



Vol. XXVI No. 1

November 17, 1955

I can come nearer to you, but you must draw me by a purified heart and a gradually developing will. Like the needle the adept follows his attractions.

—A MASTER OF WISDOM

PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, \$1, 4s., Rs. 2, per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are:

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th November 1955.

181

299.934

VOL. XXVI. No. 1

CONTENTS

THE

Maya, Moha, Mara	1
Silence	3
Non-Reliance Upon Law	4
Myths, Fairy Tales and Fables	5
Fairies and Magicians	8
Notes on the Gospel According to John	10
Man as Artist and as Scientist	14
Theosophical "Smotherers"	16
The Theosophical Movement—1875-1950:	
XIII.—"Independent Devotion to the Cause of Theosophy"	18
The Function of Motion Pictures	20
Esoteric Philosophy vs. Modern Science	22
In the Light of Theosophy	23

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1955.

VOL. XXVI. No. 1

MAYA, MOHA, MARA

He who unveils through study and meditation its [Karma's] intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow men.

—*The Secret Doctrine*, II. 305

He who in any way reviles, impugns, or abuses the person or fountain from which comes his knowledge, or the impulse that leads him to the acquirement of truth, is unworthy of the name of disciple.

It is one thing to have that knowledge which disciples have, but it is quite another thing to be a disciple. The possession of the first does not infer the second.

—*The Path*, Vol. III, p. 36

At a very significant place in *The Voice of the Silence* the neophyte is asked to divest himself of his "dark garments of illusion," and, having done that, to flee from the Hall of Probationary Learning. Of what does this learning consist? It consists of false knowledge, *i.e.*, worldly knowledge, which is worse than ignorance. It glammers us by its "perfidious beauty." Such beauty exists; Nature is never purposeless. This "perfidious beauty" is needed but for the disciple's probation. The "illusive radiance" of false knowledge, or worldly wisdom, dazzles; it has a fascination. Many a neophyte lingers, "enjoying" that illusion of radiance, and before he is aware of it his soul is caught in that deceptive light.

Creedal religions, logical and verbal speculations called philosophies, the glamorous beauty of the forms, words, etc., of the arts which are studied and experienced—all constitute worldly knowledge. It becomes worse than nescience if we forget that these are ephemeral emblems, symbols, signs, which can and should be used to pierce through to the spiritual Wisdom of the Trinity of the True, the Good and the Beautiful.

Light spreads radiance. Springing from Light, that radiance carries all the characteristics of its

parent; but, at the same time, it is not the Light. Radiance is the *Lila* of Ishwara, the Logos. It has its uses, its values, its beauties. The Truth, Goodness and Beauty of the Logos, the Light, are one and impartite; manifold are the verities, innumerable are the virtues and countless the beauties of *Lila*; each of these has its own appropriate function and all of them work unitedly to express one Grand Harmony. This distinction between Ishwara and *Lila*, between the Logos and Its manifestations, between Light and Its radiance, should be understood. It is important not only for philosophers and metaphysicians who talk about it; much greater is its worth to the aspirant-devotee on the Path of Spiritual Endeavour.

The appreciation of *Lila*, the varied expressions of the radiance of Light, is helpful: the true evaluation of all objects, events and processes of Nature; the development of goodness as Nature is good; the enjoyment of the beautiful in the spirit of detachment—all these help the aspirant to evolve humility, to enhance knowledge of the particulars, the many, as rooted in the One, free from glamour. With the perception of the Unity in diversity, of the distinction and the identity subsisting between Light and Its radiance,

between Ishwara and *Lila*, dawns also the contentment of mind born of understanding. Thus we learn the correct use of worldly wisdom, *Apara Vidya*, as distinct from ignorance, *Avidya*.

But the worldly-wise mistake the radiance for the Light; thus they fall prey to *Maya*, illusion. We come across not only the body of false knowledge but also "the sweet-tongued voices of illusion" of "learned" fools. Doctors of Literature or of Science or of Philosophy are not always wise people. Between scholarship and spirituality there is a deep chasm. How many among the learned and practical worldly-wise have bridged that chasm? Therefore we see the strange and confusing sight of compromisers—philosophers who write learnedly of the Absolute and go to churches and temples to offer prayers to a Personal God; or the devout religious men who pray to the Omnipresent Deity but also defend the nefarious doctrine of untouchability or of the colour bar; and so on.

The Karma-Nemesis of this double-dealing is serious. While it is true that Light spreads radiance, let us not overlook that it also casts shadows. The "mocking demon of illusion" is bad enough; it makes us fall prey to worldly knowledge and become impractical. But those who watch not their mental steps enter the world of delusion. *Maya* becomes *Moha*, and *Prapancha*, world-deception, beguiles such persons.

On the Path of Chelaship the force of illusion is a formidable enemy; but compared to it the force of delusion is a tenfold worse foe. Man swings between likes and dislikes, between loves and hates, when illusion sways him; but, when he is deluded, dark ignorance envelops him. He sees not the Light of Truth. The motion of illusion is a variant of *Rajas*, but the solidity of delusion is *Tamasic*. *Maya* brings pleasures and pains, simultaneously or alternately; but delusion solidifies our ignorance. It requires almost superhuman strength to shake ourselves out of it.

The deceptive shadows of ignorance, caused by delusion, *Moha*, precipitate anguish of mind and pain of body, both of extraordinary types. Such affliction bewilders the Soul living in the dark rigidity of delusion, and the only power which

causes an awakening at such a stage is Theosophy. Its light never fails to stir the divine intuitions buried deep in the heart of the deluded. If one or more of those divine intuitions are touched the redemption of the deluded is not far off.

The third great power of mighty Nature, *Mara*, the Tempter, completes through frustration the work of delusion. It works havoc and takes the soul to the well of loneliness, where nothing and no one is seen, and only the recognition of the solitary self, clothed in decay, persists till the day of doom arrives.

But Nature is merciful and even temptation can be turned to a good purpose by the discerning student-aspirant of the Esoteric Philosophy. *Mara* comes to the aid of the man grown wicked through delusion and aspiring to be born again. One by one his delusions and his illusions become visible when he endeavours to know himself. The real *Mara* is one's own "personified temptation"—the *Kama-rupic* entity, the passionate mind which stirs within us and kicks now the head, now the heart, now the bodily organs of action and again the bodily senses through which knowledge is acquired. The neophyte has to fight this inner foe—an assemblage of intelligent entities of subhuman orders. They combine to become one composite entity. The neophyte has to drive it out of his system and face it objectively as his own Elementary. Not till he destroys that Elementary is he safe. To possess knowledge of what chelaship means and implies is one thing; to become a chela, quite another. The latter demands the arduous process of overcoming one's own Elementary. It is of that peculiar Temptation that *The Voice of the Silence* speaks:—

This light shines from the jewel of the Great Ensnarer, (*Mara*). The senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck.

The force of *Maya* drives us to sense pleasures; persisting in sensuous enjoyments, we become evil-doers; persisting in that wrong path, we become deluded; persisting in our delusion we fall to the state which is regarded as vile. Then if suffering compels us we enquire; we become thoughtful; we feel that behind delusion and illusion there is something which is of the nature

of Truth, of Goodness, of Beauty; Wisdom, Virtue and Bliss are felt and sensed. Thus affliction often opens the door to the Temple of Knowledge, Compassion and Joy.

This feeling, this sensing, is a groping in the dark with a conviction that Light is round the corner. Such affliction and agony is very different from the pain and sorrow of ordinary men and women of this world. Suffering that leads to repentance and inner conversion creates a new life; worldly grief produces decay, and the "sorrow of the world worketh death."

There are higher or esoteric aspects of *Maya*, *Moha*, *Mara*. The Science of Occultism teaches that in Nature these three powers exist. In the *Vishnu Purana* we come upon the fact that Vishnu assumed an illusive form named *Maya-Moha* in order to tempt and deceive ascetic *Daityas* "who were becoming too holy through austerities and hence too dangerous in power." Strange indeed are the ways of the Great Ones!

But we students of Theosophy are neither weak worldlings nor powerful gods. At our stage of evolution Illusion-Delusion-Temptation are related to our consciousness—to our mind and thoughts, to our heart and feelings, to our soul and its innate Will to Live. We have to learn to free our consciousness from its illusion that it is an independent, separated entity; from its delusion that it is powerful and great; from its temptation that everything should feed its craving for glory! *Ahankara*—the Pride of "I," *Attavada*—the heresy of belief in an independent "I"—these are the roots of all illusions, all delusions, all temptations.

What does the mirror of magic reflect?

Ignorance (*Avidya*) runs to the objects of ignorance (*Maya*) and then vices;

Vice (*Kama*) runs to the objects of the senses and then sickness (*Roga*);

Sickness runs to the medicine bottle (*Aushad*) and then poverty (*Daridra*);

Poverty seeks action (*Karma*) to cure sickness. Nature whispers "Knowledge" (*Gnyan Karma*), "understanding" (*Buddhi Karma*).

The Great Silence speaks—Vice is the father and Ignorance the mother of all woe.

SILENCE

Thine "Isle" is the deer, thy thoughts the hounds that weary and pursue his progress to the stream of Life.

—*The Voice of the Silence*, p. 65

Silence is a subject often referred to in our books and what is said about it invites study. There are different kinds of silence; which one is referred to?

A very important and striking passage is the one in which a Master wrote that for an aspirant to knowledge it is necessary to observe

...silence for certain periods of time to enable nature herself to speak to him who comes to her for information.

Is this stillness pronounced essential that which depends on outer surroundings? Presumably not. Outer silence, however beneficial for our physical well-being in the comparative degree available to most of us, is not indispensable to spiritual progress. The "sweet but selfish rest of quiet wilds" is not of itself the remedy for our ills. In one of Mr. Judge's tales, to one who spoke of those "peaceful places where true progress may be gained," the answer came that there are dangers in those places not appreciated by the inexperienced student. The Dweller of the Threshold is mentioned and the speaker continues:—

When you get into what you have called "the peaceful places," this power becomes tenfold stronger than it is found to be on the plane in which we now live in London.

Besides, as *The Voice of the Silence* tells us, both action and inaction may be found in us; the body agitated, the mind tranquil, the Soul as limpid as a mountain lake; or, in the words of a well-known hymn,

In busy mart and crowded street,
No less than in the still retreat,
Thou Lord art there....

Where, then, shall we find the source of the stillness that is required? In that part of man where his fate—success or failure—is determined. Once more, “The fight is in the mind.”

That mind is dual—the higher and the lower. Interesting light on this fact of its twofold nature and the practical significance of this fact is found in certain passages in “A Hindu Chela’s Diary.” (See Vol. X of this magazine, pp. 89–93 and 98–102, especially pp. 99 and 101.) In connection with the “most instructive and solemn things” he had seen and heard the chela writes:—

I return to my room, and begin to puzzle over them all, to revolve and re-revolve them in my mind, with a view to clearing all up and finding out what all may mean. But I am interrupted by a note from Kunâla directing me to stop this puzzling and to let all I saw sink deep into my heart.

After another experience, again the chela begins puzzling and asking himself of what use all the symbols and teachings are if he is unable to “cut asunder these questioning doubts, these bonds of ignorance.” And, again, his teacher explains, saying among other things:—

Never forget that your spiritual progress goes on quite often to yourself unknown. Two out of many hindrances to memory are anxiety and selfishness. Anxiety is a barrier constructed out of harsh and bitter materials. Selfishness is a fiery darkness that will burn up the memory’s matrix. Bring then, to bear upon this other memory of yours, the peaceful stillness of contentment and the vivifying rain of benevolence.

Hence, “Have mastery o’er thy thoughts, O striver for perfection,” if thou would’st cross the threshold of “the gate of Woe.” The mind awakes illusion. It is a creature of habit. Thoughts are self-reproductive, and unless an effort is made to control them and lead them into new ways, they will always represent and reflect the past—heredity, habits instilled in childhood and youth, echoes of thoughts held by our family and friends or by the masses among whom old Karma has placed us. But such an effort is not easy. It must originate in our higher nature, and, as likely as not, even in cases where in quiet moments the student understands and

values the new, the old thoughts will arise automatically and that which is bright and inspiring just now will be obscured or distorted by the mental and emotional remnants of earlier days—lives, perhaps.

If we think along these lines something dawns on us of the meaning of that puzzling statement: “The mind is the great Slayer of the Real,” and of the importance of the injunction: “Silence thy thoughts.” The way to accomplish this is elaborated in *The Voice of the Silence*.

NON-RELIANCE UPON LAW

[Reprinted from *Theosophy*, Vol. XII, p. 445,
for August 1924.—EDS.]

There is a curious belief universal in modern business life, that success depends partly upon blind chance and partly upon our personal ability to safeguard ourselves. Therefore when we embark upon an enterprise, we first build about ourselves a stone wall of precautions, then examine the wall carefully over and over for crevices needing chinking. Then after we have done our best, we lie awake nights wondering whether it was good enough.

Whereas all we need do is purify our motives; see that we take no gain at the expense of others. After that, do justice to our motives by using the best judgment in us, putting forth the best efforts of which we are capable, and then leave the rest to Karma.

If we then lose, what of it? It must have been due us, and do we not want to pay our debts as soon as possible?

Common experience shows that no man can safeguard himself by his own efforts; Nemesis strikes from directions least expected.

Why not then conform to Law in action, and leave results to That?

MYTHS, FAIRY TALES AND FABLES

No mythological story, no traditional event in the folklore of a people has ever been, at any time, pure fiction, but...every one of such narratives has an actual, historical lining to it.

—H. P. BLAVATSKY (*The Secret Doctrine*, I. 303)

The attention of young men and women of the present generation is greatly absorbed by science, technology and economics. It is believed that proficiency in these subjects will prove financially most remunerative, and money largely determines one's social status. So it is fancied that fortune favours the mechanist and the technician, the economist and the statistician. Therefore our modern youths do not care for literature and the classics and are becoming increasingly incapable of understanding and also of enjoying the wisdom of the old-world Sages. Those Seers created myths; taught wisdom in fairy tales and social science in fables; they used parables, metaphors and allegories; emblems and symbols entered into their expositions. To get at the meaning of these is too much for the "trained" mind of the graduate!

The habit of telling stories is one of the most primitive and universal characteristics of the human race. The most ancient civilizations of which we have any knowledge have yielded to investigators clear traces of this practice. The specimens of their narratives that have been gathered from all the ends of the earth and from the remotest times of which we have written record show traces of purpose, now religious and didactic, now historic and patriotic.

The oldest of stories are the myths. The Western world is fully familiar with the Græek myths. The myths of the Orient are more ancient. To assume, as so many "civilized" and "learned" persons do, that myths are the outpourings of infant humanity face to face with Nature, which it was trying to understand and to interpret, is wrong. Myths are *not* the babblings of an infant race; and the more ancient myths, especially those of China and of India, contain keys to real knowledge. Myths are truer than history and were the carefully conceived work of Sages and Seers. Says *The Secret Doctrine* :—

Indeed, there are few Myths in any religious system worthy of the name, but have an *historical* as well as a *scientific* foundation. "Myths," justly observes Pococke, "are now proved to be fables, *just in proportion as we misunderstand them; truths, in proportion as they were once understood.*" (I. 339)

To comprehend the whole subject we must recognize that myths convey cosmic and anthropological facts just as fables convey truths about the social behaviour of men and women. Similarly, fairy tales reveal one aspect of the human subconscious, the psychic nature of every man.

The history of the early races of humanity, the former continents, their civilizations and their cataclysmic changes; the deeply occult truths as to man's evolution and final goal; secrets of nature; scientific laws; moral verities; the profound religion of our forefathers—the key to all these and other problems which today puzzle our greatest intellects is to be found in ancient myths, legends and folklore. *The Secret Doctrine* states :—

...there is "history" in most of the allegories and "myths" of India, and events, real actual events, are concealed under them. (I. 304 fn.)

Next to myths come fairy tales. Recently the 150th birth anniversary of Hans Christian Andersen was celebrated throughout the world. Many of his tales reflect ancient folklore, but they are told with a quaintness, insight, humour and imagination that have given the author a place by himself in letters and made his name a household word.

He who would look deep into these tales would find in them more than entertainment. For all their fantasy, they are life, universal and eternal; for all their lightness of touch, they are serious. Andersen's tales are reputed to have a perfection of form that no other modern writer of fairy

stories has achieved. This is due in no small measure to his painstaking efforts.

But we have his peculiar temperament to account for; we need a real insight into the nature and character of his genius. Was not his personality, unbeknown to himself, affianced in some way with the kingdom of Nature Spirits? Numerous strange incidents of his life cease to be puzzles when we accept the existence of the invisible kingdom of Nature Spirits. It influences and affects all human beings, but more pronounced is that influence on some psychic constitutions. Consider Hans Christian Andersen to be one of these.

The belief in Nature Spirits, variously known as *devatas*, elementals, jinn, sylvans, elves, dwarfs, trolls, goblins, moss people, fairies, etc., is universal, though modern science dismisses them as fictitious. These invisible beings, which under certain conditions take objective shape and become visible to people who have always believed in them—*e.g.*, in old countries like Ireland—figure prominently in fairy tales. This demonstrates the fact that nature forces do influence human beings, either beneficently or maleficently, consciously or unconsciously to themselves. And fairy tales have ever kept up the human belief in the superphysical.

Fairy tales do not belong exclusively to nurseries; nor are they senseless stories written for the amusement of the idle. Apart from their literary and cultural value, nearly all tales that have come down to us from ancient times, and even some modern stories such as those that Andersen wrote, and which are derived from ancient folklore, convey facts and teach truths. What W. Q. Judge says about the *Arabian Nights*¹ is true of all old-world fairy stories. They are "the faint reverberations of a louder echo which reached their authors from the times of Lemuria and Atlantis." The telling of fairy tales, revived by the Grimms and perfected by Andersen, continues.

In India, Somadeva, a Brahmin of Kashmir, wrote, or rather compiled, about A.D. 1070, the

¹ "Are the 'Arabian Nights' All Fiction?" (*Vernal Blooms*, p. 229)

famous collection of tales known as *Katha Sarit Sagara* (The Ocean of Tales). Not only have some *Arabian Nights* narratives, about which Mr. Judge writes at length in his article mentioned above, come from it, but to it is traced even the pound-of-flesh story of *The Merchant of Venice*. The tale of the pious King Sibi, who offers the hawk his flesh if he will but spare a dove which has flown to him for shelter, finally found its way into the study of the Bard of Avon. Stith Thompson, one of the greatest authorities on the subject, points out that the fairy-tale style is found in tales of non-European origin, even in Egyptian collections dating back to the 13th century B.C. Benfey postulated an Indian origin for fairy tales and their subsequent migration to Europe.

It is understandable that schoolmasters do not know the value of ancient myths and cannot explain their meaning or what they are supposed to convey. But, myths apart, how many among them can entertain their young pupils, with a view to instruction, by telling or reading to them fairy stories? And what about fables? From the *Panchatantra*, the oldest known collection of fables attributed to Vishnusharman, to the most modern ones—almost all of them are full of priceless lore.

Among our writers how many can be honoured as modern Vishnusharmans? And if we found one living and labouring in obscurity would our legislators and administrators make such a Vishnusharman a Director of Public Instruction? Or even allow him to conduct a high school as its headmaster?

Creators of fables like Vishnusharman were educationalists of a totally different calibre and were motivated very differently from modern educationalists. As Arthur W. Ryder, the able translator of the *Panchatantra*, well points out in his introduction, real fables are *Niti-Shastras*, text-books of *niti* or "the wise conduct of life." He says:—

Western civilization must endure a certain shame in realizing that no precise equivalent of the term is found in English, French, Latin, or Greek. Many words are therefore necessary

to explain what *niti* is, though the idea, once grasped, is clear, important, and satisfying.

Niti-Shastras are food for the citizen just as *Yoga-Shastras* are for the aspirant to soul advancement, not to social advancement. Ryder rightly points out that the citizen desires to have security, to live in comfort, and believes that it is "better to be dead than poor." What kind of education should the future citizen receive? Vishnusharman has put these words in the mouth of the jackal, a major character in the *Panchatantra* :—

What is learning whose attaining
Sees no passion wane, no reigning
Love and self-control?
Does not make the mind a menial,
Finds in virtue no congenial
Path and final goal?
Whose attaining is but straining
For a name, and never gaining
Fame or peace of soul?

Says Ryder :—

This is *niti*, the harmonious development of the powers of man, a life in which security, prosperity, resolute action, friendship, and good learning are so combined as to produce joy. It is a noble ideal, shaming many tawdry ambitions, many vulgar catchwords of our day.

If schools, colleges and education departments do not value myths, fairy tales and fables at their true worth, should not some attempt be made by promoters of adult education to stress their value and importance?

The spread of the wisdom of Vishnusharman forms a more fascinating story than the birth of the *Panchatantra* itself. To begin with, the great author was a gleaner and a transmitter.

One Vishnusharman, shrewdly gleaning
All worldly wisdom's inner meaning,
In these five books the charm compresses
Of all such books the world possesses.

The *Panchatantra* was translated, from the original in Sanskrit, into Pahlavi (with additions) for the Sassanian Shah Khushrow by his physician Burzoe. This Pahlavi translation is no more available, but a Syriac translation made in the sixth century A.D. survives. Two centuries later Burzoe's version was translated into Arabic and was known as *Kalilah wa Dimwa* from the names given to the two jackals in the *Pancha-*

tantra. This Arabic version was soon translated into Persian, Turkish, Mongolian, Malay and Ethiopic. Among the Persian versions is the famous *Anwar-i-Suhaili—Light of Canopus*. This and other translations and versions brought to the Middle Ages of Europe the practical message of the *Panchatantra*. Ryder points out that in this work the European reader "makes the acquaintance of one of La Fontaine's important sources."

But to return to our contention: Fables must be read, enjoyed and applied by the modern man and woman. They are provocative of mental action which leads to the perception of moral principles. Life will become more drab and boring, more mean and petty, without an appreciation of true morality. One way to overcome this depressing condition is to use old myths, fairy tales and fables and demand new ones from the modern penmen.

Tolstoy wrote a fable to fit the learned blind man of our 20th-century civilization :—

THE BLIND MAN AND THE MILK

One blind man from birth asked a man who could see: "What colour is milk?"

The man who could see replied: "The colour of milk is like white paper."

The blind man asked: "This colour, then, rustles in the hands like paper?"

The man who could see replied: "No; it is white, like white flour."

The blind man asked: "Then it is soft and dry like flour, is it?"

The man who could see replied: "No; it is simply white like a rabbit."

The blind man asked: "Then it is downy and soft like a rabbit, is it?"

The man who could see replied: "No; white is a colour exactly like snow."

The blind man asked: "Then it is cold like snow, is it?"

And in spite of all the comparisons which the man who could see made, the blind man was wholly unable to comprehend what the colour of milk was.

If fables, fairy tales and especially myths remain sealed mysteries to most persons in our present civilization, it is because we do not have

the clue to their correct interpretation. The wisdom of the past ages was not expressed in words easily comprehensible to the materialistic and mechanistic mind of this day and era. But the key exists. The Science of Occultism provides it; symbols and emblems, allegories and metaphors—all can be deciphered. But first we should exercise imagination, intuition and discernment in all the experiences of daily life. We

must not be glamoured by the ratiocinative process of thought but secure for ourselves a different kind of perception as superior to reason as reason is superior to sense perception.

Fables, fairy stories and myths enable us to cultivate our intuitive and imaginative faculties. One of the tasks to be undertaken by the Theosophical student is to arouse interest in the study of myths, fairy tales and fables.

FAIRIES AND MAGICIANS

[Reprinted from *The Aryan Path*, Vol. II, pp. 97-99, for February 1931.—EDS.]

[Every country has its nursery tales or *marchen*, its royal myths or *sagas*, its fairies and witches, its "star-led wizards" who "haste with odours sweet" and its black magicians. Though modern science has tried to make short work of fairies and magicians, the Little People and their Big Brothers continue to survive. Certain educational reformers find the existence of the Invisible World a necessity in their work of training, and though tales are told and stories are written their substantial reality is not generally accepted. Leaving magicians alone, who or what are fairies? Theosophy calls them Elementals, and H. P. Blavatsky defines them thus in her *Glossary* :—

ELEMENTALS. Spirits of the Elements. The creatures evolved in the four Kingdoms or Elements—earth, air, fire and water. They are called by the Kabbalists, Gnomes (of the earth), Sylphs (of the air), Salamanders (of the fire), and Undines (of the water). Except a few of the higher kinds, and their rulers, they are rather forces of nature than ethereal men and women. These forces, as the servile agents of the Occultists, may produce various effects; but if employed by "Elementaries"—in which case they enslave the mediums—they will deceive the credulous. All the lower invisible beings generated on the 5th, 6th, and 7th *planes* of our terrestrial atmosphere, are called Elementals: Peris, Devs, Djins, Sylvans, Satyrs, Fauns, Elves, Dwarfs, Trolls, Kobolds, Brownies, Nixies, Goblins, Pinkies, Banshees, Moss People, White Ladies, Spooks, Fairies, etc., etc., etc.

—EDS., *The Aryan Path*]

THE CULTURAL VALUE OF FAIRY STORIES

[Miss Erica Fay, author of *A Road to Fairyland* published by Putnam's and well received last year, has lived in the East for nearly two years. Here she came in touch with Lafcadio Hearn, and his family and her appreciation for the magic of words—first aroused by Hans Andersen who entranced her as a small child—was enhanced by hearing him and seeing the poetic beauty of his home in Japan. She has travelled a great deal in many countries. She says that "although I have some knowledge of science I have always felt that human truths deeper than can ever be presented by scientific methods can be expressed in fairy tales."—EDS., *The Aryan Path*]

The test of true culture is character. That character (however energetic and successful in a worldly sense) fails which does not respond to the beauty and the mystery of the world. Character, however much it may depend on inherited potentialities, is developed and enhanced, or injured and its finer sensibilities withered off, in the nursery.

The more I see of children, the more evidence they give me that their essential characters

are made or marred in the cradle and the home. Too often long before they go to school many of the characteristics which would be most useful in later life are withered away, either by lack of encouragement and mental nourishment, or by the active, though perhaps unconscious and stupid repression of the nurses' or parents' "don'ts." Modern parents seem to me to err too much on the side of materialistic "truthfulness" yielding an almost mechanical hardness and lack of

romantic imagination. They deliberately try to root out, as though it were a weed, the instinctive, child-like love of fairies and the things like the magic seven-league boots and the power to make oneself invisible, which delight the imagination and which, though impossible in this world, are the keys to a delicious other-world of magic possibilities, affording not only a romantic refreshment but a testing and enlargement of the character. I once heard a little girl of ten boasting that she despised a teacher who had mentioned a beautiful Hans Andersen fairy story to a class, and her proud Mamma, instead of endeavouring to let her arrogant young daughter see that there might be an even profounder truth in the fanciful un-realities of such a tale, gloried in her "truthfulness" and encouraged her self-sufficiency.

As perhaps some of my readers may be inclined to disparage fairy tales I ask them to consider one aspect of their cultural value that may appeal to them, namely, their literary quality. The literary technique of a good fairy story is a far more finished and polished thing than a lengthy and wordy novel or romance. Tolstoy, acknowledged to be one of the greatest, if not the greatest, novelist who ever lived, recognized and deeply considered the extreme art required, and experienced the great difficulty and labour involved in the writing of very simple tales for children. He put his own best thought and his most systematic literary finish into his short stories, his *Twenty-Three Tales*, and was proud that they were read by peasants and their children by the million.

A fairy tale to be good and enduring must be a gem of literature. It must flower from the severest literary prunings so intensive and repeated that time would not permit an author to give an equal care to the finish of a lengthy work. Literary critics have not paid much attention to the fairy tale, but in my opinion it ranks with the sonnet and the play in its necessity for pruned conciseness and true virtuosity.

But the fairy tale has cultural value in many directions for the young, the recognition of its literary value will only come to older minds. The child should be entranced by the worlds shimmer-

ing into his ken but may be unaware that it is the magic of words, skilfully woven together, that holds him so breathless. He should be entranced, and thus led a willing captive, into realms of beauty, sympathy and imagination which he will not find in his daily life unless he has been thus initiated, but which will abide with him and enhance his development. Once seen they become his permanent possessions. To a toddler the stones, the grass, the trees, the flowers, have an absorbing interest, but directly this phase passes and he is able to understand fairy stories they assume new and magical potentialities. Children whose imaginations are enhanced and developed by beautiful fairy stories will have gained that delightful endowment, the capacity spontaneously to create for themselves jewels out of pebbles, a fairy forest out of turf, romance and royal loveliness out of meadow flowers.

If our ideals for humanity are profound enough, universality of human sympathy is of supreme moment to us, and what can be so universal as the real fairy tale? Novels must depict in a localized fashion the characters and behaviour of various adult communities, and after a lapse of time must become meaningless or tedious and uninteresting to others with different customs.

Poetry, marvellous as the universal appeal of its deepest thought may be, depends too much on verbal felicity for its quality to be universally appreciated in translation; but the true fairy tale, if well and simply translated, appeals to the children and to the profound in heart in all nations so long as human memory exists. A universally loved tale gives a fund of impulses and emotions in common. Is not this universal sympathy a true peace maker?

Deeper even than all this is the cultural value of the cosmic thought which the skilled teller of fairy tales weaves into each simple romance. Without preaching, and often by means of happy laughter, the skilful writer of the fairy tale ennobles, and weaves into each tale one or other of the profound truths which the soul of man must discover if his relations to the world and the other people with whom he dwells are to be tinged with the beauty of the Eternal.

ERICA FAY

NOTES ON THE GOSPEL ACCORDING TO JOHN

[Reprinted from *Lucifer*, Vol. XI, pp. 449-456, for February 1893.—EDS.]

[The following notes formed the basis of discussion at the meetings of the Blavatsky Lodge, in October 1889. They were prepared by myself before the meetings, mostly from notes taken down from H.P.B. As it is impossible to throw the matter into any precise form, the notes must stand simply as hints for students, and especially as a useful example of H.P.B.'s method of interpretation.—G.R.S.M.]

The preliminary paper deals mainly with the translation of the opening verses of the original text, as we have it, pointing out difficulties and the liberty of translation that can be used without violating the Greek. It will be of interest even to those who do not understand the original language as showing the danger of relying on the received translation, or in fact any translation, without a copious commentary. Moreover, when it is understood that such great difficulties present themselves even when the original scripture is in Greek, it will be easily seen that a translation of the Hebrew texts, from a language essentially occult and open to infinite permutation of meaning, is fraught with far greater difficulty.

The original texts of the Jewish Scriptures were written without vowel points, and each school had its own tradition as to which points should be used. Why, therefore, the pointing of one particular school, the Masoretic, should be insisted on to the exclusion of all others, passes the comprehension of any but the orthodox bibliolater.

From this point of view, then, the preliminary paper may not be without interest.

I.

1. In the beginning was the Logos, and the Logos was *pros ton theon*, and the Logos was *theos*.

In the very first verse a grave difficulty presents itself; viz., the right interpretation of the curious complement *pros ton theon*. In the Vulgate it is translated *apud Deum*, "with God"—not "together with God," which would be *cum Deo*, but in the sense of "at," "by." But does *apud* render the Greek *pros*? *Apud* is a preposition denoting rest; *pros*, with the accusative,

denotes fundamentally motion—*versus*, *adversus*, presenting in fact an idea of hostility, and metaphorically of comparison. To translate *pros ton theon*, therefore, by "with God" is decidedly unwarranted by the ordinary meaning of the word.

All that can be said, then, from the text, as it stands, is that something is predicated of the Logos with respect to God, and that this predication differs considerably from the following; viz., that "The Logos was God." It leaves us, therefore, free to assign a philosophical interpretation to the phrase. Notice that the article is used in one phrase with *theos* and omitted in the other. The Logos was God or Divinity; that is to say, that the First or Unmanifested Logos is essentially the same as Parabrahman. But once the first potential Point appears, there is then this Point and the rest, viz., *ho logos* and *ho theos*—and their relation one to the other, stated in the sentence, "The Logos was *pros ton theon*."

The phrase occurs again in *Romans* (i.5), "We have peace with God" (*eirenen pros ton theon*).

2. The latter (the Logos) was, in the beginning, *pros ton theon*.

Why is this repeated? Does it mean that at the first "flutter of manvantaric dawn" there was the Logos and Mulaprakriti?

But here a doubt arises: does *arche* mean "beginning"? We know that great controversy has arisen concerning the interpretation of the first verse of *Genesis*, and though the Orthodox translate by "in the beginning," the Targum of Jerusalem renders *beraschit* as "in wisdom."

Now *arche* has been shown by Godfrey Higgins in his *Anacalypsis*, by Inman and a host of other writers of the same school, to be the same as

argha, ark, argo, the ship of Jason in which he sailed to find the "golden fleece" (Apollonius Rhodius), and, therefore, is the same as the Jagadyoni, the "womb of the universe," or rather the material cause or *karana* thereof, according to the Pauranik commentators,¹ but according to the Esoteric Philosophy the *ideal spirit of that cause*. It is the Svabhavat of the Buddhists and the Mulaprakriti of the Vedantin philosophers.

If this is so, we shall have to seek a new interpretation.

The First Logos was in Mulaprakriti. The Point within the Circle of Space, "whose centre is everywhere and circumference nowhere."

So far, so good. But what is the distinction between *theos* and *ho theos*? Which is the superior term; can either be said to be identical with Parabrahman?

Does it mean that in Pralaya the Logos is concerned with or united with Parabrahman alone, in fact, is one with It?

If so, verse 2 would mean that the Logos, when differentiation has not yet taken place, is pure spirit, and concerned only with the things of spirit.

If, however, this is the meaning, it is difficult to understand why the article is omitted before *arche*.

3. All things are wont to be (or exist) through it (*viz.*, the Logos), and without it not one single thing which is (or is wont to come) comes into being.

Panta, "all things," is to be distinguished from *kosmos* (*cosmos*) in the 10th verse.

Now *kosmos* is used by the philosophers to mean the organized universe in contradistinction to the *indigesta moles* or Chaos. It will be, moreover, clearly seen that verse 10 refers to a later stage of emanation or evolution than verse 3. Therefore, it does not seem too bold to translate *panta* as "all manifestation," that is to say, all universes and systems.

There is nothing to warrant the translation, "all things were made by him." The verb *gignomai* does not mean "to make" but "to become." It is rare to find *dia*—used in the sense of an agent or instrument—in the sense of "by." The fundamental idea is "through," whether of place or time. Metaphorically, it is used in a causal sense, and in late prose, of the material out of which a thing is made. So that, even if the creative idea were adopted, it would show that all things were made "through" or "out of" the Logos.

Comparing these first three verses with the first chapter of *Genesis*, we notice an entire omission of the Void of Chaos; this is an additional reason why the word *arche* should be carefully considered.

4. In it (the Logos) was Life, and the Life was the Light of men.

Zoe (life) differs from *panta* (objective manifestation) in that it is in (or inherent in) the Logos, and is not emanated through it. It may, therefore, be taken as a power of the Logos. Now the Logos of the 3rd verse is not the same as the Logos of the 1st. Essentially or in eternity, of course, they are the same, but in time in a different stage of emanation. In the *Secret Doctrine* this Logos is called the Second or Third Logos, the "luminous sons of manvantaric dawn," or the "builders"—a septenary hierarchy.

Is, then, this potency of the Third Logos Fohat? And if so, is *phos* (Light) Buddhi or Manas?

That which I say to you in Darkness (*en te skotia*), speak in Light (*en to photi*), and what ye hear "mouth to ear," preach on the housetops.—*Matth.*, x. 27.

Wherefore, whatsoever ye said in Darkness (*en te skotia*) shall be heard in Light (*en to photi*), and that which ye have sounded into the ear in the crypts (closets, secret chambers) shall be preached on the housetops.—*Luke*, xii. 3.

In these passages *skotia* (darkness) is evidently used in a metaphorical sense, and indeed it is a rare and late word, and very seldom applied to physical darkness. *Skotia* (darkness), therefore, refers to esoteric, and *phos* (light) to exoteric

¹ *Secret Doctrine*, I. 46.

teaching: the relation between the two ideas is the same *by analogy* as between the *skotia* and *phos* in *John*.

Tameion (closet), a strange word, used in *Pistis Sophia* for the different divisions of Kama Loka, is the Great Serpent or Astral Light.

“That which ye have sounded (*lalein*) into the ear.” Now *lalein* (to babble) does not mean to speak in the ordinary way, as translated in the orthodox version: *lalein* is always distinguished from *legein* and is very often used of music, and nature sounds, and singing. Those who have read about gnostic invocations and mystery names, mantrams, etc., will understand this meaning.

The word *skotos* (used in *Eph.*, v. 8; *Luke*, xxii. 53; *Matth.*, xiii. 12; *2 Pet.*, ii. 17) in every case has a mystic meaning, the enquiry into which, though of great interest, would take us too far from the present subject. We should, however, be on our guard against seeking to support the meaning of any word in the *New Testament* by a citation of the same from other passages and books. The *New Testament* is not a unity: it is as useless to try to reconcile the meanings of particular words out of their contexts or stereotype a special meaning, as to take the word *buddhi* and claim for it the same meaning in the Esoteric, Sankhya, Yoga, Buddhist, or other schools of Hindu philosophy.

5. And the Light shineth in the Darkness, and the Darkness did not comprehend it.

In the *Secret Doctrine* this Darkness is taken as synonymous with pure spirit, and Light as typifying matter.

Darkness, in its radical, metaphysical basis, is subjective and absolute Light: while the latter, in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or *Maya*.²

Are “Light” and “Darkness,” in this verse, used in the same sense? Or does it mean that this “Life” which is a potency of the Logos, is regarded by men as “Light,” whereas that

which is higher than the “Light,” viz., the Logos (or to them “Darkness”), is the real “Light”? “Darkness comprehended it not,” then, means that absolute spirit did not comprehend or understand this illusive “Light.”

6. There was a man sent divinely (*para theou*, no article) whose name was John.

7. He came for bearing witness in order that he might testify concerning the Light, in order that all might have confidence through it.

If this “Light” is to be taken as identical with the Christ-spirit, it will be *Buddhi*; but if *phos* is *Manas*, the difficulty may be avoided by taking *phos* to mean *Buddhi-Manas*.

8. He was not the Light, but was for a witness concerning the Light.

9. The Light was the (real) Light which illuminates every man (human being) coming into the world.

II.

1. In the beginning (*Mulaprakriti*) was the Word (Third Logos), and the Word was with God (*pros ton theon*; Second Logos), and the Word was God (First Logos).

Yet all the three Logoi are one.

2. This Logos (the essence of the Logoi) was in the beginning (in *Mulaprakriti*) identical with *Parabrahman*.

There is evidently a great difference between the phrase *pros ton theon* when predicated of the Logos as a unity and the same when predicated of its second aspect, as in verse 1.

3. The 3rd verse refers to the Third or Creative Logos.

All things came into existence through it, viz., the third aspect of the Logos, and the source of their existence, or the things themselves, was the two superior aspects of the Essence.

4. In it, the Logos as a unity, was Life, and the Life was the Light of “men” (viz., the initiates; for the profane are called “shades [chhayas] and images”).

This Light (*phos*) is *Atma-Buddhi*, of which *Kundalini*, or the sacred fire, is a *Siddhi* or power;

² I. 70.

it is the serpentine or spiral force, which if misused can kill.

5. And the Light or Life, as one Essence, shineth in Darkness and the Darkness comprehended it not.

Neither does the Essence of the Logos comprehend Parabrahman, nor does Parabrahman comprehend the Essence. They are not on the same plane, so to speak.

6. There was a man, an initiate, sent of the spirit, whose name was John.

John Oannes, Dagon, Vishnu, the personified microcosm. The name may be taken in its mystic significance; that is to say, this man personifies the power of the mystery name, "Ioannes."

7. He came to bear witness concerning the Light that all might be strengthened through it.

In the same way Krishna the Avatara of Vishnu in the *Bhagavad-Gita* says that he has come to be a witness.

8. He was not the Light, but came to bear witness concerning the Light.

9. This Light is the One Reality which illuminates every man that cometh into the world.

That is to say, we all have a spark of the Divine Essence within us.

10. The next two verses represent the descent of Spirit into Matter, the 10th repeating the 3rd on a lower plane.

Moreover, the light directly it descends into the Cosmos, is anthropomorphized.

He (viz., the Light) was in the Cosmos, and the Cosmos came into being through him, and the Cosmos knew him not.

11. He came unto his own (that is to say, into the lower principles or lower man, or generally mankind—*ta idia* a neuter term) and his own (masculine) received him not.

The first part of the verse is from the abstract or impersonal standpoint, the latter from the personal standpoint. The principles and their powers become individualized.

12. But as many as received him (Atma-Buddhi) to them he gave power to become Children of God (initiates), viz., to those who have confidence in his name.

This is the septenary name, or *sound*, the Oeaoohoo of the *Secret Doctrine* and the *aeēiouō* of the *Pistis Sophia*. It is strange that the Latin words *nomen* (name) and *numen* (deity or divinity) so resemble one another.

13. Who are born (iterative aorist) not from "bloods" nor of the will of the flesh nor from the will of the male, but of God.

The term "bloods," a strange use of the plural, is the same as "lives" in the *Secret Doctrine*; they are elemental centres of force, the microcosmic aspect of the macrocosmic Tattvas; the "Sweat-born" who were not "Will-born," but rather, born unconsciously.

Those "born of the will of the flesh" are the androgynous "Egg-born" of the *Secret Doctrine*, born through Kriya-shakti, by "Will-power."

Those "born of the will of the male"—not man, are men born in the usual manner after the separation of the sexes.

Whereas the term "those born of God," the Sons of God, refers to the "Second Birth."

14. So the Logos became flesh (was incarnated) and dwelt (lit., tabernacled itself) in us (that is to say was clothed in a body, or bodies). And we saw his appearance (not glory except in the sense of *shekinah* or veil), the appearance as of the only-begotten son of the Father full of grace and truth.

The word *doxa* which is translated by glory, is nowhere found with this meaning in Greek.

Plato uses *doxa* in the sense of opinion, as distinguished from *episteme*, knowledge, and Æschylus (*Cho.* 1053) employs it to denote a vision.

The "Father" in this verse means the Svabhavat, Father-Mother. The Svabhavat of the Buddhists, the Father-Mother (a compound word) of the *Secret Doctrine* and the Mulaprakriti of the Vedantins. Mulaprakriti is not Parabrahman, although, so to speak, contemporaneous with it. It may perhaps be defined as the cognizable

aspect of it.³ This first-born is the Sanskrit *aja*, the Greek *hagnos* or lamb. Lambs, sheep and goats were sacrificed to Kali, the lower aspect of Akasha or the Astral Light. The "only-begotten Son" was sacrificed to the Father; that is to say, that the spiritual part of man is sacrificed to the astral.

Grace (*charis*) is a difficult word to translate. It corresponds to the higher aspect of Akasha. The two aspects are as follows:

Spiritual Plane: Alaya (Soul of Universe); Akasha.

Psychic Plane: Prakriti (Matter or Nature); Astral Light or Serpent.

15. John bears witness concerning him and cries saying: He it was of whom I spake: who coming after me was before me; for he was before me (*protos*, curious).

That is to say, that from the point of view of a disciple the divine principle Atma-Buddhi is later in respect of time, for union therewith is not attained till the end of the Path is reached. Yet this spark of the divine Fire was before the personality of the neophyte, for it is eternal and in all men, though not manifested.

We, therefore, have Oannes as the representative of Vishnu; the man who becomes an adept through his own exertions, a Jivanmukta. This typical personage, an individual representing a class, speaks in space and time; whereas the One Wisdom is in Eternity and therefore "first."

16. And of the Fulness (*pleroma*) thereof we all received, and favour for favour.

The *pleroma* (Pleroma or Plenum) must be distinguished from Mulaprakriti.

The *Pleroma* is infinite manifestation in manifestation, the Jagad Yoni or Golden Egg; Mulaprakriti is an abstraction, the Root of the Jagad Yoni, the Womb of the Universe, or the Egg of Brahmā.

The Pleroma is, therefore, Chaos. "Favour for favour" means that what we receive we give back, atom for atom, service for service.

The meaning of verse 16, depends on verse 17.

17. For the Law was given through Moses, but grace and truth was through Jesus Christ.

The external illusion or "Eye Doctrine" through Moses; the reality or "Heart Doctrine" through the Divine Spirit Atma-Buddhi.

18. No man has seen God (Parabrahman) at any time.

No, not even the First Logos who, as stated in the Lectures on the *Bhagavad-Gita*, by T. Subba Rao, can only behold its veil, Mulaprakriti.

The only begotten Son, the Logos, who is in the bosom of the Father, in Parabrahm, he has declared him (shown him in manifestation, but not seen him).

H.P.B.

(To be concluded)

MAN AS ARTIST AND AS SCIENTIST

Dr. J. Robert Oppenheimer's "Prospects in the Arts and Sciences" (*The Adelphi*, Second Quarter, 1955) is as much an analysis of facts as it is a synthesis of views. Briefly, he sets out to answer the question: "What do we see when we look at the world today and compare it with the past?"

He poses several specific problems, burning questions in physics, chemistry and human biology, such as the properties of matter, of living cells and of consciousness; and answers them rather tritely by stating: "All history teaches us that these questions that we think the pressing ones will be transmuted before they are answered, that they will be replaced by others. . . ." This evanescence of objective things and material phenomena is too well known to students of Theosophy to need stressing.

Dr. Oppenheimer, "a man of genius in our time, one aware of the arts as well as the sciences," as he is introduced to us in *The Adelphi*, undertakes a "vast high-altitude survey"

³ Cf. *Secret Doctrine*, I, 10, note.

of the affairs of men and "sees the general surprising quantitative features that distinguish our time." Among these he lists the extensive scope of scientific research, the phenomenal publication of books in English, the development of the social sciences, the growth of music and painting and, above all,

the immense diversity of culture and life, diversity in place and tradition for the first time clearly manifest on a world-wide scale, diversity in technique and language, separating science from science and art from art....

The author naturally devotes his thought mostly to science, of one branch of which he has been such an outstanding exponent. He writes: "In the natural sciences these are and have been and are likely to continue to be heroic days. Discovery follows discovery, each both raising and answering questions...." One would have wished a mature thinker of the calibre of Dr. Oppenheimer to have laid greater emphasis on the constantly changing pattern of any material science, on the transitoriness of its laboriously acquired information. He does hint, however, at the bizarre mode of reasoning that has crept in amongst all classes of men: "There are radical ways of thinking unfamiliar to common sense...."

Referring to yet another current topic of discussion, he says:—

The specialization of science is an inevitable accompaniment of progress; yet it is full of dangers, and it is cruelly wasteful, since so much that is beautiful and enlightening is cut off from most of the world.

He abhors abstruseness and isolation and urges the scientist "to bring the most honest and intelligible account of new knowledge to all who will try to learn." This, he adds,

is the decisive organic reason why scientists belong in universities...for it is here...that the narrowness of scientific life can best be moderated...a university rightly and inherently is a place where the individual man can form new syntheses....

This uniting, cultivating and almost moralizing influence of the teacher-student relationship is but a harking back to the intensely human system of education prevailing in the universities of

ancient India. (See THE THEOSOPHICAL MOVEMENT, Vol. XXV, p. 79, February 1955.) It represents, however feebly, the method adopted by the Sages of all times.

Dr. Oppenheimer goes on to present neatly the analogies and differences between the artist and the scientist. Unlike the latter,

for the artist it is not enough that he communicate with others who are expert in his own art...He need not write for everyone or paint or play for everyone. But his audience...must be man, and not a specialized set of experts among his fellows.

From the Theosophical point of view, if the above consideration was made even partially applicable to the work of the scientist, it might make for the greater humanizing of science and the prevention of much waste of intellectual energy in fruitless pursuits.

The author then brings out the subtle correlation between the artist and the man whom he addresses:—

Often the artist has an aching sense of great loneliness, for the community to which he addresses himself is largely not there.

To the artist's loneliness there is a complementary great and terrible barrenness in the lives of men. They are deprived of the illumination, the light and tenderness and insight of an intelligible interpretation, in contemporary times, of the sorrows and wonders and gaieties and follies of man's life.

Time and again, one encounters these days intelligent and thoughtful men who are struck by this barrenness of human existence and grieved by the frustration of human endeavour; and the cause of this feeling always boils down to a lack of appreciation of the permanent aspect of Man, of the continuity of its existence and of the absolute justice that guides human evolution.

As an alert observer of this world and its beings, he is impressed with the range and speed of change of physical life:—

One thing that is new is the prevalence of newness, the changing scale and scope of change itself, so that the world alters as we walk in it, so that the years of man's life measure not some small growth or rearrangement or mod-

eration of what he learned in childhood, but a great upheaval.

Truly and eloquently expressed, and yet, has not something vital been left unsaid? Has not the presence of the unchanging Witness of it all, within each one of us, been missed? Dr. Oppenheimer comes nearest to this basic concept when he considers the oneness of the world:—

The global quality of the world is new: our knowledge of and sympathy with remote and diverse peoples, our involvement with them in practical terms, and our commitment to them in terms of brotherhood.

The Great Ones have referred to the modern age as a period of transition, full of conflicts and complexities on the physical plane and of perversions on the moral, an age of quick Karma and rapid effects. Dr. Oppenheimer voices similar sentiments:—

...never before today has the diversity, the complexity, the richness so clearly defied hierarchical order and simplification; never before have we had to understand the complementary, mutually not compatible ways of life and recognize choice between them as the only course of freedom....

Our knowledge separates as well as unites; our orders disintegrate as well as bind; our art brings us together and sets us apart. The artist's loneliness, the scholar's despairing, the narrowness of the scientist—these are not unnatural insignia in this great time of change.

Perhaps one might add that, though nothing can be "unnatural," many things can be and are abnormal and avoidable; for instance, the segregation of Ethics, the Arts and the Sciences, as if they were three distinct and separate entities and not the three primary manifestations of the creative urge in man!

The practical conclusion to which Dr. Oppenheimer's analysis leads him is that a balance, a "perpetual, precarious, impossible balance between the infinitely open and the intimate," has been achieved in the 20th century. It is surprising that, realizing this to be an untenable position, a "chaos," he believes it to be "our only way" and advocates it "for all men." "For the artist and for the scientist," however, he says, "there is a special problem and a special

hope"; and, since here he sums up his essay and does justice to the Artist and the Scientist as well as to Man, his words may be quoted at length:—

Both the man of science and the man of art live always at the edge of mystery, surrounded by it; both always, as the measure of their creation, have had to do with the harmonization of what is new with what is familiar, with the balance between novelty and synthesis, with the struggle to make partial order in total chaos. They can, in their work and in their lives, help themselves, help one another, and help all men. They can make the paths that connect the villages of arts and sciences with each other and with the world at large, the multiple, varied, precious bonds of a true and world-wide community.

This cannot be an easy life. We shall have a rugged time of it to keep our minds open and to keep them deep, to keep our sense of beauty and our ability to make it, and our occasional ability to see it in places remote and strange and unfamiliar.

THEOSOPHICAL "SMOTHERERS"

[Reprinted from *Theosophy*, Vol. XV, pp. 402-3, for July 1927.—EDS.]

What is a smotherer? One who smothers others, of course. What is a Theosophical "smotherer"? Usually an enthusiastic and well-informed student of Theosophy who buries a hapless enquirer under a perfectly correct, but otherwise unassimilable, avalanche of words.

Does the enquirer resuscitate himself, persist with his enquiries, refusing to remain overwhelmed? Sometimes. Ordinarily he "dies" then and there, Theosophically speaking, and remains very dead indeed. One sees what might correspond to an arm or a leg feebly waving a long farewell through the gathering darkness, before the victim disappears from view—never to return. That awed and puzzled expression on his fading face betrays his parting complex: "No doubt it is very wonderful, but Theosophy is too deep for me!"

Here was one who wanted to know, it is to be presumed. Otherwise he never would have asked his question. He asked it of one well able to answer. Just consider the stupendous operation of the Good Law in bringing about this conjunction! Out of the millions of the uninterested and uninformed, two beings—one interested and the other informed—are brought together. The responsibility of the informed is colossal. He rises joyously to it—and *kills* the enquirer, so to say, within the first few moments of this epochal encounter!

Intentional? No, he probably never knows it. But what is the responsibility? Morally, he has passed his test. Otherwise, who knows for what æons his lack of perception and discrimination may dog his steps? The “dead” enquirer may quite possibly be better off than the “smotherer.” He knows less, but likewise less is his responsibility.

These thoughts arise as a result of a recent letter, some extracts from which may prove useful:

...Have been attending some meetings here and greatly enjoying them—profiting, too, in learning what not to do, as well as what to do. Some of these student-speakers have a wonderful grasp of the philosophy, but it appears difficult for some to simplify their expression so that average minds can lay hold of something. We all need to become imbued with the writings of W.Q.J.

Our average audience, as you know, is not composed of the highly intellectual alone. Many are quite otherwise; but these, too, need Theosophy. They are potentially as valuable workers as any, for their hearts are so often loyal and true—and it is *hearts* that really matter.

The other evening a fine-looking stranger asked the speaker: “Does Theosophy teach evolution?” Miss—— was on the platform, and I’ll wager she gave a full twenty minutes to the answer. It was wonderful, truly wonderful! She began with the first dawn of manifestation, outlining the early stages with an exactitude and precision which showed her years of study and assimilation of the text-books. The old students just settled back delightedly in their chairs and drank it in; but I was really more interested in the man who asked the question.

He listened attentively at first, but soon began to fidget. Then he slumped back in his chair, looking aimlessly about the room, finally succumbing to a series of yawns. Haven’t seen him at the meetings since...man of the “working” type, you know—but good head and features, very clean-cut—just the one, seemingly, to interest others like himself.

Every student-reader of the foregoing will doubtless react to it thus: “How would *I* have handled that question?” Hence it is a valuable letter.

Well, how? Would I have hurled the entire *Secret Doctrine* at him? Or made my answer the occasion for a lengthy talk upon the subject? Or covered the matter briefly, adhering with exactitude to the specific Theosophical terminology?

Or would I have made use of a fleeting two minutes, outlining some simply expressed ideas—and leaving the subject open for further questions—and the questioner’s mind open and stimulated to do some thinking *for itself*?

Each one can answer—*must* answer, if he is to be himself an effective pupil-teacher, and thus fulfil the purpose of his Theosophic life.

How was that neighbour answered who dropped into the apartment the other evening and found me reading a Theosophical book?

How was my train-met acquaintance answered when we fell to talking about Reincarnation together?

What did I say to that stricken office-girl whose Mother died so suddenly, and who talked with me about it?

What to that auto-mechanic who adjusted the car while I waited the other day—and spoke of there being “natural” ways of doing things?

And that long night when I sat up on the train, and the brakeman told me about “seeing things”—and...

Well, how many, many opportunities to *practise*!

Theosophy is the doctrine of the eternal fitness of things.

What *did* I say?

THE THEOSOPHICAL MOVEMENT—1875-1950

XIII.—“INDEPENDENT DEVOTION TO THE CAUSE OF THEOSOPHY”

The preoccupation among the Theosophists of Europe and India with the charges against Judge of misusing the names and handwritings of the Masters became a passion which generated anger and strife, obstructing the proper work of the Society. The situation required not a patched-up peace or a compromise solution typical of international treaties or settlements of industrial disputes. It called for deliberate mental disengagement by all concerned from that preoccupation, accompanied by thoughtful attention to the common aims and objects on both sides of the Atlantic. It was not within the province of any member of the Society to sit in judgment on Judge or on anyone else.

No doubt instances may occur in which a Theosophist is genuinely concerned lest the actions of another may harm the Movement and feels that some counteraction is necessary. But such counteraction is to be conceived in the light of one's duty in the circumstances as they arise. It is not to be decided upon until calmness has been first achieved and the whole situation has been judged in the light of general principles and use made of what knowledge one has of the past history of the Movement.

The first step in the gaining of calmness is this disengagement from preoccupation with the misdeeds, real or imaginary, of others and the occupation of the mind with a constructive analysis of the situation. Such an independent approach will help to create the conditions in which the outer situation can be seen in correct perspective and right discrimination can be exercised. Thus the besieging elementals which are attracted to and feed the destructive elements of suspicion, distrust and anger in our minds will be dispersed. The way will then be opened up for the good Karma accumulated by the great body of Theosophists to be drawn upon for strengthening in us the constructive elements of brotherly sympathy and generous appreciation of the efforts of others.

To encourage a calm and positive constructive approach to the difficulties engendered by the circumstances of the charges against him was the consistent aim of Judge throughout the crisis in the Society, the outcome of which crisis was, despite all his efforts, in many ways disastrous to the Society and to the Movement.

At its Convention of 1895 the American Section declared its entire autonomy as “The Theosophical Society in America.” A letter explaining this action and signed by Judge as President and by members of the Executive Committee was sent to the Theosophical Convention in Europe held in London in July 1895. From this letter the following points are extracted :—

1. There is a great whole called the Theosophical Movement of which all who love Brotherhood are a part.

2. The Theosophical Movement began far back in the night of Time and has since been moving through many and various peoples, places and environments.

3. The unity of this Movement depends upon the similarity of work and aspiration of those in the world who are working for it, and not on forms, ceremonies, particular persons or set organizations.

4. Organizations of Theosophists must vary and change in accordance with place, time, exigency and people.

5. The American Section of the Theosophical Society is resolved to make its organization, or merely outer form for government and administration, entirely free and independent of all others while retaining its Theosophical ideas, aspirations, aims and objects and continuing to be a part of the Theosophical Movement.

6. The change was an inevitable one under the irresistible law of human development and progress but had been accelerated by what the American Section considered to be the strife,

bitterness and anger existing in other Sections, which obstructed the American Section in its work in the field assigned to it by Karma.

The Theosophical Convention in Europe would not like the reference to strife, bitterness and anger, but it was made as an expression of opinion and we can understand that it was necessary to explain the reason for making the choice of autonomy then instead of later. And the letter offered a constructive way out of the impasse to which the Society had brought itself. Many in Europe must have either sincerely believed or persuaded themselves that the charges against Judge were true, but the American Section almost unanimously placed its faith in Judge. The course suggested by Judge was that the Society should not concern itself with these dissensions or differences of opinion. The Society in Europe or in America or in India should devote itself to the work of the Movement in the field assigned to it by Karma, leaving freedom for the Society elsewhere to do the same.

This letter has been reprinted under the heading "An Epoch-Making Letter."¹ The heading is appropriate, but the letter contained no new conceptions, for, as Judge himself has described graphically, the plans for the work had been pointed out to him by H.P.B. The catholic spirit which breathes in this letter was conveyed, for example, in almost the first article H.P.B. wrote for a Theosophical magazine: "What Are the Theosophists."²

H.P.B. wrote of the spiritual knowledge of fragments of which all creeds are but the shells, and also of the ideal aims and purposes which unite not only members of the Society representing the most varied nationalities and races, born and educated in the most dissimilar creeds and social conditions, but also all Theosophists, all seekers after truth everywhere. Those were: worship of the spirit of living nature, the breath of the one Essence, filling, binding, bounding, containing everything, contained in all; and work for the disenthralment of human thought, the elimination

of superstition and the discovery of truth. She also added that "no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favour can lay at least his mite upon the one altar of Truth."

The *Five Messages* from H.P.B. to the American Theosophists, of course, breathe the same spirit and state over and over again the original programme of the work. There she wrote that there was a power behind the Society which would enable its members to move the world if they would unite and work as one mind and one heart. She urged that each should strive to be a centre of work in himself so that around him a nucleus might be formed from which information and spiritual influence might radiate and towards which higher influences might be directed. She insisted that private differences should be sunk in united work for the great Cause. She stated the holiest mission of Theosophy to be to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work. She urged that each member try to weld the principles of Theosophy into his life; that the Society should not substitute a creed for the living and breathing Spirit of Truth, and so on.

All the clauses of the U.L.T. Declaration are implicit in the *Five Messages* and other writings of H.P.B.'s; and Judge, therefore, in penning those editorials in *The Path* magazine³ and this "Epoch-Making Letter," from which the language of the Declaration derives, was simply giving what he had received from his teacher and assimilated. But by that process of assimilation he had made himself the bridge between the basic metaphysical principles of the Esoteric Philosophy and the Western world. He was able to give a formulation of those metaphysical principles applicable in practical work for the Movement under modern conditions, at a time of the parting of the ways within the Society. It was by so doing that he inaugurated an era in the Movement, although this was not apparent at the time.

The parting was between those who were prepared to follow the path of independent devo-

¹ Reprinted in *Vernal Blooms*, pp. 255-7.

² *The Theosophist*, Vol. I, p. 5, October 1879; reprinted in *U.L.T. Pamphlet No. 22*.

³ Reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. XI, No. 12, October 1941.

tion to the cause of Theosophy, who were prepared, if it were needed, to carry on alone in their faith in the reality of the Movement, in the existence of Masters and in the ultimate triumph of spiritual ideas as opposed to forms and dogmatism; and those who felt they had to depend upon a sense of recognition by the Masters, upon a sense that Theosophy was making an impact upon the world, upon leaders or upon followers, upon established forms and rituals.

Shortly after the death of Judge it must have seemed as if the true spirit had died out of the Theosophical world, what with all the follies that ensued. Alone at first, in a world completely indifferent to the programme of work laid down by H.P.B. and Judge, Crosbie had to act out in his own life the first clause of the U.L.T. Declaration before it was to become apparent how deep and true was the imprint made by his teachers on the Movement. The spirit of these teachers lives on in the Declaration: a spirit of independence, of uncompromising search for truth, combined with a humility which recognizes always how much more there is to understand and an instant readiness to recognize the contributions of others. That spirit is a priceless heritage of the U.L.T., a heritage which it is for us to preserve so that in the coming years Theosophy may be associated in the public mind more and more with institutions and individuals who are liberal, catholic and eager in their search for truth and work for human brotherhood.

The phrase "independent devotion to the cause of Theosophy" embodies a conception that is much more important to the modern world than those embodied in such terms as the Welfare State, Peaceful Co-existence, Negotiation from Strength, and so on. It means that the dedication of the individual to the pursuit of truth and the cause of Brotherhood is not dependent upon leisure, the co-operation of others, recognition, personal ability or any other circumstance. At the same time that dedication makes an enduring contribution towards the ever-existing spiritual freemasonry among mankind, which transcends all personal differences and must ultimately bring to birth the conscious realization of the immortality of the human soul. In the Declaration,

therefore, we have something that not only serves as the basis for unity among the Associates of the U.L.T. but which also has its value for the world at large. If we can do no more than treasure this heritage of the Spirit we can do much to put Theosophy and the Movement in their true light before the world and to spread their quickening and liberalizing influence.

THE FUNCTION OF MOTION PICTURES

What is the role of motion pictures in the modern world? What influence, salutary or otherwise, do they exert on the public mind? What would be their right and proper function in human evolutionary development? These are questions important for Theosophists to consider.

In a recent representation submitted by several members of the Indian Parliament to the Congress Working Committee, they are reported to have regretted that most of the films exhibited in India are not producing very desirable effects on the youth. They have therefore pleaded for action to meet the menace: in other words, for a stricter censorship of films. The Congress Working Committee is stated to have asked the Union Ministry for Information and Broadcasting to look into the matter and to do the needful. Needless to say, this has been highly resented by the film magnates.

It is not our intention to go into the controversy that has been going on in the press, especially in the film papers, on this issue, but there is a vital aspect of the question which deserves serious consideration.

Suresh Ramabhai, writing in *Harijan* for September 3rd on the "Role of Films in Public Life," states:—

The role of the films in public life is, to my mind, the same as that of the newspapers. Like a good newspaper a good film has to discharge three essential responsibilities:

(i) To understand popular taste and feeling and give full expression to it;

(ii) To rouse among the people certain desirable sentiments ;

(iii) To expose popular defects and convey people's grievances.

It is clear that if the film industry of any country carries out only the first of these functions, it is not a real friend of its people

Shri Ramabhai regrets that the Indian film industry, one of the largest industries of the country, should accept, for the most part, only one responsibility—that of “entertaining.” On the one hand, it caters to popular taste (or lack of taste) and, on the other, it tries to please the Government by not going against its declared policy. The film industry is little concerned with whether a new film will be desirable for the people (that which is popular is not always desirable) or whether it will open the official eye.

Besides, our films take the audience away from reality and toward pure escapism. They fail to offer a true picture of the country's life, of the life of the poor and the miserable, concerned as they are with portraying the life of the rich or the well-to-do. Social evils and the burning problems of the day receive scant attention in our films—problems such as poverty and want, unemployment and underfeeding, untouchability and class distinctions, bribery and corruption, woman's status and the dowry system, and other human realities of our time. The proper function of the films, as Shri Ramabhai points out, should be to expose injustice and ignorance and to support new causes and ancient liberties.

The question that our films must be able to answer, says Shri Ramabhai, is :—

Do they inspire our youth to grow fearless and truthful, tolerant and brave? Will an imitation of the life depicted in our films enable them to face undaunted the enemy without or the differences and troubles within? . . . Films should not be a source of amusement alone but of human elevation and nation building too. . . . A good film can infuse one with such lofty inspiration as may lead him or her to negotiate high and still higher summits.

Like many other things in our civilization, motion pictures, in themselves, are neither good

nor bad. It is man's *motive* which makes a thing beneficial or otherwise. The motive of the producers of motion pictures is to increase their own business and their bank accounts. They are shrewd business men whose lives are spent in learning and meeting the popular demand. To look at the problem from the point of view of the cinema-goer, his motive is to increase and stimulate his own sensations and feelings. The fundamental purpose of the cinema, from the popular viewpoint, is to provide entertainment and relaxation. Actually it is a source of nervous and psychic excitation instead of relaxation—a sort of sense stimulation.

Perhaps the largest field of contact of the motion pictures is with the psychic and manasic nature of man. If so, they should naturally be used to strengthen the rule of Higher Manas instead of the lower ; and the reaction should be more spiritual than kamic. As it is, the cinema is a stimulant to the kamic nature, acts as a sedative to the Imagination and strengthens the lower Manas. The cinema-goer finds much to stir the emotions, much to feed the senses ; a deliberate pandering to his desires ; but rarely does he find any food for the mind, anything to kindle ideals, anything to aid a high resolve. The films are, moreover, inducive to imitation and standardization. Taken in large doses, they destroy one's self-reliance. They are at present a source of suggestion of the wrong sort—especially to the children.

Motion pictures offer a temporary escape from responsibility ; from the realities of life ; from the disturbing necessity to face problems, to think straight, to make choices, in short, to exercise the will. They present a colourful spectacle which makes no demand on the positive use of these powers. In this age of transition man needs, more than ever, clear vision, a strong will and high courage ; the problems which confront him are complex and pressing. In yielding to the insidious influences of sensation which present-day amusements offer, man is dulling those divine powers. In his relinquishment of the power of choice over what shall enter his mind, what he shall see and hear, he is in grave danger of falling prey to forces that deaden, and

which finally destroy. Men do not grow in strength, in knowledge and power to serve, by indulging the sense nature. The almost universal craving to be amused as a palliative to the stresses of life is a dangerous substitute for a courageous performance of duty.

The proper function of motion pictures should be the same as that of the great dramas of old—to benefit mankind through the dramatization of great ideas, universal truths. Motion pictures, rightly used, could provide an hundred ways of educating the mass mind. For instance, the great relics of the distant past, of forgotten civilizations—the landmarks of other and higher cultures—could be thrown on the screen to teach history in a new and true light. The cinema could, by pointing to man's divine heritage, his mission and his future, provide the right bases for thinking and for acting. Films which appeal to the personal man, no matter how artistically conceived, are retarding, having nothing to do with the growth of the soul. Films which seek to awaken the idealism natural to the higher nature of each man are in harmony with great Nature's purpose; therefore, in harmony also with human evolutionary development. But before our films can enter the category of meaningful art—art that tells something of the story of the soul—they will have to undergo a vital rebirth.

ESOTERIC PHILOSOPHY vs. MODERN SCIENCE

One of the main criticisms levelled at the Theosophical philosophy on its scientific side—especially in relation to *The Secret Doctrine*, published in 1888—was and still is that it “is absolutely opposed to the Darwinian evolution as applied to man, and partially so with regard to other species,” in H. P. Blavatsky's own words.

Even though there still exists a gulf between the age of man according to modern science and that assigned to him by the archaic doctrine, scientifically his antiquity is being pushed back farther and farther. Anthropologists today are engaged in gathering evidence on early man who is thought to have inhabited the earth 1,025,000 years ago. The Ministry of Natural Resources in India is planning to set up a palæontological and palæobotanical section next year to establish man's antiquity and to uncover fossils of man's supposed evolutionary ancestors—the anthropoid apes.

Research will also be conducted for evidence on vertebrate and mammalian life that is presumed to have existed in the country in the Mesozoic era, 46,000,000 years ago. A study of ancient plant life too will be made.

In view of the fact that human life on this earth is being traced to earlier and earlier epochs, it may not be long before we shall hear of a scientific speculator who will take the glory of affirming what was stated to be a fact by H.P.B.—that men have lived in bodies of flesh on this globe for more than 18,000,000 years, and that Primeval Astral Man belonged to a far earlier period, the pre-Secondary.

The scientific hypothesis which shows man to be younger than the higher mammals is again at variance with the esoteric theory that “man, in this Round preceded every mammalian—the anthropoids included—in the animal kingdom” (*S.D.*, II. 1). The claim of occult science that the anthropoids, instead of being man's progenitors, are but the illegitimate progeny of human and animal parents will doubtless appear preposterous to admirers of, and believers in, modern learning; but, just as the orthodox Biblical theory regarding man's origin has given way to Darwinian Anthropology, so too “it is not impossible—nay, it is most likely—that further discoveries in geology and the finding of fossil remains of man will force science to confess that it is esoteric philosophy which is right after all, or, at any rate, nearer to the truth” (*S.D.*, II. 711).

IN THE LIGHT OF THEOSOPHY

For a quarter of a century an honest endeavour to spread broadcast the Teachings of Theosophy has been made by this magazine. With this issue we commence a new volume—the XXVIth. The genuine and pure Teachings of Theosophy in our cycle are recorded in the writings of H. P. Blavatsky and W. Q. Judge. This journal also upholds the programme and policy of the United Lodge of Theosophists founded in 1909 by Robert Crosbie. The pattern of the work is enshrined in the Declaration of the Lodge, and each Associate proves his fidelity to the Cause of Theosophy by sustaining the impersonal basis of study and service by avoiding tangential ways, and by developing slowly and gradually the very rare quality of true Devotion.

We have been able to keep the magazine going by the application of the principle of sacrifice in our own lives—sacrifice in time, money and energy. The few ardent hearts who have been devoted to its publication, month by month, are convinced of the great truth that what the world needs today are the Living Ideas of Theosophy as the Messenger and Her colleague and pupil recorded them. They are also convinced that the only true method of promulgation is the one set forth by Robert Crosbie in his precepts and in his example. Many are the temptations suggested by the Devil, Ahriman, Mara, who lives in man's blood, activates man's flesh and impresses man's brain. Therefore THE THEOSOPHICAL MOVEMENT specially aims at offering guidance and protection to the student, the aspirant, the neophyte and the devotee. It endorses the words of the sage-mystic Eckhart: "Thy unknowing is not a defect, but thy chief perfection"; we are all learners and our first task is to recognize that we have to unlearn the false knowledge and abandon the false viewpoints already acquired. Is there a more potent teaching in the entire *Book of the Golden Precepts* than this?—

False learning is rejected by the Wise, and scattered to the Winds by the Good Law. Its wheel revolves for all, the humble and the proud. The "Doctrine of the Eye" is for the crowd; the "Doctrine of the Heart" for the

elect. The first repeat in pride: "Behold, I know"; the last, they who in humbleness have garnered, low confess: "Thus have I heard."

The *Dhammapada* says:—

Sweet is the preaching of that Bhikkhu who guards his tongue in speaking wisdom, who elucidates both the letter and the spirit of the Law without being puffed up.

The growing indiscipline among university students in India and the disrespect shown by them towards their teachers is a painful spectacle indeed for all those who look upon the cordial relationship that existed between the teacher and the taught in the universities of ancient India as an ideal to be aspired to. Frictions between the student world and university authorities have been occurring off and on during recent years, and in Allahabad the situation has become so tense lately, following the rustication of some students, that the university there has had to be closed down for a month.

Dr. S. Radhakrishnan, delivering the Convocation Address of the Gujarat University on October 8th, suggested a three-point programme for tackling the problem of student indiscipline in the country: restriction on admissions to colleges, extra-curricular activities and recruitment of better types of teachers who could develop proper relations with the students.

The need for better teachers is no doubt a very vital one, but one wishes that Dr. Radhakrishnan had also stressed the more urgent need of students' cultivating the right attitude toward learning, which is the first requisite for the gaining of knowledge. Respect for those who, under Karma, are one's teachers would automatically follow.

Students of the present generation, in India and elsewhere, will do well to reflect upon what W. Q. Judge has written about the pupil-teacher relationship:—

...from earliest times, among all but the modern western people, the teacher was given

great reverence by the pupil, and the latter was taught from youth to look upon his preceptor as only second to his father and mother in dignity. It was among these people a great sin, a thing that did one actual harm in his moral being, to be disrespectful to his teacher even in thought. The reason for this lay then, and no less today does also lie, in the fact that a long chain of influence extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last even in the mere teacher of our youth. . . .

Thus it happens that the child who holds his teacher in reverence and diligently applies himself accordingly with faith, does no violence to this intangible but mighty chain, and is benefited accordingly, whether he knows it or not. Nor again does it matter that a child has a teacher who evidently gives him a bad system. This is his Karma, and by his reverent and diligent attitude he works it out, and transcends erstwhile that teacher.

This chain of influence is called the *Guru-parampara chain*. (*Letters That Have Helped Me*, Indian ed., pp. 48-49)

The selfishness of modern man blinds him from seeing his great responsibility and opportunity as a co-worker with Nature. His encroachment on Nature has produced such disastrous consequences that it has become a cause for concern the world over. The International Union for the Protection of Nature, which has its headquarters in Brussels, Belgium, and is sponsored by the United Nations Educational, Scientific and Cultural Organization, has been waging a battle for over seven years to conserve Nature from the ever-increasing industrial and agricultural needs of the world.

The aim of the Union is succinctly described in its motto: "Protect Nature—it will repay you." Many are the ways in which man is upsetting the balance of Nature. To meet his growing need for food he is threatening Nature's last reserves,

wiping out forests, causing soil erosion and killing wildlife and fish until many species are becoming extinct. All this, the Union says, if left uncontrolled, could have disastrous economic effects for the world.

The Christian Science Monitor (Boston, Massachusetts) for August 27th reports the story of the leopard, told by Mrs. Margaret Carem, Swiss head of the secretariat of the Union, as one of many examples:—

Early this century the leopard was considered a public enemy in Africa because it would kill almost anything, and it was, consequently, allowed to be massacred. But later the settlers who had complained of the leopard began to protest that wild pigs and baboons were now doing as much damage to their crops. The answer was simple: Wild pigs and baboons, which are the leopard's main food, began to multiply as the leopard disappeared. Now the leopard is a partly protected animal.

The Union is also reported as being particularly concerned with the extinction of several species of animals and birds, and has recently sent an American ecologist on a five-month mission to the East to study ways in which it can co-operate with the governments concerned to secure the preservation of near-extinct species.

It is to be hoped that this international effort to protect Nature will lead to a deeper response to the obligation placed upon every thinking man by the Great Teachers—"to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task" of directing and guiding the energy inherent in matter to reflect the Ideation of the Universal mind (*S.D.*, I. 280). Those who exploit natural resources for profit or rob Nature instead of enriching her produce discord and will ultimately find themselves accountable.

Harmony in the physical and mathematical world of sense, is *justice* in the spiritual one. Justice produces harmony, and injustice discord; and discord, on a cosmical scale, means chaos—annihilation. (*Isis Unveiled*, I. 330)

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine

A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

The Voice of the Silence

Five Messages

Quotation Book

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

The Heart Doctrine

By ROBERT CROSBIE

The Friendly Philosopher

Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path

Through the Gates of Gold

Because—For the Children Who Ask Why

The Eternal Verities

The Laws of Healing—Physical and Metaphysical

States After Death, and Spiritualistic "Communications" Explained

Cycles of Psychism

Moral Education

Index to The Secret Doctrine

The U. L. T.—Its Mission and Its Future

The Book of Confidences

Hypnotism—A Psychic Malpractice

The Dhammapada

U. L. T. PAMPHLET SERIES

Pamphlets by Madame H. P. Blavatsky

Nos. 1, 2, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32, and 35.

Pamphlets by Wm. Q. Judge

Nos. 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21, 24, 30, 34, and 36.

Pamphlets by Damodar K. Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLIVth Volume

The Aryan Path—Bombay—XXVith Volume

The Theosophical Movement—Bombay—XXVith Volume

BULLETINS

Bulletins are available of Lodges in America as well as of the Bangalore Lodge in India, the London Lodge in England and the Paris Lodge in France, upon request.

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MADRAS, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

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.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay 1.

U. L. T. LODGES

AMSTERDAM, Z., HOLLAND	123 Stadionweg
BANGALORE (4), INDIA	15 Sir Krishna Rao Road, Basavangudi
BERKELEY (4), CALIFORNIA, U.S.A.	Masonic Temple Building, Bancroft and Shattuck
BOMBAY (1), INDIA	51 Mahatma Gandhi Road
LAGUNA BEACH, CALIFORNIA, U.S.A.	1434 South Coast Boulevard
LONDON (W. 2), ENGLAND	62 Queen's Gardens
LONDON, ONTARIO, CANADA	483 Dundas Street
LOS ANGELES (7), CALIFORNIA, U.S.A.	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (21), U.S.A.	347 East 72nd Street
PARIS (16 ^e), FRANCE	11 bis, Rue Keppler
PHILADELPHIA (3), PENNSYLVANIA, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.	32 North Central Avenue
READING, PENNSYLVANIA, U.S.A.	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A.	1237½ H Street
SAN DIEGO (3), CALIFORNIA, U.S.A.	3148 Fifth Avenue
SAN FRANCISCO (14), CALIFORNIA, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A.	579 Foothill Boulevard
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (9), D.C., U.S.A.	1722 Connecticut Avenue, N.W.