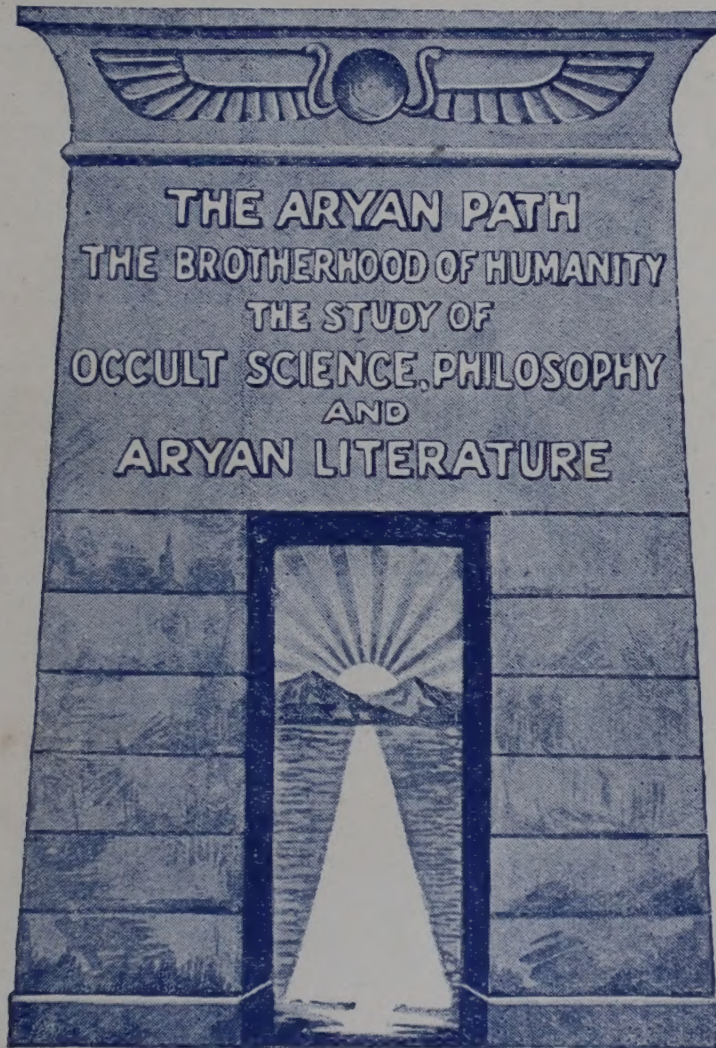




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XXIV No. 6

April 17, 1954

H.P.B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle ever see the end and direct the forces distributed in array for the salvation of "that great orphan—Humanity."

—W. Q. JUDGE

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

सत्यानास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th April, 1954.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April 1954.

VOL. XXIV. No. 6

WHITE LOTUS DAY—1954

During the coming month all students of Theosophy, and all friends and admirers of the Theosophical Movement, will participate in the celebration of White Lotus Day. It was on the 8th of May, 1891, that H. P. Blavatsky cast off her body, in and through which she had served the Cause of her Holy Masters.

Born in 1831, she began her pilgrimage to centres of learning and true Wisdom in 1851; and, having mastered the knowledge necessary for her grand mission, she commenced her labour of love in 1871. At the age of 60, in 1891, she completed her bodily tasks.

From 1831 to 1851 she lived with her family in Russia and, when hardly 12 years of age, it is recorded of her by a respected member of her family:—

She was the strangest girl one has ever seen, one with a distinct dual nature in her, that made one think that there were two beings in one and the same body; one mischievous, combative, and obstinate—everyway graceless; the other as mystical and metaphysically inclined as a seeress of Prevoist. No schoolboy was ever more uncontrollable or full of the most unimaginable and daring pranks and *espiegleries* than she was. At the same time, when the paroxysm of mischief-making had run its course, no old scholar could be more assiduous in his study, and she could not be prevailed upon to give up her books, which she would devour night and day as long as the impulse lasted. The enormous library of her grandparents seemed then hardly large enough to satisfy her cravings.

From 1851 to 1871 she was on her great quest for accurate knowledge of the Science of Occultism. About this she herself has gone on record at the very opening of her first book, *Isis Unveiled*:—

The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be

found, and to defend it, even looking popular prejudice straight in the face. It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old. . . .

When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where, WHO, WHAT is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?*

It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit*; prove the soul of man by its wondrous powers—you have proved God!

In our studies, mysteries were shown to be no mysteries. Names and places that to the Western mind have only a significance derived from Eastern fable, were shown to be realities. Reverently we stepped in spirit within the temple of Isis; to lift aside the veil of "the one that is and was and shall be" at Sais; to look through the rent curtain of the Sanctum Sanctorum at Jerusalem; and even to interrogate within the crypts which once existed beneath the sacred edifice, the mysterious Bath-Kol. The *Filia Vocis*—the daughter of the divine voice—responded from the mercy-seat within the veil, and science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in our sight. The one-living God had spoken through his oracle—man, and we were satisfied. Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence.

From 1871 to 1891 H.P.B. fulfilled her mission—writing books, editing periodicals, answering questions, carrying on a world-wide correspondence. She was often busy for 24 hours a day—"My nights are my *manvantaras*, my days are my *pralayas*," she said; and she was wide awake during those *pralayas*.

Her mission did not call for proselyting but for the imparting of knowledge which destroyed peoples' blind beliefs, superstitions, false knowledge and moral weaknesses.

The chief plank of her platform was Universal Brotherhood, and so she laboured for all men and women, irrespective of any distinctions. Her psycho-philosophy demanded respect for the free will of everyone, and so hers was a unique tolerance of all persons. She never judged or condemned anyone but did not hesitate to evaluate and reject false views or vicious tendencies, whenever and wherever she encountered them.

H.P.B. had enlightened faith in her ideas and views, in her Teachers and in the Mission entrusted to her by Them. In the Introductory to her *Secret Doctrine* there is a passage which points to her own view about her teachings:—

To . . . the readers of the "Secret Doctrine" I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: Gentlemen, "I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM."

Pull the "string" to pieces and cut it up in shreds, if you will. As for the nosegay of FACTS—you will never

be able to make away with these. You can only ignore them, and no more.

Our own conviction is that the "string" is a live electric wire and he who tries to "cut it up in shreds" will find himself singed, burnt and killed. What she has accomplished by synthesizing Science, Religion and Philosophy cannot be undone. But the honest and sincere reader of her works will do well to bear in mind her remarks:—

Every reader will inevitably judge the statements made from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt.

And again in her article "Mistaken Notions on the 'Secret Doctrine'" (*U.L.T. Pamphlet No. 15*) she states:—

My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval "Wisdom-Religion." I sought to show that the TREE OF KNOWLEDGE, like Truth itself, was *One*; and that, however differing in form and colour, the foliage of the twigs, the trunk and its main branches were still those of the same old Tree, in the shadow of which had developed and grown the (now) esoteric religious philosophy of the races that preceded our present mankind on earth.

To the devotee of H.P.B. her words in the same article will convey a message for White Lotus Day. That message is encouraging, it will invoke in his own soul determination, trust in the Good Law which never errs, and aspiration to touch the mighty Heart of H.P.B. and to honour the Feet of Those who taught her what she knew and made her what she was, and is. She wrote:—

The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect, the travesties of truth during long ages block the way, and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labour of years, and once on the other side of the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions; moving onward, guided by strange land marks the nature of which he can ascertain only by deciphering the weather-beaten, half-defaced inscriptions as he treads along, for woe

to him, if, instead of studying them, he sits by coolly pronouncing them "indecipherable." The "Doctrine of the Eye" is *maya*; that of the "Heart" alone, can make of him an elect.

The next 21 days cannot be better spent than in reflecting upon her words quoted above, and also upon what her own Masters have said about her, which will be found in an article, "What the Masters Have Said About H.P.B.," printed elsewhere in this issue.

The White Lotus of the 19th-20th century was the Child of the Great School, bearing the likeness of the *Alma Mater* in her Soul. From Her Teachings we can find Her, the Teacher, and She will never fail anyone but, taking him by the hand, will lead him to meet the Holy Ones, face to face.

ON DOING SERVICE

That the world is in need of help can hardly be denied. Humanity is suffering, individually and collectively, from lack of physical necessities, mental nourishment and moral stamina; and, more serious still, from lack of knowledge of the way out of the manifold difficulties which beset it.

The essential principle which forms the basis of our philosophy, and which those who are moved by compassion for suffering mankind should bear in mind when aspiring to serve, is that humanity is a unit and the weal or woe of one affects the weal or woe of all. Willing as people are to sacrifice and to serve, the dire heresy of separateness comes in the way and makes their field of service a limited one. "Life is built up by the sacrifice of the individual to the whole," wrote H.P.B. The real key to the service of humanity, then, must lie in the phrase: "a profounder conviction of Universal Brotherhood."

The service of our fellow men is the alpha and omega of Theosophy. In fact, the prime object of Those who have been behind all endeavours to promulgate the ancient Wisdom-Religion from time immemorial is the service of humanity. The first object of the present Theosophical Movement was the formation of a nucleus of a Universal Brotherhood. "The practical working of this

rule," says H.P.B., "was explained by those who laid it down, to the following effect":—

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist. ("Let Every Man Prove His Own Work": *U.L.T. Pamphlet No. 31*, p. 12)

The simple injunction of *The Voice of the Silence*, "To live to benefit mankind is the first step," is somewhat lightly passed over by many. Simple and easy to comprehend as it may seem, when it comes to basing our conduct on it, it is found to be full of subtle meanings, complexities and difficulties. Thus all are agreed that to render service is the right thing to do; but ask the question: "What exactly is your idea of service?" and there will be any number of answers.

Most people regard rendering help as synonymous with disbursing money, without looking to the sufferer's real need. The "help" thus given enables and encourages many to continue in parasitism and it weakens their will to attempt any more strenuous and useful activity.

What, then, is the criterion? Real service is that which helps people to help themselves, or that which is of assistance to those who are incapacitated by old age, physical or mental defects, or other factors outside their control which prevent them from helping themselves. In other words, we should never relieve others of the duties which are theirs and which they are capable of performing; we should never do for them what they ought to do for themselves; never act so as to make it easier for them to relax the efforts by which their characters would be strengthened and purified. Those who aspire to serve should always bear in mind that incalculable mischief may arise from the wrong kind of help.

To serve a person we must look beyond his wants to his needs. This requires study and careful thought. Service is, therefore, a science requiring a basis of knowledge regarding man's nature and his relation to Life, manifested in and

about him. We cannot serve another until we have diagnosed his trouble, which may be due to any one of a number of causes; and this makes of service an art most difficult to practise.

If we endeavour to help people to help themselves we shall always be on safe ground. By far the most effectual of all aid is that which strengthens and equips a man to face bravely all that may befall him, and, when in difficulty, to find a way out of it for himself rather than expect others to pull him out. For this we need to give him the right knowledge of the nature and purpose of life, that will lead him to right action and make him have a firmer reliance on the law of Karma. Above all, if we desire to serve we should ourselves lead the Theosophic life—exercising self-control, practising impersonality, performing duty, and doing all things “as a sacrifice unto the Highest”—for example is better than precept.

If service is to prove effectual the motive for service needs to be examined. Some are moved to serve by the desire for self-growth; others energize themselves to work out the surplus energy of their natures; still others are inspired to be altruistic by the compassionate longing to better the lot of their fellow men. The eagerness to give one's very best without the hope of reward or self-benefit is the necessary qualification to be cultivated. Of course we gain as we give, we grow in selflessness as we sacrifice, but if we calculate it that way and take service as a selfish opportunity to further our own progress, our highest aspirations for the welfare of humanity become tainted and we meet with frustration. Therefore it is that we are warned against considering our own progress. The motive of our service must be that we may be the better able to help and teach others—not that *we* may climb.

It is often said: “Willing as we are to serve our fellow men, what can we actually do, restricted as we are?” He who does all that he can and the best he knows how, does enough. Mr. Crosbie has something to say on the subject which all of us would do well to bear in mind:—

Supposing each one determined to do all he could for every other one wherever he could, do you think that *anybody* would suffer? Not one! There would be more to help than those to suffer. But we are

afraid that if *we* so act, the other man will not. So we do not move at all along that line. (*The Friendly Philosopher*, pp. 351-52)

To enter the Path of the Great Service in full self-consciousness when our hour strikes it is necessary to tread the path of little services, faithfully and persistently, all the while. The Path of Theosophy is the Path of Renunciation. The most inspiring teaching of Theosophy is about the selfless labour of the Masters, the Servants of Humanity *par excellence*, who, renouncing the bliss of Nirvana, choose to keep the company of mortals. Ever since H.P.B. introduced to us this lofty concept of “Our Living Mahatmas” as she called Them, much has been said about serving Them and reaching up to Them. And They Themselves have given us the clue for achieving this in these words: “If you want to serve us, serve our humanity.” Are we, through little services rendered now and here, preparing ourselves for that moment at the end of our journey when, having won the bliss of Nirvana, we shall be able to declare willingly: “For others' sake this great reward I yield”?—is the question each one should ask himself.

THE DESIRE FOR REWARD

How very insidious is the desire for reward! It eats its way through into the inner life of the student like a canker and yet it is so often unrecognized. And how can it be killed unless it is recognized?

One thing is certain: the Ego has no desire for reward. It must, therefore, be sought in the personality and there its roots are so deep that it is hard to find.

Fundamentally, the knowledge of the Law of Karma, cause and effect, and the recognition of the Third Fundamental Proposition of *The Secret Doctrine*, which teaches that there are no special gifts conferred on any man, ought to wipe away all *desire* for reward since the recompense must come anyway. But we forget this teaching in day-to-day living and we long for reward, either consciously or unconsciously.

What is a reward? It is not the effect of the action, for that comes without our wish or desire, but it is a wish to receive acknowledgment of our acts from either another person, or the Great Masters, or LAW itself, and this actually engenders another kind of action binding us more firmly to the personality. Hence Krishna asks us to act because action must be performed, without hope of a reward. This is not so very difficult to do, at least in part.

It is not, in fact, the desire for reward that ruins a character in the deepest sense but the inner feeling that animates the man who feels he is *not* being rewarded or noticed. Most of us would agree that, in conscious thought, we do not work for a reward—but we do like to have our efforts noticed and praised, and when they are not we brood over the injustice. This has the same effect on the inner nature as fear, for it kills the will, turning back the rays of *prana*, magnetism, drawing them into oneself until the whole nature becomes dark; inertia grows and we have the plaintive cry of the nonentity: "The world is against me!"

An inner examination of ourselves as personalities often brings sadness and despair—others shine, we do not; we see our virtues and others' faults, and we begrudge them their popularity or growth; we feel unrewarded for our good qualities while others are rewarded for theirs in spite of their bad qualities which we see so clearly. We wonder and ask: Why?

How many lives, both in the outer world and in our own student world, are ruined by these feelings! The feeling of injustice takes hold of us. Yet we should take heart, for we are better off than the individual who is self-centred, full of pride, content with all his weaknesses and not yet awake to his inabilities; he does not mind, or even see, another's greatness, for his conceit blinds him to it. It is when, through self-effort, we have begun to examine our personality, or mask, that we see our vices and shortcomings, take note of our efforts and despair that others do not see our work and praise us.

To cure ourselves of these feelings of despair and loneliness in our struggle, envy of others and sadness at the lack of praise, we can with advan-

tage reflect over some of the hints given in our literature; for, though we know that the practice of the Paramitas is all-important, reflection on what older students who have likewise suffered in the past have said is often of great help.

The Master gave us a slogan to use in all circumstances: "Whatever happens, say 'It is my fault.'" Or, to use Mr. Judge's phrase, "There is always that in us which causes another to offend." Let us look, then, in all circumstances, where we have erred or where we can learn.

Again, the little seemingly boring duties of daily life, of office routine, or small self-sacrifices, are these of no value? The Master wrote: "What better cause for reward, what better discipline, than the daily and hourly performance of duty?"

Sometimes the Master withdraws himself for a time; sometimes our own higher consciousness seems to withdraw. But what does it matter, if we go on with our duties? The fog will lift. When surrounded by storms and faced with the consequent lack of clear vision, we must learn to understand, "We make our own storms."

One word of warning: dwelling on one's faults as well as one's virtues makes for egocentricity. Therefore we are asked to endeavour to "appear as nothing in the eyes of men." We also learn that where we are is our rightful place, whether it is in a kitchen or on a lecture platform, whether we be shining like the film stars or be unobserved like the humble technician who, strange as it might seem, makes the shining of the star possible.

There is no such thing as no reward, no such thing as non-recognition of efforts or virtues. Let us throw out of our minds all thought of wanting to "get." It is not the *getting* that matters in the long run but the *being*, and neither god nor devil nor man can prevent us from *being*.

"Grow as the flower grows," eagerly opening our hearts to the sun. But let it be the Spiritual Sun towards which we turn, and let us be reflectors of that light, untarnished by thoughts of self.

So long as each day we can truly say we have fought the good fight to our *capacity*, no matter what happens through others' lack of response, we can take all in our stride.

Yet, "be not content with your efforts."

FRAGMENTS OF OCCULT TRUTH

No. IV—THE EVOLUTION OF MAN

BY A LAY CHELA

[This Fourth "Fragment" is reprinted below from *The Theosophist*, Vol. IV, pp. 2-5, for October 1882. This and also "Fragments" V, VI, VII and VIII were prepared by Mr. A. P. Sinnett; later they were used with slight revision as chapters III, IV, V, VII and VIII of his *Esoteric Buddhism*, published in London in the Summer of 1883.

In this essay on "The Evolution of Man" he attempted a very difficult task for which he was highly commended by the Mahatmas: he need "not fear any contradictions or inconsistencies," They said. But as he proceeded he was told: "Your *Fragments* contain some—still very few errors.... The rest could not be called mistakes—rather incomplete explanations." Some of these errors were pointed out by H. P. Blavatsky in *The Secret Doctrine*.—EDS.]

An essay on so vast a topic as this can only be a very fragmentary "Fragment"; but an incomplete sketch may be found useful as a framework for speculation. It is one thing to ponder on the origin and destination of man without knowing more of the subject than can be gathered from the open page of Nature before us at any given moment: it is quite another to exercise the imaginative and reasoning faculties in filling up details, after the general design has been made intelligible. All ordinary theories concerning creation and the soul belong to speculations of the former order, and very poor, crude and inaccurate do they seem, when referred to the broad outline of the facts as known to initiates of occult science.

Greatly more intelligent, within its domain, than religious metaphysics, ordinary science has made out a great deal concerning the evolution of man's body. And even though its conclusions may be incomplete, they are not altogether wrong. It only errs seriously when it tries to deal with problems outside its proper domain and fancies that the evolution of animal forms and their gradual improvement may constitute the whole process which leads to the evolution of humanity; in other words, that the intelligence with which humanity is now endowed is merely one of the phenomena of organic chemistry. However, in training modern thought to understand the principle of evolution, physical science has paved the way for explanations which occult science is at last conceding to the world. It has supplied a clue to the true method of investigating the results so unscientifically attributed by vulgar cosmogony to creation. It is difficult to say how far the

habit of literally believing the statements of the Bible has really established in the Western mind the idea that God, in the beginning, performed some charm "with woven paces and with waving hands" and that the Earth sprang instantly into existence, furnished with trees and livestock, and ready in the course of the week for the habitation of a no less instantaneously created man. But even when orthodox theologians concede that the days of creation may be long periods of time, they certainly do not, as a rule, get rid of the notion that this Earth and all its inhabitants are the fruit of an act of creation worked out more or less deliberately, *within the limits of the world now before us*, either through laws especially designed to produce the results now perceived, or by a more workmanlike process with lumps of clay, spare ribs, or any other handy materials which a tangible and visible Creator might find lying about his premises.

Certainly physical science, again breaking in upon theological conceptions, disturbs orthodox speculation by pointing out that the earth was at one time a viscid globe of inorganic fiery matter, that further back still it was a ring of incandescent vapour thrown off from the sun, that further back still it was merely part of a vast fiery nebula like that which to this day may be observed in the constellation of Orion, and which the fine instruments of modern physical research have shown with approximate certainty to be actually in that state which reason had previously suggested that our own system must have been in once. But physical science does not go further than to suggest that theology must somehow reconcile its concep-

tions with these rudimentary facts. It fails to accomplish the reconciliation itself, and offers, for its own part, a theory so unsatisfactory in one direction—that of spiritual mysteries—that only a small number of thinking men find themselves able to put up with it to the entire exclusion of theological hypotheses, unsatisfactory though these may be in the direction of physical mysteries.

Now occult science can and does bridge the gulf between science and religion. This is not the place to descant at length upon its methods of research. On that head a great deal has been published lately, and the reader may be referred to other writings in reference to opportunities that ordinary people have had for realizing the fact that extraordinary persons, by the cultivation of faculties dormant in all (and the existence of which all may prove for themselves if they are prepared to take the necessary trouble), have obtained the means of exploring regions of the universe inaccessible to the physical senses. By degrees such persons have acquired that enormous mass of knowledge concerning the operations of Nature over vast areas of space and time, which enable them to make positive statements concerning the character of the processes we are about to describe.

The first great fact which occult science presents to our notice in reference to the origin of man on this globe will be seen at a glance to help the imagination over some embarrassments of the familiar scientific idea of evolution. The evolution of man is not a process carried out on this planet alone. It is a result to which many worlds in different conditions of material and spiritual development have contributed. If this statement were merely put forward as a conjecture, it would surely recommend itself forcibly to rational minds. For there is a manifest irrationality in the commonplace notion that man's existence is divided into a material beginning, lasting sixty or seventy years, and a spiritual remainder lasting for ever. The irrationality amounts to absurdity when it is alleged that the acts of the sixty or seventy years—the blundering helpless acts of ignorant human life—are permitted by the perfect justice of an All-wise Providence to define the conditions of that later life of infinite duration. Nor is it less

extravagant to imagine that, apart from the question of justice, the life beyond the grave should be exempt from the law of change, progress and improvement, which every analogy of Nature points to as probably running through all the varied existences of the universe. But once abandon the idea of a uniform, unvarying, unprogressive life beyond the grave—once admit the conception of change and progress in that life—and we admit the idea of a variety hardly compatible with any other hypothesis than that of progress through successive worlds. As we have said before, this is not hypothesis at all for occult science, but a fact, ascertained and verified beyond the reach (for occultists) of doubt or contradiction.

The life and evolutionary processes of this planet—all which constitutes it something more than a dead lump of chaotic matter—are linked with the life and evolutionary processes of several other planets. But let it not be supposed that there is no finality as regards the scheme of this planetary union to which we belong. The human imagination once set free is apt sometimes to bound too far. Once let this notion, that the earth is merely one link in a mighty chain of worlds, be fully accepted as probable, or true, and it may suggest the whole starry heavens are the heritage of the human family. That is so far from being the fact that it is almost infinitely far therefrom. One globe does not afford Nature scope for the processes by which mankind has been evoked from chaos, but these processes do not require more than a limited and definite number of globes. Separated as these are, in regard to the gross mechanical matter of which they consist, they are closely and intimately bound together by subtle currents and forces, whose existence reason need not be much troubled to concede since the existence of *some* connection—of force as ethereal media—uniting all visible celestial bodies is proved by the mere fact that they *are* visible. It is along these subtle currents that the life-elements pass from world to world.

The fact, however, will at once be liable to distortion to suit preconceived habits of mind. Some readers may imagine our meaning to be that after death the surviving soul will be drawn into the currents of that world with which its affinities

connect it. The real process is more methodical. The system of worlds is a circuit round which *all* individual spiritual entities have, alike, to pass; and that passage constitutes the Evolution of Man. For it must be realized that the evolution of man is a process still going on and by no means yet complete. Darwinian writings have taught the modern world to regard the ape as an ancestor, but the simple conceit of Western speculation has rarely permitted European evolutionists to look in the other direction and recognize the probability that to our remote descendants we may be as that unwelcome progenitor to us. And the two facts just declared hinge together. The higher evolution will be accomplished by our progress through the successive worlds of the system; and in higher forms we shall return to this earth again, and again, and again. But the avenues of thought through which we look forward to this prospect are of almost inconceivable length.

It will readily be supposed that the chain of worlds to which this earth belongs are not all prepared for a material existence exactly, or even approximately, resembling our own. There would be no meaning in an organized chain of worlds which were all alike, and might as well all have been amalgamated into one. In reality the worlds with which we are connected are very unlike each other, not merely in outward conditions, but in that supreme characteristic, the proportion in which spirit and matter are mingled in their constitution. Our own world presents us with conditions in which spirit and matter are, on the whole, evenly balanced in equilibrium. Let it not be supposed on that account that it is very highly elevated in the scale of perfection. On the contrary, it occupies a very low place in that scale. The worlds that are higher in the scale are those in which spirit largely predominates. There is another world attached to the chain rather than forming a part of it in which matter asserts itself even more decisively than on earth, but this may be spoken of later.

That the superior worlds which man may come to inhabit in his onward progress should gradually become more and more spiritual in their constitution—life there being more and more successfully divorced from gross material needs—will seem

reasonable enough at the first glance. But the first glance in imagination at those which might conversely be called the inferior, but may with less inaccuracy be spoken of as the preceding worlds, would perhaps suggest that they ought to be conversely less spiritual, more material, than this earth. The fact is quite the other way, and must be so, it will be seen on reflection, in a chain of worlds which is an endless chain, *i.e.*, round and round which the evolutionary process travels. If that process had merely one journey to travel along a path which never returned into itself, one could think of it, at any rate, as working from almost absolute matter up to almost absolute spirit, but Nature works always in complete curves and travels always in paths which return into themselves. The earliest, as also the latest, developed worlds—for the chain itself has grown by degrees—the furthest back as also the furthest forward are the most immaterial, the most ethereal of the whole series and that this is in all ways in accordance with the fitness of things will appear from the reflection that the furthest forward of the worlds is not a region of finality, but the stepping stone to the furthest back—as the month of December leads us back again to January. But it is not a climax of development from which the individual monad falls, as by a catastrophe, into the state from which he slowly began to ascend millions of years previously. From that which for reasons which will soon appear must be considered the highest world on the ascending arc of the circle to that which must be regarded as the first on the descending arc—in one sense the lowest, *i.e.*, in the order of development—there is no descent at all, but still ascent and progress. For the spiritual monad or entity which has worked its way all round the cycle of evolution, at any one of the many stages of development into which the various existences around us may be grouped, begins its next cycle at the next higher stage, and is thus still accomplishing progress as it passes from world Z back again to world A. Many times does it circle in this way right round the system, but its passage round must not be thought of merely as a circular revolution in an orbit. In the scale of spiritual perfection it is constantly

ascending. Thus if we compare the system of worlds to a system of towers standing on a plain—towers each of many stories and symbolizing the scale of perfection—the spiritual monad performs a spiral progress round and round the series, passing through each tower, every time it comes round to it, at a higher level than before.

It is for want of realizing this idea that speculation concerned with physical evolution is so constantly finding itself stopped by dead walls. It is searching for its missing links in a world where it can never find them now, for they were but required for a temporary purpose, and have passed away. Man, says the Darwinian, was once an ape. Quite true, but the ape known to the Darwinian will never become a man, *i.e.*, the *form* will not change from generation to generation till the tail disappears and the hands turn into feet, and so on. Ordinary science avows that though changes of form can be detected in progress within the limits of species, the changes from species to species can only be inferred, and to account for these it is content to assume great intervals of time and the extinction of the intermediate forms. There has been no doubt an extinction of the intermediate or earlier forms of all species, (in the larger acceptance of the word), *i.e.*, of all kingdoms, mineral, vegetable, animal, man, &c., but ordinary science can merely guess that to have been the fact without realizing the conditions which rendered it inevitable, and which forbid the renewed generation of the intermediate forms.

It is the spiral character of the progress accomplished by the life impulses which develop the various kingdoms of Nature, which accounts for the gaps now observed in the animated forms which people the earth. The thread of a screw which is a uniform inclined plane in reality looks like a succession of steps when examined only along one line parallel to its axis. The spiritual monads which are coming round the system on the animal level pass on to other worlds when they have performed their turn of animal incarnation here. By the time they come again, they are ready for human incarnation, and there is no necessity now for the upward development of animal forms into human forms—these are already

of waiting for their spiritual tenants. But if we go back far enough we come to a period at which there were no human forms ready developed on the earth, but when spiritual monads travelling on the earliest or lowest human level were beginning to come round. Their onward pressure in a world at that time containing none but animal forms provoked the improvement of the highest of these into the required form—the much-talked-of missing link.

In one way of looking at the matter it may be contended that this explanation is identical with the inference of the Darwinian evolutionist in regard to the development and extinction of missing links. After all, it may be argued by a materialist, “we are not concerned to express an opinion as to the origin of the tendency in species to develop higher forms. We say that they do develop these higher forms by intermediate links, and that the intermediate links die out; and you say just the same thing.” But there is a distinction between the two ideas for any one who can follow subtle distinctions. The natural process of evolution from the influence of local circumstances and sexual selection must not be credited with producing intermediate forms and this is why it is inevitable that the intermediate forms should be of a temporary nature and should die out. Otherwise we should find the world stocked with missing links of all kinds, animal life creeping by plainly apparent degrees up to manhood, human forms mingling in indistinguishable confusion with those of animals. The impulse to the new evolution of higher forms is really given as we have shown by rushes of spiritual monads coming round the cycle in a state fit for the inhabitation of new forms. These superior life impulses burst the chrysalis of the older form on the planet they invade and throw off an efflorescence of something higher. The forms which have gone on merely repeating themselves for millenniums, start afresh, into growth; with relative rapidity they rise through the intermediate into the higher forms, and then as these in turn are multiplied with the vigour and rapidity of all new growths they supply tenements of flesh for the spiritual entities coming round on that stage or plane of existence, and for the intermediate forms there are no longer

any tenants offering. Inevitably they become extinct.

Thus is evolution accomplished as regards its essential impulse by a *spiral progress* through the worlds. In the course of explaining this idea we have partly anticipated the declaration of another fact of first-rate importance as an aid to correct views of the world system to which we belong. That is that the tide of life—the wave of existence—the spiritual impulse, call it by what name we please, passes on from planet to planet by rushes, or gushes; not by an even continuous flow. For the momentary purpose of illustrating the idea in hand the process may be compared to the filling of a series of holes or tubs sunk in the ground, such as may sometimes be seen at the mouths of feeble springs, and connected with each other by little surface channels. The stream from the spring as it flows is gathered up entirely in the beginning by the first hole, or tub A, and it is only when this is quite full that the continued inpouring of water from the spring causes that which it already contains to overflow into tub B. This in turn fills and overflows along the channel which leads to tub C, and so on. Now, though, of course, a clumsy analogy of this kind will not carry us very far, it precisely illustrates the evolution of life on a chain of worlds like that we are attached to, and, indeed, the evolution of the worlds themselves. For the process which goes on does not involve the pre-existence of a chain of globes which Nature proceeds to stock with life; but it is one in which the evolution of each globe is the result of previous evolutions, and the consequence of certain impulses thrown off from its predecessor in the superabundance of their development. Now it is necessary to deal with this characteristic of the process to be described, but directly we begin to deal with it we have to go back in imagination to a period in the development of our system very far antecedent to that which is specially our subject at present—the evolution of man. And manifestly, as soon as we begin talking of the beginnings of worlds, we are dealing with phenomena which can have had very little to do with *life*, as we understand the matter, and, therefore, it may be supposed, nothing to do with life impulses. But let us go

back by degrees. Behind the human harvest of life impulse there lay the harvest of mere animal forms—as every one realizes. Behind that the harvest or growths of mere vegetable forms—for some of these undoubtedly preceded the appearance of the earliest animal life on the planet. Then before the vegetable organizations there were mineral organizations, for even a mineral is a product of Nature, an evolution from something behind it, as every imaginable manifestation of Nature must be until in the vast series of manifestations the mind travels back to the unmanifested beginning of all things. On pure metaphysics of that sort we are not now engaged. It is enough to show that we may as reasonably—and that we must if we would talk about these matters at all—conceive of a life impulse giving birth to mineral forms, as if the same sort of impulse were concerned to raise a race of apes into a race of rudimentary men. Indeed, occult science travels back even further in its exhaustive analysis of evolution than the period at which minerals began to assume existence. In the process of developing worlds from fiery nebulae Nature begins with something earlier than minerals—with the elemental forces that underlie the phenomena of Nature as visible now and perceptible to the senses of man. But that branch of the subject may be left alone for the present. Let us take up the process at the period when the first world of the series globe A, let us call it, is merely a congeries of mineral forms. Now it must be remembered that globe A has already been described as very much more ethereal, more predominated by spirit, as distinguished from matter, than the globe of which we at present are having personal experience, so that a large allowance must be made for that state of things when we ask the reader to think of it at starting as a mere congeries of mineral forms. Mineral forms may be mineral in the sense of not belonging to the higher forms of vegetable organism, and may yet be very immaterial as we think of matter very ethereal consisting of a very fine or subtle quality of matter, in which the other pole or characteristic of Nature—spirit—largely predominates. The minerals we are trying to portray are, as it were, the ghosts of minerals, by no means the highly finished and

beautiful, hard crystals, which the mineralogical cabinets of this world supply. In these lower spirals of evolution with which we are now dealing as with the higher ones, there is progress from world to world, and that is the great point at which we have been aiming. There is progress downwards, so to speak, in finish and materiality and consistency; and then, again, progress upward in spirituality as coupled with the finish which matter, or materiality rendered possible in the first instance. It will be found that the process of evolution in its higher stages as regards man is carried on in exactly the same way. All through these studies, indeed, it will be found that one process of Nature typifies another, that the big is the repetition of the little on a larger scale.

It is manifest from what we have already said, and in order that the progress of organisms on globe A shall be accounted for, that the mineral kingdom will no more develop the vegetable kingdom on globe A until it receives an impulse from without, than the Earth was able to develop man from the ape till it received an impulse from without. But it will be inconvenient at present to go back to a consideration of the impulses which operate on globe A in the beginning of the system's construction.

We have already—in order to be able to advance more comfortably from a far later period than that to which we have now receded—gone back so far that further recession would change the whole character of this explanation. We must stop somewhere, and for the present it will be best to take the life impulses behind globe A for granted. And having stopped there we may now treat the enormous period intervening between the mineral epoch on globe A and the man epoch, in a very cursory way, and so get back to the main problem before us. What has been already said facilitates a cursory treatment of the intervening evolution. The full development of the mineral epoch on globe A prepares the way for the vegetable development, and as soon as this begins, the mineral life impulse overflows into globe B. Then when the vegetable development on globe A is complete and the animal development begins, the vegetable life impulse overflows to globe B, and the mineral impulse passes on to

globe C. Then, finally, comes the human life impulse on globe A.

Now it is necessary at this point to guard against one misconception that might arise. As just roughly described, the process might convey the idea that by the time the human impulse began on globe A, the mineral impulse was then beginning on globe D, and that beyond lay chaos. This is very far from being the case for two reasons. Firstly, as already stated, there are processes of evolution which precede the mineral evolution, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres. But over and above this, there is a fact to be stated which has such an influence on the course of events. When it is realized, it will be seen that the life impulse has passed several times completely round the whole chain of worlds before the commencement of the human impulse on globe A. This fact is as follows:—Each kingdom of evolution, vegetable, animal, and so on, is divided into several spiral layers. The spiritual monads—the individual atoms of that immense life impulse of which so much has been said—do not fully complete their mineral existence on globe A, then complete it on globe B, and so on. They pass several times round the whole circle as minerals; and then again several times round as vegetables, and several times as animals. We purposely refrain for the present from going into figures, because it is more convenient to state the outline of the scheme in general terms first, but figures in reference to these processes of Nature have now been given to the world by the occult adepts (for the first time we believe in its history), and they shall be brought out in the course of these essays before we have done, but as we say the outline is enough for any one to think of at first.

And now we have rudimentary man beginning his existence on globe A, in that world where all things are as the ghosts of the corresponding things in this world. He is beginning his long descent into matter. And the life impulse of each "round" overflows, and the races of man are established in different degrees of perfection on all the planets—on each in turn. But the Rounds are more complicated in their design than this

explanation would show if it stopped short here. The process for each spiritual monad is not merely a passage from planet to planet. Within the limits of each planet, each time it arrives there it has a complicated process of evolution to perform. It is many times incarnated in successive races of man, before it passes onward, and it even has many incarnations in each great race. It will be found when we get on further that this fact throws a flood of light upon the actual condition of mankind as we know it, accounting for those immense differences of intellect and morality, and even of welfare in its highest sense, which generally appear so painfully mysterious.

That which has a definite beginning generally has an end also. As we have shown that the evolutionary process under description began when certain impulses first commenced their operation, so it may be inferred that they are tending towards a final consummation, towards a goal and a conclusion. That is so, though the goal is still far off. Man, as we know him on this earth, is but half way through the evolutionary process to which he owes his present development. He will be as much greater—before the destiny of our system is accomplished—than he is now, as he is now greater than the missing link. And that improvement will even be accomplished on this Earth, while in the other worlds of the ascending series, there are still loftier peaks of perfection to be scaled. It is utterly beyond the range of faculties untutored in the discernment of occult mysteries to imagine the kind of life which man will thus ultimately lead before the zenith of the great cycle is attained. But there is enough to be done in filling up the details of the outline now presented to the reader without attempting to forecast those which have to do with existences towards which evolution is reaching across the enormous abysses of the future.

THE EVIL OF COMIC BOOKS

Reading of a certain sort is simply the alcohol habit removed to another plane.—W. Q. JUDGE

It is a hopeful sign that such a widely circulated magazine as *Ladies' Home Journal* has published

a strong warning against comics in an article in its November 1953 issue: "What Parents Don't Know about Comic Books" by Dr. Frederick Wertham, M.D. That comic books are one of the growing evils of today is well proved by Dr. Wertham, who emphasizes particularly how their pernicious effects are showing clearly in America. He writes: "The average parent has no idea that every imaginable crime is described in detail in comic books"; and it is a matter for regret that parents show an indifference toward them, which is itself almost criminal. It is estimated that 90,000,000 of these poisonous books are read by children every month! At present there is no effective check on them; and, partly because adults either do not know or ignore what these comic books contain, a handful of unscrupulous people have succeeded in making thousands of children addicted to them.

Indicating the havoc that "crime-comic books" have caused, this article rightly questions: "Why does our civilization give children not its best but its worst—in paper, in language, in art, in ideas?" For comic books are not only cheap and ugly, but their language is coarse and filthy and the illustrations are incredibly vicious, crude and obscene. This is bad enough, and students of Theosophy, knowing the profound influence of suggestion and thought—whether good or bad—should protest most strongly against the harmful and dangerously perverted ideas implied and expressed in these books. In one example given, two little boys are told by their hero-teacher, who is a thief, "If you kids wanna learn to be like me, you gotta be tough! Never give the other guy an even break!" And he adds, "You always have to slug 'em! Remember that!!"

Dr. Wertham points out on the basis of available data:—

Crime comics create a mental atmosphere of deceit, trickery and cruelty. Many of the children I have studied have come to grief over it. How best to summarize the attitudes most widely played up in crime comics? One might list them in some such way as this: assertiveness, defiance, hostility, desire to destroy or hurt, search for risk and excitement, aggressiveness, destructiveness, sadism, suspiciousness, adventurousness, nonsubmission to authority . . . this is a literal summary of the traits of typical delinquents

found by the famous criminologists Sheldon and Eleanor Glueck in a study of 500 delinquents when compared with 500 nondelinquents.

Juvenile delinquency has been directly traced to these comic books. The nature of many of the offences is such that one knows that they are not mere pranks but have been "put into the minds of children," who are instilled with the idea that there is "glamour in crime." The books also instruct in detail how to conceal evidence and evade detection after a crime has been committed. Dr. Wertham speaks from experience when he states:—

The modern and more serious forms of delinquency involve knowledge of technique. By teaching the technique, comic books also teach the content . . . the comic books are primers for crime . . .

The rôle of comic books in delinquency is not the whole nor by any means the worst harm they do to children. . . . Many children who have never become delinquent or conspicuously disturbed have been adversely affected by them.

It is appalling to read how large a number of children in the United States have been, so to say, "educated" in these books and, what is worse, they are rapidly being spread abroad, even to India! One of the best informed judiciaries in the United States, Judge Leibowitz, stated some time ago that "the defendants in crimes of violence in recent years are getting younger and younger." Juvenile delinquency is greatly on the increase; small children of six and eight have learnt to lie, scheme, steal, forge and indulge in cold-blooded brutality, not to speak of revolting sex crimes and ghastly murders. For example:—

Three boys, six to eight years old, took a boy of seven, hanged him nude on a tree, his hands tied behind him, then burned him with matches. They could not find their first choice for this treatment—a girl of six. Probation officers investigating found that they were re-enacting a comic book plot.

Comic books are a crime against children. Once they are habituated to them they devour all they can get and acquire a passion for excitement and adventure. This traps them into reading the more and more sensational and brutal stories of lawbreakers, gangsters, criminals, terrorists, traitors, torturers, daring adventurers and cunning scientists.

Children cannot be blamed for what they read; up to a certain age they cannot discriminate be-

tween what is good or bad for them. Here the responsibility of the parents and teachers comes in. Dr. Wertham warns them not to be deceived into believing that crime-comic books are *against* crime; this is not so. They are not just tales of mystery and detection, nor tales of the *punishment* of crime. The words that stand out in clear sharp colours on their covers tell the story: "GUNS," "CRIME," "PAY-OFF," "MURDER," "PUBLIC ENEMIES," "THE PERFECT CRIME," "FORGERY," etc.; even the children know that the slogans that sometimes appear on them in small type—*e.g.*, "crime does not pay"—are "eyewash" to mislead parents and teachers.

Dr. Wertham says that a distinction should be made between comics, comic strips and comic books. The former two are not so bad; in fact, comic strips appearing in newspapers are read widely by adults and these are published under censorship; but not so the comic books for children, which *need* to be censored. The very few "good" comic books consist of comics by Walt Disney and his imitators, some animal and sport stories in comic-book form, and a few others. All these "amount to less than one-tenth of all comic books."

The comic book industry, it is pointed out in this article, relies "on the Constitutional guaranty of free speech. That is their Magna Carta. . . . The industry regards selling books to children as its prerogative—that is to say, as a right to be exercised without external control." How, then, can this evil be tackled? We can say that crime-comic books should be completely banned, but how to achieve this? Dr. Wertham has been working on this problem and he writes:—

In my attempts to formulate the principles of a crime-comic book law I realized that it is necessary to introduce more public-health thinking for the protection of children's mental health. . . . Mental health is just as important as physical health. . . . How many cases of ill effects do we need? The thread-bear argument that only the predisposed are potentially harmed by comic books is without merit. . . . In the first place it is not true.

Dr. Wertham hopes that parents will soon realize that comic books are not a necessary evil. He concludes his article by saying: "People will have to learn that freedom is not something that

one can have, but is something that one must do."

In 1952 the Pacific Fleet Command banned comic books as "too gory for the American sailor," and even previous to that military authorities had censured them as material that "goes beyond the line of decency." This was to protect *adults*. What about little children of six or seven, and children during the impressionable years of adolescence—are they not to be protected? One last staggering fact from Dr. Wertham's article is that according to the *Wall Street Journal* there are 840,000,000 comic books now being put out in a year, which is "20 per cent more than four years ago."

What can students of Theosophy do about this? They can at least do two things. In *The Key to Theosophy* H.P.B. wrote:—

We hold that a good book which gives people food for thought, which strengthens and clears their minds, and enables them to grasp truths which they have dimly felt but could not formulate—we hold that such a book does a real, substantial good. (Indian ed., p. 246)

This also applies to children—old souls in new bodies. If comic books can poison them, good books can nourish them. There are already many

good and ennobling books for children and more could be written: stories of the great heroes of ancient times; King Arthur's Knights; *Hatim Tai*; the lives of great men and women of all nations; legends, folk tales and fairy tales of all countries; Æsop's fables and the *Jataka* and *Hitopadesa* stories; *Arabian Nights*; stories from great epics like the *Mahabharata*, the *Ramayana*, the *Iliad* and the *Odyssey*, etc. The value of these will not be only temporary, it will grow with the child, showing what true courage is and what wisdom and love can do. Then there is a large variety of somewhat less valuable, yet good and harmless reading material for children of all ages. Such books should be made easily available to children at home and at school. Mr. Judge warned that bad reading

stupefies and degrades the mind, wastes time and energy, and makes the brain a storehouse of mere brute force rather than what it should be—a generator of cosmic power. (*Vernal Blooms*, p. 63)

Further, once that a student of Theosophy is convinced that it is right and necessary to do away with an evil and to inculcate higher and nobler ideas, "his duty will lie in the direction of forming public opinion."

QUESTIONS ANSWERED AT AN INFORMAL "OCEAN" CLASS

CHAPTER XVI

I.—IMAGINATION, COHESION AND FAITH

Q.—What class of Karma—and by class I mean physical, psychic or mental—particularly affects the imagination?

Ans.—No kind. Imagination is a spiritual power and cannot be affected by Karma. But our fourth principle, which is the mirror of imagination and thought, can be affected by any number of things that happen. Remember that all our desires arise from imagination—imagination does not arise from our desires. Imagination is the *creative* power. How could the creative power be affected in any way, except as regards its manifestations? Why can't we use our imagination,

that is, why can't we make our imagination active here in the body? It is because another state altogether intervenes. What is that state? Our desires, or our psychic nature.

Q.—Isn't there a distinction between the image-making faculty and imagination? *O.V.B.*

Ans.—Yes, as we use the terms. But the word *imagination* actually means nothing more or less than that, the "image-making faculty." We often use the term imagination to mean our collection of pictures or images, and never think of the faculty that *produced* those pictures, just as we

say, "He is a great reasoner," because he can hand us a lot of reasons. Yet he may be no reasoner at all in the true sense of the word, for reason is the conscious use of the power of discernment and the power to connect relativities. How many *reasoners* are there, do you think?

The books say that what we call imagination is fantasy—an old, old word which we incorporated in modern terminology as the word *fancy*, meaning dreams. If you notice, our ordinary dreams are images. They are not images which we consciously or intentionally produce—that would be another kind of dreaming; it would not even be dreaming at all, but the action of the thinker on the *other* side of the dream state. The sense-produced images that we see in dreams are not the result of our imagination at all, but the result of our fancies.

Think how much of our time is spent in "wool-gathering," day-dreaming, fancy, or what is often called, by a misuse of terms, *thinking*—when in fact we are in a somnambulant condition of the mind, "waking-dreaming"! There is the waking state, and there is a true dreaming state—but that lies on the other side of sleep; what is meant by "psychic" is that state which lies next on the other side for the sleeper to see. In most of our so-called "waking consciousness," then, we are not awake—that is, not actually, intentionally, volitionally aware of what we are doing or thinking.

Now, there is a waking-dreaming state, which fills most of the waking consciousness, so-called, of most people. When it goes just a little beyond that to which the race is habituated, we say that the man in that state is hypnotized, psychologized, intoxicated, delirious, or insane. This condition represents only a very slight fall of the barometer of the average human mind.

Thus, we are not consciously fulfilling our purpose. When we incarnated, we were wide-awake, but we entered the dream state. Little by little, through the simple process of infiltration or osmosis, we not only impressed the lower forms of consciousness with our life, but they impressed us with theirs, and so the man of today is constantly in a dream state. That is what "lower Manas" is—waking-dreaming.

Q.—What is cohesion?

Ans.—Let us suppose we have before us a chunk of granite. Something brought this chunk of granite into being, whatever that "something" may have been. Suppose we destroyed the granite—we haven't destroyed the particles, however we name them, of which the granite is composed. We have not destroyed the power, whatever it was, that originally produced the granite. Granted the same circumstances, the same exercise of the same power on the same particles, and you would have the same boulder back again.

Somebody said you could not destroy a human body and re-create it. Yet everybody right here has been re-created thousands of times. Do you suppose this is the first time that we have had this body? We have had it any number of times! We have the same body all the time on one plane. We have a slowly, selectively changing body on another plane.

Take that which we call the principle of Manas, and consider the substance of which it is composed. *That* "body" lasts throughout the entire period of a Manvantara! Take that body made of Monadic stuff—it lasts throughout the entire period of a cosmic evolution. Take that power which produced our cosmic body, that power which produced our intellectual form—that power never was created, never could be destroyed; it is the creator, the sustainer of all forms. We are using in these bodies, even in the physical and the intellectual bodies, matter that we have used countless times. If we hadn't, if we hadn't developed mutual affinity, we could not get a body at all.

What, then, is cohesion? What in the world but "the opposite" to electricity! Electricity is the attraction of *opposites*, while cohesion is the attraction of a *common* nature. What is the astral body? It is that form, that world, that state of manifestation of the One Form where like flies to like. But if, in our study of electricity, we try to unite like and like, all the power in the world will not allow us to do it. You can unite positive and negative—you can't unite positive and positive, negative and negative.

It is upon that same principle that the whole

universe is built. Thus, cohesion is nothing but the borrowing of a word in English to indicate one form of attraction, the opposite of that which Mr. Judge here calls dispersion.

Q.—Isn't there quite a difference between dissolving a piece of granite into powder, and that which was referred to as reducing it to its "original elements"?

Ans.—Stating the whole subject of cohesion from beginning to end, the beginning is in the power of consciousness, and the end is what we see manifested on any plane. Suppose we look at it in this way: If all is Life, then it is not possible for us to conceive of Life as totally inactive. We can conceive of Life as asleep or dormant or dead on this plane, but if *all* is Life, its cessation from activity here merely means activity in some other state or world or form or thing.

From that point of view, all action of any kind in any world, however high or low, is a "sowing" on the part of a Life which acts. If the sowing is of such a nature that it cannot reap on the plane where the sower lives, then he is drawn by the attraction existing between him and his sowing to the plane where the harvest is.

All beings in that state sometimes called Nirvana are on the same plane; some beings stay there from Manvantara's end to Manvantara's end, and never leave it except as an act of mercy for those involved in manifestation. How do they manage to remain forever in such a state as Krishna describes in the Eleventh Chapter of the *Bhagavad-Gita*? They have reached perfection, but that is only a term. They remain in that state because *they set up no causes which are not absolutely universal*. Therefore, all their reaping is on the plane of their Soul. But in a universal state, if any being were to set up a cause which in the slightest degree was *not* universal, it couldn't germinate on the universal plane—it would sink to that layer of consciousness where it could germinate, and the being would sink with it.

So, the beginning of cohesion is in ourselves. What is our attraction? In our feelings, in our thoughts, in our will—they are the basis of our action, whether separate or unitary, whether ennobling or degrading. Actions all spring out of

our mind, to use an Athenian term. Every physical thing begins as a mental deposit, and as our mental deposits increase through the ages, that which was originally transparent becomes opaque, and finally we find ourselves incarnated—that is, enmeshed in effects that we can't see through—and that we call physical existence. Once you know the whole process and the laws, and have the enginery of it—and the enginery is in the mind of man—it is possible to produce in a second, by the trained will and imagination, a result that, left to Nature, would take millions of years to accomplish.

Take the physical thing that we call birth. From the time of conception to the time of birth it takes nine months. It once took several years. Now the process is contracted. But there must be beings who can descend from the highest heaven to our world not in nine months but in nine seconds, in nine-tenths of a second. How? By an act of the will.

There are more modes of birth than one. Just because we do not know about them is no reason why we should deny their existence. We find their analogies and counterparts everywhere in Nature. A little while ago, if a man wanted to silver-plate a spoon, he had with infinite care to melt the silver and then paint it on with a brush. Of course, he could not do a perfect job of it. Then when he was through, he had to burnish it and burnish it; to plate a silver spoon well was a good day's work.

Nowadays they simply put the spoon in an acid which contains a chunk of silver and the poles of an electric battery. Then, when the current is passed through something goes on which is absolutely invisible to the eye. Flake by flake, atom by atom, infinitesimally, particle by particle—a force takes the silver off the chunk and deposits it with absolute uniformity all over the spoon. There is creation before our eyes, and it takes place in a few minutes. Yet, if that were left to Nature, it would take thousands of years, because Nature's path is slow.

How long will it take a grain of sand to get dissatisfied? Longer than it would us! That which takes an animal ages—or that which took men, only a few hundred years ago, an incredible

time—is now done in a matter of days. Do you know that when the Romans built a trireme, it took the labour of thousands of men for months? But when you consider what they had to work with—no steel and using copper nails, it is a marvel that they could do it at all. How long would it take a South-Sea Island savage to do it?

Not very long ago, pins were worth an appreciable amount apiece, and it was a good workman who could make a good skewer in a day. How long would it have taken Nature to make a pin? Endless ages, until the lives which compose that metal had been used in pin-making over and over and over again—until the metal and the processes constituted their “consciousness.” In some solar system, perhaps, they raise pins just as we raise cabbages. Why not?

If we approach things from that point of view, it takes away our conceit, our mock modesty and the limitations we impose upon the possibilities of Nature. Is all this any more remarkable than to think that out of the same primordial cell comes every single atom of our body with its thousands and thousands of diverse elements? And all manufactured out of what? Hydrogen, oxygen, carbon and nitrogen. Now, there is a globe of our chain where what we call carbon, hydrogen, nitrogen and oxygen have been so used to being in human forms that they construct those forms themselves—no parents are necessary. That is the kind of body we had in the First Round; that is the kind of body we had in the Second Round and in the Third Round. In the first, second and third races of this earth, we stepped into bodies as we now step into houses—they grew without any intervention of ours. We have those bodies now, but they are locked up in the relatively inert physical one which represents the lives which we have furthered in their evolutionary progress.

Q.—On p. 145 it speaks about a stone being passed through a solid wall. Why couldn't they pass a human body through a stone wall?

Ans.—Wherever there are three factors in a problem and you know two of them, use your wits and you can find the third element. In every case, the Teachers give a simple one-two-and-three problem—two factors are given in every statement

They make, but it is for us to solve the third. Then we can consider problems of more than one unknown quantity, problems of *two* unknown quantities, problems of *three* unknown quantities. Why? The answer is simple. Most of the missing factors are so transparently simple that we don't see them because they *are* transparent. In ourselves is the real answer to that question—in one of our principles. One can think it out for himself.

Q.—What do you suppose Mr. Judge means, on p. 146, by “faith”? He lays as much stress on faith as Jesus did. Do you suppose he means the kind of faith they have in the churches, the kind of faith a banker has, the kind of faith a politician or a scientist has? What *is* faith?

Ans.—We can get at the meaning of faith by considering its opposite, here called unbelief. If we have no faith in any man, we by that fact do two things: we cut ourselves off from all possibility of any understanding of what is truth and we cut ourselves off from all possibility of giving aid to, or receiving aid from, him. Faith, then, means a recognition of that which is common, not the recognition of that which is different. Whatever results are achieved anywhere, under any conditions, the fulcrum of the action by which the result is achieved is that which is held in common. The whole secret of the art of magic is in the meaning of that word *faith*, the recognition of that which is *in common* between subject and object, between higher and lower, between good and bad, life and death, spirit and matter.

Q.—What about Paul's definition?

Ans.—Paul was clearly discussing faith only in its moral bearings in the 13th chapter of I. Corinthians. He was discussing only the moral aspect of faith, just as here, under the terms “cohesion” or “dispersion” or “levitation” or the passing of one object through another and so on, Mr. Judge is referring to the same power, discussing the same rule or law of occult practice. But in every case, the result is achieved by finding what is held in common.

Any of us can interlace rings or the links of a chain, only we can't do it by an act of the will. We have to melt the metals in order to do it, or

we have to take the partially completed rings, hook them together, and then weld—that is, connect together one set of ends. The principle is the same, only we are unable to apply it except in its lowest terms.

What is the common principle employed in everything we manufacture? Fire, heat; that is common to everything that is. But fire has 49 applications, 49 degrees, 49 characteristics, and in every case the higher fire—when understood—uses all *lower* fires as its material, and is itself used by all higher fires for *their* material. This is a universe of fire and light, heat and motion; all together you can give it in one word: Electricity.

What is electricity? Manifested life, says H.P.B. It manifests in one way in the mineral kingdom, in another way in the vegetable kingdom, in still another in the animal kingdom—and it is capable of manifesting in a supernal degree in Man. Consider what H.P.B. says, that the double object of the Masters of Wisdom is to *demonstrate* that Man is essentially divine; that he is identical both with the Absolute Principle and with the Deity as we see it manifested in the forces of Nature; secondly, to demonstrate, by virtue of that fact, that the same powers exist in every man that exist in the great forces of Nature.

How does that demonstration take place? By teaching on Their part, and by learning on ours. But, just as we have to learn to sound the scale and to know the difference between one note and another at the very beginning of the study of music, so we have to study Fundamentals and learn to distinguish the various states, to see the correlation of all the forces, before we undertake their practical demonstration.

Take a demonstration of faith from another standpoint. Many students come to this class, rain or shine, every night it is held—they are either sick or in jail if they are not here! A tremendous power in this! They don't regard it as practice in the ABC's of the very highest occultism, but that is what it is. And, since they

have undertaken that practice, the time will come when they will see what is involved in it.

Another thing: in this class it is marked—the attention is given to what is said and not to the one who says it. The humblest student comes on this platform—he is listened to; and devotion, respect for his effort, faith in him, is shown by the whole class. What higher occult practice could there be? Because that encourages the other man and then *we* get encouragement. In the end, this practice must strengthen the knowledge of all, the energy of all, the powers of all—call it the *faith* of all.

How are the Masters of Wisdom what They are? Because of Their individual virtues? Impossible. No Master can work *miracles*. When He leaves the company of the Lodge and comes into the world, two things are necessary: They must take pains on the other side, and He must take pains on this side, to preserve the unbroken continuity, the *rapprochement*, of all Their principles. The power of the individual is the power of the Lodge. That is one of the phrases meaning that the Will of the Masters is one. These are the powers that, as unconsciously as the child grows, grow in us.

Once a man sees that—whether it takes thousands of years or a thousand lifetimes— isn't there plenty to do? Don't we ever find life more interesting, more things to learn? We speak of cohesion, dispersion, levitation, control of mind over matter, faith—what difference does it make what word is used? If we get behind the words to the realities, we come closer and closer to the awakening in us of the sixth principle in conjunction with the fifth. That's the growth that is going on, little by little. That's the gold plate upon the base metal of the lower nature which the electric power of good-will, of study, of Brotherhood, of application in our daily lives, is bringing about. It is a transmutation of the base metal into gold; that is the greatest alchemy in the world, and the only real teaching of evolution.

WHAT THE MASTERS HAVE SAID ABOUT H. P. B.

Mr. Judge, in his article "Masters, Adepts, Teachers, and Disciples" (reprinted in *The Heart Doctrine*, pp. 21-24), refers to letters from the Masters in which H.P.B. is called "their chela, and is chided now and then." Referring to those Theosophists who ask if there are other letters besides those published in which H.P.B. is called to account, Mr. Judge says:—

Let them be published by all means, and let us have the full and complete record of all letters sent during her life. . . . As she herself published letters and parts of letters from the Masters to her in which she is called a chela and is chided, it certainly cannot matter if we know of others of the same sort. For over against all such we have common sense, and also the declarations of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all she did. And she was the first direct channel to and from the Lodge, and the only one up to date through which came the objective presence of the Adepts.

Some of the statements about H.P.B. made by the Masters in Their letters are given below. In October 1880, at the very outset of Their correspondence with Mr. A. P. Sinnett, Mahatma K.H. wrote to him:—

Ingratitude is not among our vices . . . imperfect as may be our visible agent . . . yet, she is the best available at present, and her phenomena have for about half a century astounded and baffled some of the cleverest minds of the age.

Again, some eight years later the same Master wrote to Col. Olcott an important letter, extracts from which were published by H.P.B. in *Lucifer* for October 1888. He stated in that letter:—

. . . we employ agents—the best available. Of these, for the past thirty years, the chief has been the personality known as H.P.B. to the world (but otherwise to us). Imperfect and very troublesome, no doubt, she proves to some: nevertheless, there is no likelihood of

our finding a better one for years to come, and your theosophists should be made to understand it. Since 1885 I have not written, nor caused to be written save through her agency, direct or remote, a letter or line to anybody in Europe or America, nor communicated orally with, or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. Her fidelity to our work being constant, and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. . . . H.P.B. has next to no concern with administrative details and should be kept clear of them, so far as her strong nature can be controlled. But this *you must tell to all:—with occult matters she has everything to do.* We have *not* abandoned her. She is *our direct agent.*

From 1880 to 1885 many were the letters with which Mr. Sinnett was favoured, and in them many matters concerning H.P.B. were explained to him. In several were brief statements exhorting him to place full confidence in her. Thus as early as November 1880 he was advised: "Try to believe more than you do in the 'old lady.' . . . she *is* truthful and does the best she can for you."

At Simla, in September of the following year, Mr. Sinnett and Mr. Hume, who were getting instructions from H.P.B. and in connection with which difficulties had arisen, received a letter from Mahatma K.H. He explained:—

. . . kind Brothers, once that you have learned the truth; once told, that this unbalanced mind, the seeming incongruity of her speeches and ideas, her nervous excitement; all that in short, which is so calculated to upset the feelings of sober minded people, whose notions of reserve and manners are shocked by such strange outbursts of what they regard as her temper, and which so revolts you,—once that *you know* that nothing of it is due to any fault of hers, you may, perchance, be led to regard her in

quite a different light. Notwithstanding that the time is not quite ripe to let you entirely into the secret, and that you are hardly yet prepared to understand the great mystery, even if told of it, owing to the great injustice and wrong done, I am empowered to allow you a glimpse behind the veil. This state of hers is intimately connected with her occult training in Tibet, and due to her being sent out alone into the world to gradually prepare the way for others. After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a European *body* upon European soil to serve as a connecting link between that country and our own. . . . Now, no man or woman, unless he be an initiate of the "fifth circle," can leave the precincts of *Bod-las* and return back into the world in his integral whole—if I may use the expression. *One*, at least of his seven satellites [principles] has to remain behind for two reasons: the first to form the necessary connecting link, the wire of transmission—the second as the safest warranter that certain things will never be divulged. She is no exception to the rule. . . .

On this same theme H.P.B. herself said to Mr. Sinnett in March 1882:—

Now, do you really think that you know ME my dear Mr. Sinnett? Do you believe that, because you have fathomed—as you think—my physical crust and brain; that shrewd analyst of *human* nature though you be—you have ever penetrated even beneath the first cuticles of my *Real Self*? You would gravely err, if you did. I am held by all of you as *untruthful* because hitherto I have shown the world only the true exterior Mme. Blavatsky. It is just as if you complained of the *falseness* of a moss and weed covered, and *mud*-covered, stony and rugged rock for writing outside "*I am not moss covered and mud-plastered; your eyes deceive you for you are unable to see beneath the crust,*" etc. You must understand the allegory. It is not *boasting* for I do not say whether *inside* that unprepossessing rock there is a palatial residence or an humble hut. What I say is this: you *do not know* me; for whatever

there is *inside* it, is *not what you think* it is; and—to judge of me therefore, as of one *untruthful* is the greatest mistake in the world besides being a flagrant injustice. *I*, (the inner real "I") am in prison and cannot show myself as I am with all the desire I may have to. Why then, should I, because speaking for myself *as I am* and feel myself to be, why should I be held responsible for the *outward* jail-door and *its* appearance, when I have neither built nor yet decorated it?

Mahatma K.H. also wrote to Mr. Sinnett in the same month in H.P.B.'s defence:—

[H.P.B.] is accused of *untruthfulness, inaccuracy* in her statements. "Ask no questions and you will receive *no lies.*" *She is forbidden* to say what she knows. You may cut her to pieces and she will not tell. . . . Were she more of a natural born *liar*—she might be happier and won her day long since by this time. But that's just where the shoe pinches, Sahib. She is *too truthful, too outspoken, too incapable of dissimulation*: and now she is being daily crucified for it.

A few months later the Master again came to her defence and explained the position thoroughly to Mr. Sinnett. The following are the relevant extracts from his letter:—

Know . . . that if she ever became guilty of real, *deliberate* deception, owing to that "zeal," it was when in the presence of phenomena produced, she kept constantly denying—except in the matter of such trifles as bells and raps—that she had anything to do with their production *personally*. From your "European standpoint" it is downright deception . . . from our *Asiatic* standpoint, . . . if we look into the motive, a sublime, self-denying, noble and meritorious—not *dishonest*—zeal. . . . Was, or rather is, it lack of intellectual perceptions in her? Certainly not. It is a psychological disease, over which she has little if any control at all. . . . The stereotyped phrase: "It is *not I*; I can do nothing by myself . . . it is all they—the Brothers . . . I am but their humble and devoted slave and instrument" is a downright *fib*. She can and did produce pheno-

mena, owing to her natural powers combined with several long years of regular training and her phenomena are sometimes better, more wonderful and far more perfect than those of some high, initiated chelas, whom she surpasses in artistic taste and purely Western appreciation of art—as for instance in the instantaneous production of pictures. . . . Thus, while fathering upon us all manner of foolish, often clumsy and *suspected* phenomena, she has most undeniably been *helping* us in many instances; saving us sometimes as much as two-thirds of the power used. . . . And thus she kept on killing herself inch by inch, ready to give—for our benefit and glory, as she thought—her life-blood drop by drop, and yet invariably denying before witnesses that she had anything to do with it. Would you call this sublime, albeit foolish self-abnegation—“dishonest”? We do not; nor shall we ever consent to regard it in such a light.

In this same letter Mahatma K.H. puts on record the Masters' opinion of H.P.B., extracts from which have appeared many times in this magazine. He says:—

You can never know her as we do, therefore none of you will ever be able to judge her impartially or correctly. You see the surface of things; and what you would term “virtue,” holding but to appearances, we judge but after having fathomed the object to its profoundest depth, and generally leave the appearances to take care of themselves. In your opinion H.P.B. is, at best, for those who like her despite herself—a quaint, *strange* woman, a psychological riddle: impulsive and kindhearted, yet not free from the vice of untruth. We, on the other hand, under the garb of eccentricity and folly—we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working, common-place daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of

her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—and one of her most complicated machines—H.P.B.'s mind—and thus learn to know her true *inner* Self.

But Mr. Sinnett and others failed to appreciate the tremendous sacrifices made by H.P.B. Towards the close of 1884 Mahatma K.H. adopted another line of approach, showing to Mr. Sinnett that it was even to his advantage that H.P.B. should be what she was. He was told:—

. . . H.P.B. was hitherto our sole machinery, our most docile agent. Granting that she is all you describe her . . . still it does not excuse in you the smallest relaxation of effort to save the situation and push on the work all the faster. Deem it, what it is, a positive advantage to the rest of you that she should have been what she is, since it has thrown upon you the greater stimulus to accomplish in spite of the difficulties you believe she has created.

Another angle of vision was shown to Col. Olcott in the letter from which we have already quoted and where he is given the following advice:—

One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons. Observe your own case, for example.

The following extracts are from letters sent by her own Master, Mahatma M.:—

Martyrdom is pleasant to look at and criticize, but harder to suffer. There never was a woman more unjustly abused than H.B.

The least we can do for a person who has devoted her whole life to serve us and the cause we have at heart is to preserve her body and health for her whenever she may need it again . . . for such is the wish of *all of us*. . . . Perish the Theosophical Society rather than be ungrateful to H.P.B.

IN THE LIGHT OF THEOSOPHY

In "Christmas: A Buddhist View," appearing in the Oxford University magazine, *The Isis*, for 2nd December 1953, Mr. Peter Malekin of Wadham College strikes a Theosophical note in making a plea for "a reconsideration of Christianity as a religion coming from the East and part of the spiritual tradition of all humanity, not as something dividing man from man."

Religion, as the etymology of the word suggests, is a unifying force, and therefore no religion is justified in putting forward claims to superiority and exclusiveness, as dogmatic Christianity often does. By so doing it "is losing a supreme opportunity of linking with the vital force to be found in other religions, and helping to preserve a spiritual heritage of which Christianity is but a part." Hence the need for Western Christian society, as Mr. Malekin emphasizes, to call into consideration some of its accepted values, practices and attitudes.

We are often told that the exclusiveness of Christianity is a defence against Communism. But a nation is not great through its adherence to any particular form of religious belief or political system. As Mr. Malekin states:—

A nation stands or falls according as the people who make it up are *spiritually* alive or dead. The spiritual vitality of a nation, the awareness of the things of the spirit among its people, is the *only* index to its greatness, for spiritual vitality is the only thing capable of withstanding time and change.

Of greater consequence than Communism are "the materialistic, narrowing, deadening tendencies within ourselves." It is indeed a matter for regret that in our modern civilization the spiritual life is dying and materialism is gaining the upper hand. Equally distressing is the fact that formalism or outer observance is choking out spirituality. "The revival of religion will in our time never come through sectarian enthusiasm," but through breadth of vision. If, instead of discrediting other religions, dogmatic Christians—and for that matter dogmatic elements in any other religion—occupied themselves in considering dispassionately and on their own merits some of the fundamental ideas to be found in other religions, it would lead to better world understanding and

would "tend to promote that true brotherhood which it is the aim of Theosophy to bring about."

In *The Aryan Path* for March 1954, Miss Margery Fry, one of the Vice-Presidents of the Howard League for Penal Reform in England, writes an interesting article on "How Should Prisoners Be Treated?" She compares two prisons she has visited: in the first, "men moved like beasts in a cage"; in the second, an "open" institution for women, the prisoners were free to walk in the garden where the gate was unlocked; they worked in the fields or did housework; they were given a chance to learn school subjects, singing, dancing, painting, etc.; and schemes were being made for their welfare after release. In the seven years of the existence of this "open" prison, 95 per cent of the released women have not reappeared in the Courts. Thus it is not only for the sake of the offenders but also for the sake of society that the betterment of prisons is of the utmost importance.

The author treats also the problem of what she calls the "non-sane non-insane" type of prisoners, those who are in some degree mentally abnormal and who constitute 10 per cent of the men serving sentences.

But the crucial question will always be: "What is Justice?" Human justice never will be perfect because not even the most humane of laws and of judges can take into account all the circumstances which have led to make of a man a criminal. Miss Fry here comes very near to the Theosophical point of view, for without a thorough knowledge of Karma and Reincarnation how is it possible to pass a judgment?

It is not often that we whole-heartedly agree with the views of the ably edited *Indian Rationalist*. But here is something from its February issue which many students of Theosophy will welcome. It appears in an article entitled "Secularism and the Nehru Foreign Policy."

What do these critics of the secular State want? They wish to imitate the follies of their opposite numbers in Pakistan and reduce every non-Hindu in India to the status of a second class citizen, humiliate him, forcibly teach his children the Hindu scriptures at State schools and burden him with civil disabilities. Leaving aside the Muslims on whom they wish to wreak their vengeance, what will be the reaction on the many millions of Christians, Sikhs, Parsees, Buddhists, who inhabit this sub-continent? The depressed class throughout India and the vast masses of South India are turning atheists and are repudiating Hinduism. These will rebel against any attempt to impose a theocratic rule on India and India will go to pieces and Communism will take charge. Only the secular State can save India from such a calamity.

“To Whom Is the Poet Responsible?” is the question discussed by Allen Tate in his essay appearing under that title in *Perspectives* for Winter 1954. This question has been widely asked in our generation, but, we are told, there is a second part to it which is seldom asked: “*For what?*”

Mr. Tate deplors that poetry, which is essentially a noble channel of expression, has often been misused and allied to politics and social action, with the result that poets, or “makers,” “who represent the class of writers presumably at its highest,” are blamed when society goes wrong and are sometimes “saddled with a total responsibility for the moral, political, and social well-being.” But their specific responsibility lies in another direction. To put it in a nutshell in Mr. Tate’s own words:—

To whom is the poet responsible? He is responsible to his *conscience*, in the French sense of the word: the joint action of knowledge and judgment. . . . the poet is not responsible to society for a version of what it thinks it is or what it wants. *For what* is the poet responsible? He is responsible for the virtue proper to him as poet, for his special *arête*: for the mastery of a disciplined language which will not shun the full report of the reality conveyed to him by his awareness: he must hold, in Yeats’ great phrase, “reality and justice in a single thought.”

From the Theosophical point of view we would add that in the production of any genuine work of art, such as creative poetry, the artist’s consciousness rises to a higher level and receives intimations from that higher faculty of intuition which, as H.P.B. puts it, “soars above the tardy

processes of ratiocinative thought.” In the words of Mr. Judge, some poets

are men in whom Higher *Manas* now and then sheds a bright ray on the man below, to be soon obscured, however, by the effect of dogmatic religious education which has given memory certain pictures that always prevent *Manas* from gaining full activity. (*The Ocean of Theosophy*, Indian ed., p. 61)

Our answer, then, to the question, “To whom is the poet responsible?” is: to his Higher *Manas*, or, to *Buddhi*, to which belongs the spiritual faculty of intuition; and “for what?”—for enabling that *Manas* and that *Buddhi* to gain full activity, so that he may pierce through the veil of *Maya*, catching glimpses of the Reality, and sing the intimations of truth, of goodness and of beauty—of Theosophy, in fact.

That British housewives are acutely aware of the fact that “the price of liberty is eternal vigilance” was shown by a lively meeting organized by the British Housewives League and held in the Caxton Hall, London, on 25th January 1954, to protest against the wording of a certain part of the Food and Drugs Amendment Bill, shortly due for debate in the House of Commons.

The Bill as it stands would empower the Ministries concerned to make regulations “requiring, prohibiting or regulating the addition of any specified substance . . . to food intended for sale for human consumption . . . and generally for regulating the composition of any such food.” The Ministers could thus make it compulsory for foods to be chemically “fortified” or medicated, with the public having no voice in the matter at all. One result of this would be that the 100 per cent pure wholemeal bread so vitally important to health would become unobtainable.

All credit is due to the British Housewives League for focusing public attention on a Bill which, unless amended, will constitute a serious undermining of our own fundamental liberty of choice.

Evidence of a further, and perhaps even more terrible, instance of such violation of our liberties

was provided in a talk broadcast by the BBC on 11th November 1953.

In this talk on "Indoctrination," a Dr. Sargent described the technique, based on Pavlov's experiments in implanting patterns of behaviour, used by the Russians to extract political "confessions." Physical violence is not required. But a lowering of the physique—a physical debilitation—is an essential prerequisite. Dr. Sargent went on to state how, under great stress, positive habits or positive patterns might become negative and *vice versa*. While admitting that in strong and stable people this process of "brain washing" might be very hard to achieve, he showed how long hours without sleep, continuous stimulation of the emotions and the use of certain drugs can in the long run bring about exhaustion. After stating that the Russians have thus merely perfected the methods used by the ancient Chinese, while at the same time implanting an abnormal sense of guilt, Dr. Sargent concluded by assuring us:—

We in British medicine are trying to learn all we can about these terrible and most effective methods of changing men's thoughts and beliefs on a large scale, because I believe ultimately the fate of the world must depend on the conversion of the masses to one idea of life or another.

In *The Muslim World* for January 1954, Miss E. Toftbek contributes a translation from the Arabic of an abridged Druze Catechism acquired by Prof. W. B. Stevenson of Glasgow University. It is quite a late document, and in its blinds and dead letter symbolism together with the admixture of Christian and Muslim elements presents an unsolvable puzzle for anyone who tries to penetrate its meaning without the keys furnished by the ancient Wisdom-Religion.

To begin with, the name Druze, derived from al-Darazi, who, the Catechism informs us, wrote the covenant, is a misnomer. The Druzes call themselves the followers of H'amsa, a personification of Divine Intelligence or Wisdom, while they look upon al-Darazi as a heretic and consider

themselves insulted when called by that name. The Catechism rightly calls them "unitarians" since they hold strictly to the concept of Divine unity. The appearance of al-Hakim round about 400 A.H., as the Catechism states, is a blind as also his identification with a reigning caliph of that name. Al-Hakim is the equivalent of "Adi-Buddha" from whom come the five celestial Bodhi-sattvas and their manifestations as avatars on earth. In this Catechism they are called the "Five Prophets of al-Hakim—Hamza, Isma'il, Muhammad the Word, Abu-l-Khair and Baha'al-Din." All these names have mystical meanings. The exact counterparts of these five are also to be found in Tibetan Lamaism where they are called the five "Hobilgans." These names are generic in both the Druze and Tibetan hierarchies and the title passes at the death of each to his successor.

The day of the Second Coming of the Lord to which the Catechism refers is not a dogma drawn from Christian sources and in fact the Druzes speak of the Armageddon of *Revelation* as Ram-dagon (an anagram thereof) which is significant. Rama is the incarnation of Vishnu, and Dagon, among other things, is the fish emblem of the Messiah. The appearance of Vishnu as the last Kalki avatar (or Maitreya in Buddhist terminology) refers to no universal cataclysm or particular avataric descent but to the time when "*the One Wisdom . . . will incarnate itself into the whole humanity collectively, not in a single individual.*"

Further details on this subject will be found in *Isis Unveiled*, Vol. II, pp. 308-315 and in the article "Lamas and Druses" first published by H. P. Blavatsky in *The Theosophist* for June 1881. This article states:—

The Druses . . . are the descendants of, and a mixture of, mystics of all nations. . . .

The religious system of the Druses would . . . be found one of the last survivals of the archaic Wisdom-Religion.

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DECLARATION

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

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

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

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

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

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

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

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

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