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Pity and forbearance, charity and long-suffering, ought to be always there to prompt us to excuse our sinning brethren, and to pass the gentlest sentence possible upon those who err. A Theosophist ought never to forget what is due to the shortcomings and infirmities of human nature.

—H. P. BLAVATSKY

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- (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 September 1956.

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AUM

## THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1956.

VOL. XXVI. No. II

## THE U.L.T. AND ITS PATTERN OF SERVICE

"U.L.T." is a *name given to certain principles and ideas*. . . . People need to grasp the message of Theosophy. . . . Let "U.L.T." flourish on its moral worth alone.

—ROBERT CROSBIE

We cannot promulgate the doctrines and the rules of life found in theosophy and at the same time ourselves not live up to them as far as possible. . . . Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the programme and refuse to become dogmatic or to give up common sense in Theosophy.

—W. Q. JUDGE

It is selfishness, the love of *self* above all things in heaven and earth, helped by human vanity, which is the begetter of the seven mortal sins. . . . The "personality" of both nation and individual has thrown deep roots into the soil of selfish motives; and of all the flowers of modern culture those that blossom the most luxuriously are the flowers of polite Falsehood, Vanity and Self-exaltation.

—H. P. B.

In many different ways the old-world Seers and the Living Sages have tried to impress upon the mind of man the need for each person to take his evolution into his own hands. They have constantly and consistently taught the Religion of Responsibility: man, the thinker, has a responsibility to his body and he is called upon to endow it with the light of purity and the strength of dignity. He has also a responsibility to his lusts—so to control and transmute them that divine love comes to birth. Then there is his responsibility to himself, to his own soul, whose ambassador each person is; and further, to the Universal Self, in which he himself as a soul is rooted.

The Third Fundamental Proposition of *The Secret Doctrine* teaches that human evolution depends on man's self-induced and self-devised ways; these also enable him to overcome the checks of the Karma of the past, generated in ignorance or in sin. Knowledge of certain facts, the acquirement of certain ideas and their correct

application to daily living, is stressed by all spiritual teachers. In different eras this has been done in appropriate ways which on superficial examination seem different or even contradictory; but the soul of all teachings of ancient or modern Sages and Seers is identical.

When Robert Crosbie referred to the U.L.T. as "a name given to certain principles and ideas," he referred to the instruction of the hoary Wisdom-Religion which formed the Message of the Great Masters to the modern world. This Message, recorded in the writings of H.P.B., may well be defined as the very Spirit of our Theosophical Movement. W.Q.J. translated and interpreted those abstract and archetypal ideas by calling the attention of all to the method by which the facts and ideas can become embodied in a proper form. It took 34 years of the trials and efforts of students, aspirants and devotees for the silhouette of the new Form to emerge: in 1909 Robert Crosbie was successful in materializing that Form. We know it as the

### Declaration of the U.L.T.

The Name and Form of the U.L.T. point to its real mission—continuously putting in motion true ideas and teachings so that its Associates and students can grasp the Message of Theosophy—not only comprehend the facts and the ideas but also apply them; and this is clearly and unequivocally enunciated by W. Q. Judge in the second of the above quotations. Mr. Crosbie says, "Let 'U.L.T.' flourish on its moral worth alone"; this can be done only by correct promulgation—not by learned minds, but by educated and cultured hearts. It is the example of embodied precepts which is needed. Therefore U.L.T. students and Associates must overcome their weakness of moral stamina. They should be humble enough to take the position—Theosophy is infallible; we, its students and votaries, are not. This humility is one ingredient necessary to endow the U.L.T., in the public eye, with "moral worth." To be technically accurate in promulgation is necessary, but not sufficient; that promulgation must be done by the *living* tongue and the *living* pen. Moral power is the living power, and the U.L.T. will be judged by the public not only by what it teaches, but chiefly by the power which makes its Associates and votaries live and labour.

In the third of the above quotations H.P.B. pointedly refers to the disease of this civilization. Her Message was and is meant to combat that disease. When we, student-devotees, overcome "selfishness" and "vanity," "polite falsehood" and "self-exaltation," the Message we promulgate will shine with a supernal light. Our learned exposition of Theosophy as a Body of Wisdom derived from the Great Fraternity of the Sages; our erudite presentation of the Three Fundamental Propositions of *The Secret Doctrine*; our knowledge about Spirit and Substance, Rounds and Races, Cycles and Seasons, etc.—these alone cannot truly fulfil the mission of Theosophy. But they certainly will if the expounder and promulgator is earnestly and sincerely living the life of altruism and humility, truthfulness and unity. No one expects him to

be perfect, but all should be able to see his sincerity, honesty, purity and brotherliness.

The Message of Theosophy aims at a far-reaching social reform. The true Theosophical reformer needs knowledge; he must become a seeker of the waters of life and immortality collected in the Message of the Masters to the 19th-20th century. Modern knowledge will not fulfil that purpose; it is shot through and through with false notions; whereas Theosophy says that man is rooted in the Divine, modern science asserts that he is descended from the animal; whereas the Sages teach that the birth of the human race is not from the womb of savagery but from the womb of the Divine Mind, the modern scientist avers that man is born of earth and slime; whereas the Wisdom-Religion instructs man to free himself from false knowledge, superstitions and taboos, modern science teaches him to accept the woes of heredity and the irresistible pull of determinism.

Associates of the U.L.T. must clearly perceive that the social salvation of the race cannot possibly come from mechanistic materialism, psychoanalysis or the psycho-philosophy of conscious complexes rooted in the "unconscious." They will be able to introduce true Reform, but they must seek its pattern enshrined in our Esoteric Philosophy which teaches of the One Supreme Spirit, of the one Supreme Law, of the Moral Order of the Universe, of the existence of Perfected Men of Wisdom and Compassion, of human souls unfolding their divinity through the process of reincarnation, and so on.

The service which our U.L.T. should render should be for all souls, all minds, all bodies without distinction of their perception and enlightenment, their education or illiteracy, their ailments or health. Therefore our strength lies in strictly following the instruction given to each one of us: Be true to your own self and follow strictly the Lines laid down. H.P.B. wrote these words to Mr. Judge:—

*Remain staunch to the Master's programme and true to yourselves.*

## THE FUNCTION OF LITERATURE

Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation, as presents to the posterity of those who are yet unborn.  
—ADDISON

A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life.—MILTON

Books are lighthouses erected in the great sea of time.—E. P. WHIPPLE

Literature is the thought of thinking Souls.—CARLYLE

Books are those faithful mirrors that reflect to our mind the minds of sages and heroes.  
—GIBBON

There is no help like association with those who think as we do, or like the reading of good books. The best advice I ever saw was to read holy books or whatever books tend to elevate yourself, as you have found by experience. There must be some. Once I found some abstruse theological writings of Plotinus to have that effect on me—very ennobling, and also an explanation of the wanderings of Ulysses. Then there is the *Gita*. All these are instinct with a life of their own which changes the vibrations. Vibration is the key to it all.—W. Q. JUDGE

One of the ill effects of the disease of greed from which our civilization is suffering is to be seen in the high place accorded to applied science, economics and technology and the neglect of the humanities, the fine arts and literature. These days a mechanic earns more than a scholar or a poet, and the belief is growing that man lives by bread alone.

Thinking men have from time to time stressed the importance of the study of literature. Its mellowing influence is an important ingredient of real culture, which scientific and vocational training cannot provide. Modern science contributes very greatly to the realization of the true, but it cannot elevate human character to express the good and the beautiful as literature and the fine arts do.

What should be the task of students of Theosophy in the present cycle with reference to literature? In her article "The Tidal Wave" (reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. IV, p. 148, and Vol. XXII, p. 46), H.P.B. has clearly indicated that they should not confine their work merely to the study and promulgation of "books concerning adepts and phenomena," or even of technical, authentic Theosophical publications (though this is no doubt a paramount duty), but should familiarize themselves with and encourage the popularizing

of such literature as is "Theosophical" in a wider sense. Students of Theosophy have to be on their guard against slipping into a narrow groove of thought and thinking that the Theosophical Movement is strictly confined to the teachings of H. P. Blavatsky. As one of the great Masters of Wisdom wrote in 1882:—

The sun of Theosophy must shine for all, and not for a part. There is more of this movement than you have yet had an inkling of, and the work of the T.S. is linked in with similar work that is secretly going on in all parts of the world.

There is, then, a wider aspect of the Theosophical Movement, and some intuitive poets and creative writers, whose writings reflect ideas which are truly Theosophical and "tend to promote that true brotherhood which it is the aim of Theosophy to bring about," can be said to have a place in the great Movement. Earnest students of Theosophy need to recognize the possibilities that literature of the right type holds for fostering the very ideals they live to serve. To assist in the spread of that type of literature which would awaken brotherly feeling among individuals and nations and activate the dormant intuitive perception of the reader is one of their duties.

On the role of literature and the moral responsibility of writers much can be said.

Students of Theosophy should note the ideas implicit in H.P.B.'s article mentioned above, written towards the close of the last century when a "tidal wave" was overpowering a large portion of humanity and a spiritual change and awakening was taking place in the masses, especially in the West. The "Spirit in man," which had long lain crushed and stifled by crass materialism on the one hand and church dogmatism on the other, was asserting itself in the foremost representatives of thought and learning, in "the many brave and prolific authors and writers" who had arisen "to defend the rights of Spirit to reign over matter" and the many "honest, aspiring Souls" who were "raising themselves like a dead wall against the torrent of the muddy waters of Materialism."

H.P.B. called on the new race of authors that was then springing up to awaken to their great responsibility as "fearless apostles of the living Word of Truth, moral healers of the pustulous sores" of their age; and condemned "those fogies of yore" who repeat "obstinately and parrot-like the old literary formulæ and hold desperately to publishers' traditions." What the world needs are writers who, "amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature*"; it is they who will become if they succeed the teachers and benefactors of the masses in their own time and in subsequent centuries. Authors must not write for wealth or fame, but must arouse the moral sense of society. "What the European world now needs," wrote H.P.B., "is a dozen writers such as Dostoevsky, the Russian author....he spoke boldly and fearlessly the most unwelcome truths to the higher and *even to the official classes*." The silent influence of his pen awakened the true spirit in a society which had drifted away in a wrong direction and brought about many administrative reforms.

The awakening of the Spirit in man about which H.P.B. has written is still taking place, and what she says about the role of literature holds good even today. The root of evil lies at the present hour, as then, in a moral, not in a

physical, cause; and if asked what it is that will help, the answer of Theosophy is the same today as given by H.P.B.: "Theosophical literature." Theosophical literature in the wider sense is that which stirs and uplifts the Spirit in man, literature which awakens the individual to real life and light, literature which expresses boldly and in a constructive manner the aspirations as well as the physical and spiritual needs of the rising generations and of the trampled-down masses, which exposes the plagues and sores of our age as well as its acts of heroism. Books which answer to this definition of literature can be said to belong to the ranks of great literature. Students of Theosophy would do well to familiarize themselves with such literature. It would make them better Theosophists and enable them to disseminate Theosophy and serve humanity in a better and more enlightened fashion.

The silent influence of literature is a mighty power in the world. Of course not all that passes under the name of literature is good literature. One has to be as careful of the books one reads as of the company one keeps, for one's mind will be as much influenced by the former as by the latter. The books we read must be chosen with great care, that they may be, as an Egyptian king wrote over his library, "the medicines of the Soul." Bad books are neither medicine nor nourishment. All that they offer is a low type of entertainment which improperly excites the mind, debases the feelings, ruins the Soul. They foster passivity and weaken the creative power and independent judgment as well as intuition. When a book has an ennobling and uplifting effect on us, when it inspires us with good, beneficent and manly thoughts—that is the proof of its excellence. In the words of Emerson:—

Books are the best of things, well used; abused, among the worst. What is the right use? What is the one end which all means go to effect? They are for nothing but to inspire....The one thing in the world, of value, is the active soul. This every man is entitled to; this every man contains within him, although in almost all men obstructed, and as yet unborn. The soul active sees absolute truth and utters truth, or creates.

Thus one of the purposes good literature serves

is to activate the Soul, to widen its horizon and deepen its perception, to make it feel about more things and also feel more about them, to enable it to see the deeper significance of every thing in the universe. Creative and intuitive writers, "in whom Higher *Manas* now and then sheds a bright ray on the man below," as Mr. Judge has said, "appear to be one form of the many and diverse instrumentalities chosen to lift the souls of the race on to higher levels of thought, fitting them for the reception of more truth." Literature should awaken and keep alive in man his spiritual intuitions; it should enable the mind of the reader to transcend the personality and personal concerns and to awaken to the reality of something higher and deeper. Great literature alone, and not merely informative literature, can answer to this greater call, the call of the spiritual aspect of man's consciousness.

More specifically, literature can do a great deal to help the mind of the reader to rise above the barriers of nationality, the thorny fence of sectarianism (a brand of "sectarianism" prevails even among students of Theosophy!), and to respond to the call of life, life inclusive of all aspects of the manifested universe and inclusive certainly of all human beings, irrespective of their condition and the characteristics of their personalities. At this hour the world needs the unifying influence of great literature. Human nature is essentially the same everywhere. Our problems, whether individual or social or national, are also the same everywhere, for they are fundamentally rooted in the soil of human nature. Idlers and liars exist everywhere; ambition activates men and women everywhere; kindness, unselfishness and charity are also to be found everywhere; men and women of every clime aspire to ascend to spiritual altitudes by purifying their minds and acquiring heart-wisdom. Literature makes us perceive all this, and gives us the vision of one world and one human family. Literature is a great pacific agency, which can help, as Galsworthy put it, "to restore to a bleak and starved world a friendly atmosphere." It has no frontiers, and so, as a builder of the International State, it is of priceless value.

Thus literature helps the formation of national

and international opinions. Thinking men everywhere are recognizing that there must be a change in the mental outlook of human beings if we would solve our problems and bring about reforms that would be beneficent and lasting. One of the greatest problems facing mankind today is that of war. The best minds of our human family are greatly concerned about the race for armaments and for more and more destructive and powerful instruments of human slaughter. The Preamble of the Declaration of Human Rights states: "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." For doing this literature can be of immense help. But, unfortunately, literature is also being used to make the wrong sort of propaganda.

Among great and immortal creations we need must include the great scriptures of the world. One of the errors of thought of our modern civilization has been not to look upon the words of the prophets as literature. The sayings of Jesus, the sermons of Gautama, the philosophy of Krishna, are perfect specimens of immortal literature; their appeal is universal and will last as long as man lives. Even their translations into alien tongues convey the soul behind their original words. From them one can learn the best that has been thought in the world. But to get the best out of them one must read them as books of literature which fecundate the mind and not as tomes of creeds which compel belief and so deaden the intellect. Emerson wrote at the close of his essay on "Books":—

...I might as well not have begun as to leave out a class of books which are the best: I mean the Bibles of the world, or the sacred books of each nation, which express for each the supreme result of their experience. After the Hebrew and Greek Scriptures, which constitute the sacred books of Christendom, these are, the Desatir of the Persians, and the Zoroastrian Oracles; the Vedas and Laws of Manu; the Upanishads, the Vishnu Purana, the Bhagvat Geeta, of the Hindoos; the books of the Buddhists; the "Chinese Classic," of four books, containing the wisdom of Confucius and Mencius....

These are Scriptures which the missionary

might well carry over prairie, desert and ocean, to Siberia, Japan, Timbuctoo. Yet he will find that the spirit which is in them journeys faster than he, and greets him on his arrival,—was there already long before him....Is there any geography in these things?...

For students of Theosophy it is important to consider not only what they shall take from literature, but also what they shall give to it. What contribution are they going to make to bring into contemporary literature a beneficent current? The influence of Theosophical ideas on literature has been very great indeed; and this was in evidence even in the latter part of the last century. H.P.B. wrote in *The Theosophical Glossary*: "...the Theosophists of the current century [*i.e.*, the 19th] have already visibly impressed themselves on modern literature." In his article, "Theosophical Aspects of Contemporary Thought and Literature," written in 1889, Mr. Judge speaks of "the new realm for imaginative creation to be opened up to literary activity by Occultism." This surge of interest in Occultism and its expression in literature was in large measure due to the Theosophical ideas set in motion by H.P.B. and the Theosophists of the last century. What can students of Theosophy of the present generation do? To have great literary talents is rare indeed; yet, in the words of H.P.B.,

even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then instead of deriding our doctrines and aspirations the men of the XXth, if not the XIXth century will see clearer, and judge with knowledge and according to facts instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this theosophists have to act as such. Having helped to awaken the spirit in many a man—we say this boldly challenging contradiction—shall we now

stop instead of swimming with the TIDAL WAVE?

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## THE FALL AND RISE OF IDEAS

Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods.

—*The Secret Doctrine*, I. 326

Any impersonal student of history recognizes that what is termed *new* today in the world of ideas is but a restatement, a re-codification of older and even more ancient thought. To evaluate genuinely and impersonally, however, is not easy. We are born into a particular family; it has usually its own religious observances and customs; as children we do not adopt them through deliberate choice but automatically make them matters of habit. Fortunate in this respect is the child born into a family of freethinkers. Thrice lucky is he whose parents are firmly rooted in the universal principles of justice and balance, and weigh right and wrong.

Then we go to school. If we live in a secular country which gives free education, with no religious slant, we are freed from a sectarian basis to some extent. But what about our responsibilities to our country? Are we not Chinese, Americans, East or West Germans, Indians, Peruvians, Arabs? Are we not to be taught that our country was and is always in the right? Were our leaders, past or present, ever wrong? What becomes of truth in the urge to patriotic justification? Surely *my* country is the *best* country! How could the government of any State support derogatory views and expect that its citizens would eventually lay down their lives in its defence? Only gradually does our growing knowledge of the extending horizons of life allow us to overcome our narrow ignorance, our habits, our delusions.

...outside such initiation—for every thinker



there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and as unmistakably as there is for the progress of any nation or race in its cycle by the law of Karma.

As civilizations become more integrated, men find that their own personal ideas are held by greater and greater numbers. At one time superstitions and cruelty and intolerance will prevail. Then, as if the pendulum paused and commenced its backward sweep, the whole attitude seems to give place to a period of enlightenment and liberality. Sometimes these cyclic periods affect different communities, nations and continents simultaneously. More often one nation may be rising and another retrogressing. The same is true of families, and this can be traced even in the lives of individuals. What has happened to the Hapsburg ruling dynasty, for example? What to the Germany that Bismarck integrated, or to the vanished civilizations of Peru and Africa?

It is instructive to watch these effects manifesting in our generation. The U.S.A. is a dramatic example. Emerging victorious from the last war, the most powerful nation economically, within a decade its opportunity for world leadership seems at least temporarily to have vanished. Many are the causes, the main one being the weakening of the citizens' adherence to the basic principles of the country's Founding Fathers. Reliance on Right has given way to reliance on the Might of physical force and possessions. Then came the fear of being dispossessed which has pauperized the former pioneering, independent spirit. Fear has given rise to the conception of the need for greater and greater protective defence, at the expense to some extent, one fears, of virtue, balance, laughter and the virile strength to meet any and all contingencies with calm evaluation.

But there are evidences of a new dawn. The past months have seen some change for the

better. It is reported that the University of California recently reinstated courageous faculty members dismissed a few years ago (when McCarthyism was rampant) because their loyalty was under suspicion. In another case the Department of Justice declined to appeal to a higher court a decision which involved the "constitutional right of a citizen dismissed from private employment to know who is accusing him." Added to these hopeful auguries are the permission granted to students by the authorities of Princeton University to be addressed by Mr. Alger Hiss, and the resistance of student editors of several university publications to the suppression of their independent editorial comment. All these, as also a number of recent Supreme Court decisions, are indicative that the climate of opinion in 1956 is not the same as in 1950.

Let us consider the wider scene. Throughout the world the 2,500th Anniversary of the Buddha is being celebrated. That this Teacher of Righteousness can still spread His benign influence throughout the world, even in this dark age, is certainly hopeful. In the *Bhagavad-Gita*, Krishna, speaking 5,000 years ago, declared that from time to time He reappeared for the establishment of righteousness. Significantly, the Buddha, born 2,500 years afterwards, is also considered by the Hindus an *Avatar* of Vishnu; and the later teachings of Jesus certainly parallel those of the Buddha.

Men, unwilling and therefore unable individually to stem and transmute their collective destiny forged by heedlessness, likewise rise and fall, usually unconsciously, and fail to learn the lessons of the past as well as remain ignorant of how causes sown in the present can affect their future in succeeding incarnations.

Ideals...are only the necessary results of...temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained.

—H.P.B.

## ST. PAUL, THE INITIATE—II

One of the quarrels that raged round Paul and James was over the question of salvation by *faith*, according to Paul, and by *works*, according to James. H.P.B. helps us to clear up this point, for she wrote in *The Esoteric Character of the Gospels* that *pistis*, translated in the Bible as "faith," should be translated as "knowledge." She also tells us that it is difficult to understand the true Pauline tradition because of the mistranslations of and tamperings with the texts of his Epistles. Surely, she said, Paul could never have used the term "faith" in the sense in which it is said to have been used in his Epistles, for "the word 'faith' as *grace* or something to be believed in through unreasoned or blind faith, is a word that dates only since Christianity." Nor should we understand the "works" of James as outer acts, ritual, ceremonial, etc. Certainly we can see that no man will reach salvation by blind faith or by ceremonies. The key to Paul's teaching on this point is surely in the three words he uses in conjunction: Faith, Hope and Charity; or Knowledge, Faith, as understood today, and Works.

Paul pointed out that there are two kinds of laws in the world—those recognized by the outer religions and those of the inner religion. According to the former, through the grace of Christ, the risen Man, we can be saved; according to the latter we have the harder doctrine that "whatsoever a man soweth, that shall he also reap" (*Galatians*, VI. 7). It was around this point that disagreement between Paul and Peter arose. Both Peter and James subscribed to the man-made law of a religious system; the law of Paul was the Law of Nature under which there can be no propitiation for our sins, but our salvation has to be worked out with "fear and trembling." The former law is outside man's nature; the latter is part of him. Adherence to the former saves the flesh in the sense that it is comforting; adherence to the latter involves a constant fight between the lower and the higher in man. It is easy to accept the former; hard to "prove all things." This strife is still going on, and will continue until man has learnt that he is

his own saviour.

It was this difference of concept that was the bedrock of the furious quarrel between Peter and Paul over circumcision. Was circumcision necessary to spiritual life? Paul taught that it did not matter whether a man was circumcized or not, that if he was not already circumcized it was definitely not necessary that before he became a follower of Christ he should be circumcized. Peter stood firm for circumcision.

Paul and Peter also disagreed as to who the Christ was. To Paul, Christ was the inner Christ Principle, to be born in every man; to Peter Christ was the man Jesus who died on the cross and was resurrected. To understand the difference between these two concepts it is necessary to remember Paul's teaching about man as composed of body, soul and spirit. Without the recognition of these three principles and of the fact that Christ is within each man, we can never see the reality of inner conversion and realize that it is greater than physical ceremonial. This inner Christ can only be found, Paul taught, by knowledge (*Ephesians*, III. 17). We need to be given knowledge by those who possess it. As a "master-builder" with the right to initiate others Paul said, "I travail in birth again until Christ be formed in you" (*Galatians*, IV. 19-20). H.P.B. says that the phrase "until Christ be born in you" means "until you find *the* Christos within yourselves as your only 'way.'" (*The Esoteric Character of the Gospels*)

St. Paul's mission was to arouse man to this truth and to show him how he should make of himself a fit temple of the living God (Christ). He wrote of

the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. (*Colossians*, I. 26-27)

To the Galatians he wrote:—

O foolish Galatians, who hath bewitched

you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

...Received ye the Spirit by the works of the law, or by the hearing of faith?

Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? (III. 1-3)

It is only the knowledge of the threefold man that can help us; only the recognition that

your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own (I. Corinthians, VI. 19)

...if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. (II. Corinthians, V. 1)

It is this sense of immortality, of the impermanence of the body, of the indwelling Lord, that destroys the need for the man-made laws of spiritual life and leads to the training of the lower that the inner may shine forth. It is knowledge, and not rules of outer observances, that is needed. And the heart must sense the glory of the Real. It was St. Paul's constant prayer

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

(Ephesians, III. 17-19)

Let us now consider the ethics of St. Paul. In his first Epistle to the Corinthians he wrote:—

And now abideth faith, hope, charity, these three; but the greatest of these is charity. (I. Corinthians, XIII. 13)

This famous saying of St. Paul and his description of charity are well known. Faith here is knowledge; hope is that inner certainty that brings the will into action; charity is the outer expression of an inner attitude of mind. It is not so much the doing of works, but the attitude of enduring suffering, of being kind, of bearing all things meekly, etc.; a condition of mind-feelings that can only be brought about when we have the knowledge which illuminates the mind and

the vision which breeds faith (hope-will). Once the attitude of the mind-heart is changed, "works of charity, justice, and generosity will be done spontaneously by all," H.P.B. said. Yet, paradoxically, we cannot realize the change of mind-heart unless it is expressed in action. Theoretically we may believe in brotherhood; practically we may act otherwise. Until we act in a brotherly manner we cannot truly believe in brotherhood. Therefore we find St. Paul exhorting men to act in a brotherly way towards one another:—

...he that loveth another hath fulfilled the law. (Romans, XIII. 8)

...be ye kind one to another, tenderhearted, forgiving one another. (Ephesians, IV. 32)

Just as there is the path of outer action, so there is the path of inner action requiring the control and use of our faculties. The new teachings given by Jesus and then by Paul showed that each man is at liberty and that priest or God cannot help or hinder him. In the place of these he showed the workings of Law, and that man is free to obey or disobey it. Paul taught, in other words, the way to obey the good law and to disobey the bad law. The recognition that we are not body, but soul, rooted in Spirit, makes this new attitude possible, for soul stands between the lusts of the flesh and the higher life.

"I delight in the law of God after the inward man," says Paul,

but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. (Romans, VII. 22-23)

He warns:—

Let not sin...reign in your mortal body, that ye should obey it in the lusts thereof. (Romans, VI. 12)

Know ye not that ye are the temple [sanctuary] of God, and that the Spirit of God dwelleth in you? (I. Corinthians, III. 16)

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as

instruments of righteousness unto God.  
(*Romans*, VI. 13)

...brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.  
(*Galatians*, V. 13)

The soul can get help from the Spirit. In a wonderful passage St. Paul uses the imagery of the armour to make his point clear, as Mr. Judge used the imagery of the archer, his bow, arrow and target. He wrote:—

...take unto you the whole armour of God that ye may be able...to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith...And take the helmet of salvation, and the sword of the Spirit, which is the word of God.  
(*Ephesians*, VI. 13-17)

How well he understood human frailty! He tells us to "do all things without murmurings and disputings" (*Philippians*, II. 14). And yet how weary we become in the constant effort to go on trying to be "good"!

...let us not be weary in well doing: for in due season we shall reap, if we faint not.  
(*Galatians*, VI. 9)

The relationship of the actions and lives of the followers of Christ to the Christian Movement was brought out, for he urged them to "walk worthy of the vocation wherewith ye are called" (*Ephesians*, IV. 1) They should carry themselves with "all lowliness and meekness, with longsuffering, forbearing one another in love" (*Ephesians*, IV. 2). The usual "sins of the flesh" have to be forsworn, but he added an interesting item with reference to a thief:—

Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. (*Ephesians*, IV. 28)

"The fruit of the Spirit," he says, "is love,

joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (*Galatians*, V. 22-23). He also lists the opposite qualities to be avoided.

Though he taught men to forgive one another, he also gave advice as to what to do with those who disobeyed:—

And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

Yet count him not as an enemy, but admonish him as a brother. (II. *Thesalonians*, III. 14-15)

Paul and his companions suffered, and he wrote in his Epistle to the Romans:—

...we glory in tribulations. . .knowing that tribulation worketh patience;

And patience, experience; and experience, hope:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.  
(V. 3-5)

He reminds men that it is not only against the powers and lusts of the flesh that they strive, but also against "principalities and powers." He speaks of "spiritual wickedness in high places." Life is not simple for the Companions in the Theosophical Movement in any era, for not only have they to fight their own natures, but also, since they represent the "good," they have to fight the onslaughts of the "evil" powers.

The emphasis on ethics, much as it means to the man who would become a "good" man, means everything to the would-be aspirant to the spiritual life of service to his own Christ-Spirit within, and to the Movement, of which he essays to become a part. In the light of Theosophy Paul's Epistles take on a new light and importance.

We cannot close this sketchy survey without mentioning *I. Corinthians*, Chapter XIII, which contains a pure expression of the Law of Compassion Absolute.

## RIGHT AND WRONG ACTION

We know, for we have been taught all down the ages, what are the results of right action and of wrong action. But what we often do not know is what is right action and what wrong; what is the result we want to achieve and how to achieve it.

Is this so because no action stands alone? Every action has its seed in the past and will flower in the future, if it has not done so already. Some actions, like some seeds, flourish in one environment and die in another, and we are faced with the difficult problem of trying to decide what our action will result in, in the environment in which we find ourselves. Perhaps for this reason we find that we often err, thinking more of the environmental result than of the action itself; we act in what seems to us a suitable manner, instead of acting in a straightforward, ethical manner. In other words, we compromise; we take the law into our own hands and say, "Under these circumstances, *this* is right, not *that*." And so we suffer.

Yet the *Gita* tells us: "Act as seemeth best unto thee." Then why should we suffer? We forget that Krishna has already made it quite plain to Arjuna how he wants him to act. He has also given him the background of various systems of philosophy. He also tells him that if he does not act rightly of his own free will, Karma will compel him to act that way. So the issue is not so simple! How shall we do what we think is right in any given circumstance, and at the same time obey the Law, willingly and implicitly?

Perhaps it would help us if we remembered when in doubt that, whereas there is only one right way to perform action, *i.e.*, one which is universally applicable, there are as many wrong actions as there are men to perform them! Only a comparison between the genuine article and the counterfeit will show us which is the true one,

not a comparison between two or more counterfeits.

We come upon the dilemma of spiritual life—are we to act as seems best to us, or in line with what we have been taught?

But let us not say, "I will act as I please and bear the consequences of my action." It is a foolish remark. We shall have to bear them anyway, and when they come we shall probably have forgotten whence they have come and shall meet the resulting Karma with sorrow. It is our arrogance that makes us say thus.

Surely the right way is that of experiment. And while experimenting we must keep in mind the testimony of the Wise Ones who have checked and verified the traditions of old. That is the keynote of right experiment—experiment along the lines of tradition; experiment by *following* the law, even though we fail to see at the moment the reasonableness of doing so. In that way we prove for ourselves its accuracy. If science, medical as well as in other fields, followed that method, knowledge would grow much more rapidly and time and energy be saved, to say nothing of the evils of experimenting "by chance," so to say.

The line of right action in any circumstance is definite: our own duty lies in performing the action so that we disturb the environment as little as possible, in choosing the right time, and in acting with thought, planning and lack of emotion. In other words, in whatever act we perform we must strive to be the impersonal agent bringing that action to birth in its environment.

To revert to Krishna and Arjuna: Arjuna says, after thought, that in spite of the emotional sorrow he will feel at the loss of his kindred, in spite of his compassion for the sufferings of the soldiers and the people, he will act according to Krishna's bidding; he will act with devoted heart, surmounting his personal emotions. We know the result. Evil was destroyed; Arjuna triumphed.

## WHO ARE THE DEAD?

[Who *are* the dead? The answer given in the following article, reprinted from Magazine *Theosophy*, Vol. XIII, pp. 400-2, for September 1925, may surprise some readers and give them food for serious reflection. This is an age of individual responsibility, and surely the facts here set forth will stir the Theosophical student to renewed effort.—EDS.]

And finally, do not forget, my dear fellow, that the dead do come to life and that the coldest thing in the world may be made hot by gentle friction.—W.Q.J.

Who are the "dead"? Those who are forever thinking about themselves. They may be walking about in human bodies—"living" so far as the physical eye can determine; they may be plunged in the subjective states which supervene after the dissolution of the body. In either case, "the separation of the principles" has taken place: in the first instance temporarily, with the tendency to become permanent; in the second instance permanently, until the new incarnation. The first condition is unnatural; the second, natural. Both are the effects of ignorance.

The mass of mankind represent the "living dead." In the Occident the force of the nature is expended personally, to gain precedence *during* this life; in the Orient it is expended personally, to gain precedence *after* this life—for the life to come. Both in the East and in the West, men are thinking about themselves, as separated fragments of the One Life—not as *Units in It*. The thoughts, desires, hopes, fears, anxieties of an entire lifetime centre around that evanescent and restricted congeries of elementals which constitute the personality, and which each being believes to be "myself." Thus is built a wall so heavy and so dense that the Divine Spark cannot penetrate with its vivifying fire.

Such beings are *dead*. They are not incarnate as Souls. And *Manas* not being lighted up, they are to all intents and purposes *mindless men*, hence not yet morally responsible in the true deep sense. This is the Great Orphan, Humanity, of the Sacred Books—the unenlightened majority of mankind.

Students of Theosophy have no such immunity in moral responsibility. Yet some of them are "dead." Perhaps it might be said more truly that they "go from death to death," rather; because in them is witnessed the partial "light-

ing up"—the flickering fire which anon flames and anon dies down to near extinguishment. When it is high, they are thinking of others—how they can be reached and helped, how aided and fortified in their struggles towards enlightenment. When it is low, they are thinking of themselves—their knowledge or lack of it, their progress or default of it, their virtues and their vices—all separative, all personal.

How grateful might all students be to all their fellow students—those who in the exigencies of life and work supply that "gentle friction" which dissipates the coldness, and brings the dead to life! Contacts engender friction, friction engenders heat, heat flares into flame, fed with the fuel of the personality. Then the wall cracks ever so little, and the fire of the Divine Self leaps through to meet and purge away the dross of the lower fire, leaving a resultant steady and refined glow which grows or dies away, in the ups and downs of the student-life, but which at last and inevitably must attain a permanency.

But what of the Great Orphan? If the thoughts of the student are devoted to that, and thus turned away from himself, he need never fear "death."

Who must "light up *Manas*" for struggling humanity, if it is ever to be lighted up? Those who hold the flame—who else? But it is also those who hold a *little* of the flame: the present students of Theosophy in the world, and those to come—who must light up the understandings of those who know still less.

So many look to Masters to do it all. This is a phase of the "personal god idea," mixed in equal parts with the "poor, weak, miserable sinner" notion of Western Christianity. Masters have *Their* work; students have *theirs*. It is all

one work, but in the building of any structure division of labour is necessary—and should any class of workers fail in its duty, the building never becomes erected. Writes a Teacher:—

But some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it. Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

And in another place:—

So the Masters have said this is a transition age, and he who has ears to hear will hear what has thus been said. We are working for the new cycles and centuries. What we do now in this transition age will be like what the great Dhyan Chohans did in the transition point—the midway point—in evolution at the time when all matter and all types were in a transition and fluid state. They then gave the new impulse for the new types, which resulted later in the vast varieties of nature. In the mental development we are now at the same point and what we now do in faith and hope for others and for ourselves will result similarly on the plane to which it is all directed. Thus in other centuries we will come out again and go on with it. If we neglect it now, so much the worse for us then. Hence we are not working for some definite organization of the new years to come, but for a change in the Manas and Buddhi of the Race.

These are merely other ways of saying that it is the *students* who, having received the flame from their predecessors, must light up the *Manas* of others now here, and others yet to come—who will in their turn light up still others—until the *Manas* of humanity as a whole is lighted up. Otherwise the great mass of men will go to annihilation, and this immense period of evolution prove a failure—love's labour lost! It is a grave, a tremendous matter! "It may seem indefinite, but it is, nevertheless, very defined and very great in scope. . . . Masters could give now all the light and knowledge needed, but there is too much darkness that would swallow up all the light, except for a few bright souls, and then a greater

darkness would come on."

Such is the responsibility of the student of today. Contemplating it, his thoughts inevitably turn away from self; realizing it even a little, he will cease going from death to death in this life, because every effort of his mind and heart will be directed to the amelioration of the conditions of others. Thus, fixing no phases of the passing personality by his thought, none becomes permanent; his instrument expands until it is in sympathetic contact with the race as a whole, and "the Self uses his form as its own."

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## "DESTINY AND FREEDOM"\*

Dr. H. Poppelbaum credits his solution of the age-old problem of destiny and free will to Rudolf Steiner's system of thought. It is not surprising that this little book contains some Theosophical principles, for Rudolf Steiner was long a student of Theosophy before promulgating his "Anthroposophy."

Steiner replaces the concept of "blind fate" with the concept that a man's own soul and spiritual being attract the events which "happen" to him. The very first of the "Aphorisms on Karma" put forward by W. Q. Judge declares: "There is no Karma unless there is a being to make it or feel its effects." (*U.L.T. Pamphlet No. 21, p. 5*)

Destiny, according to Dr. Poppelbaum, is the "body of personality-shaping events belonging to a person and offering him opportunities for further development," but he hastens to add that

those events which have been sought after . . . do not impose on us what we should do with them. . . . in every situation there is a wide range of freedom. Destiny puts to us the question: *What will you do with the opportunity?* . . . Although the *field of action* is sought out, the action itself is never decided beforehand.

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\* *Destiny and Freedom.* By HERMANN POPPELBAUM. Third Edition. (New Knowledge Books, East Grinstead, Sussex. 16 pp. 1s. 6d.)

The circumstances, however, may limit the action itself. We are "checked" by our Karma.

Theosophy teaches that "in the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action." (Aphorism No. 14) This is brought out by Dr. Poppelbaum when he says that

the *stage* upon which the action is set must never be disregarded....for *every* deed there must of necessity be pre-conditions which—far from constraining or limiting the deed... make it *possible*.

Dr. Poppelbaum goes on to explain freedom as not proceeding "from an absence of limiting circumstances but from the creative powers of the soul...." In every case, then, there is "an indispensable amount of necessity."

But *in the narrow space* between a success which is not predestined and a failure which is possible *the infinite field of freedom* opens up.

The Theosophical doctrine that freedom to act is the prerogative of man alone is discussed by the author in the following words: "In the lower kingdoms...what happens to one could happen to any other....The treasure of Mankind has to be built up by moral effort of the individual."

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## A PIONEER IN ADULT EDUCATION

In *The Saturday Review* of March 10th, Mr. Russell Potter in his article "'Ladies and Gentlemen, Mr. Emerson,'" remarks that Emer-

son turned reluctantly to the lecture platform and became "America's first professor of adult education a century before the phrase was invented." The Editor, in introducing the article, says, "Perhaps a great deal of his teaching about the beauty and humanity of life still solidly underpins a part of the American tradition, where—if it is mostly invisible—it constitutes a steady force for good."

Emerson found Indian thought very congenial. He is quoted with approval by H. P. Blavatsky in her *Secret Doctrine* (I. 48) and also in *The Key to Theosophy* (p. 245) where she says, "Emerson most truly remarks that 'every great and commanding movement in the annals of the world is the triumph of enthusiasm.'"

Mr. Potter concludes: "For nearly a half-century he stood before all America and freely spoke his mind in a one-man crusade against hypocrisy, mediocrity, and for truth and personal integrity and freedom and justice."

This brings to mind the question which Lionel Hawthorne asked and answered in *The Aryan Path* (February 1930, Vol. I, p. 117):—

"Was Ralph Waldo Emerson, albeit unconsciously to himself, a Theosophist?"

A Theosophist is one who is seeking the final truth as to the ultimate essence of things; one who worships the spirit of living Nature and tries to identify himself with it; one who has abandoned the old and trodden highway of routine and has entered the solitary path of independent thought—Godward. Every man who seeks for knowledge of the Divine Principle, of man's relation to it and Nature's manifestations of it, is a Theosophist. Emerson was all of this.

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OM Manas (mind) is said to be of two kinds, the pure and impure. That which is associated with the thought of desire is the impure one, while that which is without desire is the pure one. To men their mind alone is the cause of bondage or emancipation.

—Amritabindu-Upanishad



## TESTS—TRIALS—TEMPTATIONS

The gem cannot be polished without friction, nor man perfected without trials.

—*A Chinese Proverb*

...personal virtue could claim no merit, unless it had passed through the furnace of temptation.

—H. P. BLAVATSKY

Every tyro in Theosophy knows that the earth is a school where the Soul learns the lessons of Life. Before a pupil can graduate from a school or a college, it is incumbent on him to get through a series of tests and examinations. Does it not stand to reason that in the school of Life, too, unless the Soul encounters tests, trials and temptations progress would not be possible for it? Many are the living "dead" in our civilization, those who, though occupying physical bodies, are stagnating and "dead" from the point of view of the Soul. They are so immersed in the ephemeral pleasures and the deceptive allurements of mundane life that they miss the opportunities Karma offers them of fulfilling their mission as learners in the school of Life. They crave for a smooth-sailing life and grumble when misfortune befalls them, little appreciating the truth of the statement: "Woe to those who live without suffering." Such men and women fail to recognize the educative value of tests and trials and succumb to temptations.

Students of Theosophy and all those endeavouring to come out from among the "dead" into the realm of the "living" take a different view. To them Life is but "a series of stages toward an ever-growing perfectibility," and progressive awakenings always bring difficulties, tests and trials of various kinds. The path of the aspirant is verily the Path of Woe. It has traps to ensnare the Ego at every stage.

It is a known occult law that every advance made along the Path of Soul-progress arouses the forces that are opposed to that consummation. This is true both individually and collectively. When a man enters upon a crusade with his own faults and foibles, he arouses two sets of forces: he is opposed on the one hand by all his friends, relatives and acquaintances who consider him a fool for entering upon a course of life contrary to the one which the generality of mankind is

following; and, on the other, by his own lower propensities and weaknesses which till then had been lying dormant. In the way he faces these opposing forces or "furies" lies the test or trial of the aspiring neophyte. He has been clearly told: "The more thou dost advance, the more thy feet pitfalls will meet." The warning which H.P.B. gave to the would-be chelas of the early years of the Theosophical Movement also applies to all those of the present generation who are making a conscious and deliberate endeavour to advance along the path of spiritual living. She wrote in her article, "Chelas and Lay Chelas":—

No man or woman knows his or her moral strength until it is *tried*. Thousands go through life very respectably, because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature....The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs...his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him....in this moral battle, if the Chela has one single hidden blemish—do what he may, it *shall* and *will* be brought to light....Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement....The real man comes out.

A Master of Wisdom has also warned

that the path to Occult Sciences has to be trodden laboriously and crossed at the danger of life; that every new step in it leading to the final goal, is surrounded by pit-falls and cruel thorns; that the pilgrim who ventures upon it is made first to confront and *conquer* the thousand and one furies who keep watch over its adamantine

gates and entrance—furies called Doubt, Skepticism, Scorn, Ridicule, Envy and finally Temptation—especially the latter; and that he, who would see *beyond* had to first destroy this living wall; that he must be possessed of a heart and soul clad in steel, and of an iron, never failing determination and yet be meek and gentle, humble and have shut out from his heart every human passion, that leads to evil.

Tests, trials and difficulties, therefore, needs must be faced ere the latent germs of moral qualities within the individual can come to fruition. Each one of us contains within himself vast potentialities—potentialities which we ourselves may not be aware of. We can never know what we may be capable of doing or not doing under different circumstances until we have been tried. In order that our real inner nature may be drawn out, we need to be tested and tempted in a thousand different ways. In the case of the candidates for chelaship, the testing process is hastened and the would-be chela suddenly finds himself assailed by all manner of temptations and surrounded by all kinds of circumstances which would determine whether or not he is capable of taking the “right-hand path.” In the case of the average human being, the process is a slow one and may take years, nay lives, before every unsuspected potentiality latent in him can be made to reveal itself.

Tests, then, are opportunities to see for ourselves what we are. Yet we view a test, when it comes, with misgivings, and a difficulty as something to be avoided if possible. Difficulties we all meet; we cannot avoid them. In order to progress we need to view them in the right way, as tests and opportunities to evolve or strengthen the innate virtues and knowledge. But how many of us know the art of turning “the common dust of servile opportunity to gold”? An opportunity missed is a test failed and a difficulty created for the future. What human beings do not voluntarily do, with the aid of available knowledge, that the Law of Karma which is justice compels them to do in another way. People are so fervently seeking opportunities to obtain pleasurable impressions and so anxiously avoiding disagreeable and painful ones that they scoff at the idea that difficulties and

karmic precipitations have to be accepted cheerfully, as avenues for further growth and service. Seeming misfortunes or sudden strokes of “ill luck” are our tests and carry within them the seeds of spiritual benefit. Everything that comes to us contains in it the thing we need; this must be so if the purpose of life is to learn. St. Paul has said:—

...we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope.

The inner attitude with which we pass through our tests and trials brings its reward. They give us, fundamentally and first, the opportunity to develop *Titiksha*, a Sanskrit term implying “long-suffering” or patience—not the patience which is shot through with self-pity and false resignation, but the type of patience of which the Mahatma wrote: “Great man is he who is strongest in the exercise of patience.” We can be truly benefited by the precipitations of Karma if we make proper application of these words of H.P.B.:—

*Titiksha* is the fifth state of *Raja Yoga*—one of supreme indifference; submission, if necessary, to what is called “pleasures and pains for all,” but deriving neither pleasure nor pain from such submission—in short, the becoming physically, mentally, and morally indifferent and insensible to either pleasure or pain.

The surrender of the personal will or volition to the Divine Will of the Higher Self is necessary for the aspirant. “Not my will but thine be done,” should be our motto. Without dispassion, *Vairagya*, we are apt to make mountains out of mole-hills, or to go to the other extreme and generate cynicism. This does not imply a careless disregard of difficulties, a false indifference towards them, but a courageous facing of them all, without doubt, murmuring and despair. Unless we had within us the stamina to face and the capacity to overcome them, they would not have come our way. For every difficulty there is a way, for man is greater than any circumstance. “Even this will pass away” is a good motto to remind us of the transitory nature of all trials and troubles. If we take a higher ground, mentally, and lean back on the Self, if we put

our consciousness on the Spirit and on spiritual truths, we can look at the very worst that may happen dispassionately and without being moved, and "dispel the hosts of Mara like the sun that illuminates the sky."

The present moment is the most opportune one to begin to build in ourselves fortitude and spiritual stamina to meet any and every test, trial or temptation when it comes. For has it not been said, "Let him that thinketh he standeth take heed lest he fall"? "It is one thing to be tempted, another thing to fall," wrote Shakespeare. The humble and the pure-hearted need fear no fall. By establishing peace within and rendering true service on the outer plane, by gaining knowledge and unfolding love, devotion and unselfishness, by exercising constant vigilance over our thoughts and acts, we shall make ourselves invulnerable. We have to make the best use we can of the present and "take no thought for the morrow."

Every man thinks that the trials and temptations which assail him are precisely the ones which are the hardest of all others for him to bear; but they are so simply because they are the very ones he needs most. Despondency is bound to arise in the heart of every Arjuna when he enters upon the inevitable battle with his own lower nature. He may meet with apparent failures, but his real test is in the effort and motive, not in the result. If he does not cease trying, victory *will* be achieved. "Human passions and sins which are slaughtered during the trials of the novitiate...serve as well-fertilized soil in which 'holy germs' or seeds of transcendental virtues may germinate," wrote H.P.B.

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth. (*The Voice of the Silence*, p. 69)

## A GREAT SPIRITUAL QUICKENING

Periods of mental and moral light and darkness succeed each other as day does night.—A MASTER'S LETTER (*U.L.T. Pamphlet No. 29*)

Now and again, as the cycles turn, there is evidence of a wide-spread effort on the part of the Great Fraternity of Adepts to enlighten the minds and hearts of men. There was such a great focus of light in the sixth century B.C. This reflection is suggested by the bringing out almost simultaneously of the two latest Transactions of the Indian Institute of Culture at Bangalore. These Transactions, Nos. 25 and 26, *Mahavira and His Philosophy of Life* and *Gautama Buddha: The Incomparable Physician*, deal with two great contemporaries in North India. Both papers were delivered as lectures at the Institute. The former, by Dr. A. N. Upadhye, Professor of Ardhamagadhi in the Rajaram College, Kolhapur, was given on April 23rd, 1956, which was the birth anniversary of Mahavira, to whom the Jains look as the latest in the long line of Tirthankaras. Major-General S. L. Bhatia (Indian Medical Service, Retired) gave his lecture on Buddha Jayanti, May 24th, widely celebrated this year as the 2,500th Anniversary of Gautama Buddha.

Buddha and Mahavira both emphasized the fundamental virtues of non-violence and compassion, but the similarity between their teachings goes farther than that. Madame Blavatsky referred to the "perfect identity of thought, if not of popular rites, between the Jainas and the Buddhists" which would be unmistakable if the thousands of Jain books "preserved—or shall we say hidden—in Rajpootana, Jusselmere, at Patun, and other places" were accessible to scholars. (*Isis Unveiled*, II. 323)

Since she wrote, many volumes of the Sacred Books of the Jainas have appeared, but Professor N. A. Nikam, who presided over Professor Upadhye's lecture, mentioned the great work which the Jain Mission Society has still to do in connection with the Jain scriptures.

But the appearance of Buddha and Mahavira did not occur as an isolated phenomenon. Major-General Bhatia mentioned in his lecture:—

It is a remarkable fact in history, that in the sixth century B.C., there was a powerful mental ferment over the whole area between Greece on the one side and our dear land of India and China on the other. Almost simultaneously in point of time lived Buddha and Zoroaster, Lao Tzu, Confucius, Thales and Pythagoras, Parmenides and Empedocles. Those great minds appearing in widely separated centres of civilization made a great contribution, which resulted in a leap forward in thought and a new birth of ethics.

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## THE BUDDHA ON MAN'S HEART

[The following is reprinted from *The Aryan Path*, Vol. X, p. 222, for May 1939.  
—EDS.]

Once the Exalted One was staying near Savatthi at Jeta Grove in Anathapindika's Park. On that occasion the Exalted One addressed the monks on the subject of one's own heart.

"Bhikkhus, though a monk be not skilled to read the thoughts of others and to preach to them, at least he can resolve: 'I will be skilled in the habit of my own thought.' Thus, Bhikkhus, should you train yourselves.

"And how is a Bhikkhu skilled in the habit of his own thought? In this way. A woman, a man or a young lad fond of self-adornment, examines the reflection of his own face in a bright, clean mirror and removes a stain or speck; and when he no longer sees it there he is

pleased and satisfied, thinking: 'A gain it is to me that I am clean.' Even so a monk's self-examination proves most fruitful. Looking in the mirror of his own consciousness the Bhikkhu should ask: 'Do I or do I not generally live covetous? Do I or do I not generally live malevolent in heart? Do I or do I not generally live possessed by sloth and torpor? Do I or do I not generally live excited in mind? Do I generally live in doubt and wavering, or have I crossed beyond it? Wrathful or not? With soiled thoughts or clean thoughts? With body passionate or not? Sluggish or full of energy? Do I generally live uncontrolled or well controlled?'

"Bhikkhus, if on such self-examination one of you finds that he generally lives covetous, malevolent in heart, possessed by sloth and torpor, excited in mind, doubtful and wavering, wrathful, with soiled thoughts, with body passionate, sluggish and uncontrolled—then he must strengthen his desire, put forth extra effort, he must exert himself more strenuously, practise more sustained mindfulness, pay heed and attention for the abandoning of those wicked, unprofitable states.

"Just as, Bhikkhus, when one's turban is burning, for the extinguishing thereof one must act quickly and with intelligence, even so for the abandoning of those wicked, unprofitable states which cause turmoil in the mind one must act quickly and with intelligence.

"But if on self-examination a monk finds that he does not generally live covetous and is not afflicted, then that monk should make an effort further to destroy the cankers and to establish himself more firmly in the calmness which is the greatest profit."

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The great renunciation is made up of the little self-denials. At the very moment the soul lets go of self, it finds the All.

W. Q. JUDGE

## COMPASSION

Compassion is the crown of the spiritual life and the most necessary of all the virtues, for it is achieved by the harmonious union of the heart and the head. Compassion is universal love, intelligent and dispassionate. In one of its aspects it is like the sun which sheds its light on all things: in its other aspect it is like Karma which gives to each his rightful and necessary place in sun or shade.

Compassion is universal and must therefore shine on all alike. If we are to be channels of the universal force of compassion, we must let it shine on others and on ourselves alike. Compassion, however, does not mean blind indulgence of others, for then we shall be equally capable of making unfair demands on them. A balance is needed.

Since compassion is universal, it is only as we become aware of the universal in ourselves that we can win the ability to express compassion. Sentimentality and callousness are the pair of opposites between which we make a pendulum swing. We must rise above the pairs of opposites to gain compassion; and the path to compassion is the path of love.

Even when we least suspect it we are influenced by the thoughts of those about us. One of the profoundest errors of our age is disbelief in Law. Law is regarded as a purely physical phenomenon, having no relation to ethics. Moral Law, if it is considered at all, is regarded as the product of society and is associated with the imposition of custom and with the police force. Moral Law is therefore regarded as something which changes and which can be cheated.

Nature is, however, an intelligent living whole and man only a part of it. He is utterly dependent on the benevolence of Nature for his existence. Nature and he are subject to one Law. Man receives from Nature what he gives to it. He gives and he receives constantly; his giving is

not only physical; more important are the thoughts and feelings which pass from him to the kingdoms below him.

The correct attitude to Nature is one of intelligent co-operation, of love and—since “perfect love casteth out fear”—of trust. Trust is essential for success in actions; without it we would never even have learnt to walk. Trust comes from knowledge and from love.

Both knowledge and love are necessary to trust. If we did not have an intuitive understanding of some of the laws of physical Nature our bodies could not stand upright. This understanding is knowledge as opposed, for instance, to the theoretical learning of a textbook in physics.

As we study Theosophy we acquire learning about the laws governing our moral nature. We have to learn to trust those moral laws. To do this we must turn our theoretical learning about them into practical knowledge. To acquire learning is the first step; to apply it intelligently to experience is the way to make it part and parcel of ourselves.

From love, knowledge and trust come serenity, reliance on the laws of Nature and the ability to use them in all our actions.

Our greatest obstacle to the acquisition of knowledge is our own lower self. There are many laws, but they are all aspects or manifestations of the one Law which is universal. If we rely on our personalities as we swim the great torrent of life on our journey to the other shore, then we are like one thrown into the sea and unable to swim; we expend a great deal of effort but only succeed in drowning. It is not on our puny, personal self that we must rely in our attempt to gain knowledge and trust in Nature's laws; but neither must we rely on anything outside our Self in our attempt. Correct impersonality and ever-widening intelligent love will unfold knowledge and trust; and trust will bring the bliss of spiritual understanding even while it blesses all beings.

## IT IS A QUESTION OF FAITH

What is faith? Is it belief in something or someone? If so, can there be anyone absolutely without faith? The scientist has faith in his capacity to discover the laws of Nature, otherwise he would rest content with his knowledge and not be urged ever forward to gather more. The gangster has faith in his power to get away with his misdeeds. The ordinary man has faith in his survival. Everyone, without exception, has faith in those laws of Nature which have already been discovered and by means of which he carries on his life. But he does not think of this as faith.

It is when we speak of faith in the religious or philosophical sense that the difficulty arises, for we deal here with things which cannot be proved by the accepted method of proof, namely, by the senses. Nor can we argue about it except in terms of feelings, thoughts and ideas, or mental abstractions. We have the testimonies of philosophers, religionists and mystics, but in this age of scientific materialism they are not accepted.

Yet it is in this very age of scientific materialism that it is necessary to revive religious and philosophic faith. What is needed to bring about this revolution in thought is a different approach.

Religious faith and philosophic faith are almost dead because they have proved insufficient to withstand the growing scientific knowledge. As this is an age of science which deals with "facts" and draws conclusions from them, philosophic and religious faith have to be dealt with scientifically. What is capable of proof must be proved. It is also necessary to remember that the true scientist admits that only the outer fringe of matter has been pierced by modern science. There is, therefore, an unknown field which the scientist has yet to investigate. If beyond the proven facts of religious and philosophic faith the unknown field yet to be investigated were recognized, a great step forward would be made.

The second great step is to recognize that

scientists are trained men in their own field. There have been great scientists like Newton and Einstein, as well as ordinary scientists. So in the realm of religion and philosophy there have been great philosophers, mystics and teachers, such as Christ, Buddha, Pythagoras, Plato and so on. These men have so far transcended others in their understanding of life that they cannot be brushed aside. They must be accepted as scientists of the moral and mental universe.

As one versed in material science finds out the laws of matter and shows ordinary men how to use them, so the mental and spiritual scientists have found out the laws of the mental and moral universe and show men how to use them.

Just as the ordinary man can prove for himself the truth of many of the laws discovered by physical science, so the ordinary man can prove for himself the truth of many of the laws discovered by the mental and moral scientists. The methods of proof differ, as the one deals in the main with what can be seen, felt, heard, and so on, on the material plane; the other with ideas, realized in the mind or the heart and seen in their outward effect on life. The latter deal with the unseen part of Nature and of man.

Man, living in the material universe and reacting to it, needs the help of the scientist, the religionist and the philosopher. The scientist searches for and knows the laws of matter; the philosopher searches for and learns the laws of conduct of the unseen universe; and the religionist keeps alive the flame of devotion to the real source and inspiration of life. The philosopher, with his faith in the unseen while living in the seen, gains a right appreciation of the seen. The scientist, if he has no faith in the unseen, loses the right appreciation of the seen. The religionist fails in his religion if he ignores the scientist; for, instead of living the true philosophy, he lives wrongly and hopes to escape the results by prayer. He understands neither the seen nor the unseen. Science, philosophy and religion are incomplete in themselves. Only a synthesis of all three can satisfy the whole human being.

What is life? We cannot see the life in a plant, for instance, but we know the difference between a living plant and one that is dead. We can see the effects of the life working in the plant, and we can know its nature and the laws of its growth. But we cannot see that which works in the seed and causes the growth and development from seed to plant and so on. Nor can we know from whence the first seed came. We cannot see the life which makes a body live. It enters the body and leaves it, and we cannot measure it or dissect it. Yet it is obvious that something besides the stopping of the physical mechanism takes place when the body dies. We cannot see love, admiration, hatred, sacrifice; we can only see their effects. We cannot see faith; we can only see its effects. In fact what we cannot see is much more than what we can see.

The ancient peoples worshipped the sun, or the life in the sun, or the being who used the sun as his eye, a being so great that all that men did could be seen and recorded by him. The barbarian worshipped the mysterious power of the totem-pole. The true Christian worships the God of the "burning bush," around whose pavilion is darkness, *i.e.*, pure light which, there being no material particles to reflect it, appears as darkness. But in time the power behind the Sun was degraded to the sun we see, which is worshipped today in the cult of sun-bathing! The God of the "burning bush" and darkness has become degraded to the level of a personal God sitting on a throne in heaven, or of the thundering Jehovah who urged his chosen to fight and steal the lands of others and demanded the crucifixion of his own son that he might be appeased. The God who is Spirit, and must be worshipped as such, has become degraded out of recognition. The Father of whom Jesus spoke, with the different laws of life, has been lost in the "eye for an eye" doctrine which flourishes today.

The degradation of the God idea reached its greatest depth in the period of the Inquisition—unless it could be said that in this present century, during the last few years, it has reached a greater depth in the Roman Catholic teaching that God so loved the Virgin Mary in her physical body that he had her transported bodily to

heaven so that she could be near him!

It was to free the mind of man from the thralldom of the dead letter of religion that science awoke and proved so much of it to be false. How could the world be merely 5,000 years old when geological research showed its age to be millions of years? More and more facts of thousands of years ago are coming to light, and the immaterial basis of matter is being recognized gradually, so that scientists will be forced to acknowledge the "unknown" behind the furthest limits of their calculations.

It is time that the mind of man freed itself from the thralldom of science and said to the scientists: "You freed us from hell fire and brought freedom of thought to us, but the price has been the hydrogen bomb. What is wrong with your approach to knowledge? Is it that you have ignored the moral world? The life behind the forms? If so can you not alter your approach?"

The scientist needs the message of Carlyle and of Jesus, to take two examples. Carlyle spoke of God in the spider web. Jesus said that even the fall of a sparrow was not unrecorded by God. The lilies in the field are part of God's care. The love of God and the love of one's own brother are expressions of a moral approach to life. Science must make it clear that God is no person, no autocrat, no creator of something from nothing, but the Power through which all things are renovated and destroyed, by the action of every atom of life which is Himself. Surely today man realizes that he can destroy most of humanity and other forms of life on this globe, but even the greatest scientist admits that not *all* life will be destroyed! Man is trying to create life in ways not planned by Nature, but he can only create forms in which life can manifest; life itself he does not understand and cannot create. The ordinary man should now awake and ask: "Whither science?"

It is to be hoped that the swing of the pendulum will not take man back to the old idea which placed God beyond natural laws. Instead, he must learn to accept the laws of Nature and to watch with joy the unveiling of the mysteries of

life. It does not lower the God idea to see the magnificence of the workings of the Divine Life in Nature, to see the earth as His footstool, Nature as His raiment, man as His son, a divine spark, for whom the earth is a school where he learns how to let the light of Spirit shine through his character and the matter of his body. We do not want to see the negation of life beyond the grave change back into the theological hell and heaven. More still, we do not want to see the Catholic faith take away again the idea of man's responsibility for his actions and put in the place of a moral law in the universe the theological conception of forgiveness of sins, penances and privileges bought for money!

The need today is for philosophy, for it gives us the laws of conduct in detail and the methods by which we can reach higher and higher in our understanding of the Godhead and go deeper and deeper into the knowledge of Nature and of man. The philosopher is the scientist of the unseen, and he uses his understanding to prove to himself whether the knowledge given out by the great Philosophers of all ages is true or not. Emerson, for example, was a practical philosopher, a scientific analyzer of things unseen. The poets glimpse a world back of the known one, and their words strike root in our hearts and bring beauty into life. But, unless they are practising philosophers also, they do not help us to apply the knowledge.

Material science teaches us to "eat, drink and be merry, for tomorrow we die." Philosophic science teaches the practical application of the moral law that "as we sow, so shall we reap"; that "each man's life the outcome of his former living is"; that "bygone right breeds bliss";

that "the robber steals to render"; that a king "may wander earth in rags for things done and undone," and so on. Nothing but the application of the teaching of reincarnation, rebirths on earth in accordance with actions in the past, will help man today. He also needs the vision of perfection, which is the goal of human life. He either has to follow science, or the blind faith of the religionist, or the true teachings of all great Teachers of humanity. Each of these teachings he can prove for himself. What cannot be taken away from him is his responsibility for his actions, feelings and thoughts. Hidden as this responsibility seems to be—just as life itself is hidden—it cannot be shirked or left out of account. Man is the pivot of the workings of law. Law cannot be changed; it can be used, but it remains constant. Law, natural law, is not the decree of a lawgiver; it is the relationship of atom to atom, thing to thing. Man can consciously use it; he can wield it, but he cannot alter it.

On what, then, can man pin his faith today? On law—material, moral and spiritual. The wise man seeks the knowledge of this law. He puts his faith either in material science, or in religion, or in philosophy, or in a combination of all three. Should men say, "We do not know if there is any after-life or rebirth," one can answer, "You do not know if there is not. You take the word either of the materialist, or of the religionist, or of the philosopher. If you take one or the other you will live by one or the other, whether you know it or not." Material science, materialized religion and materialized philosophy have no vision. Seek that vision in Beauty, Truth, Wisdom, for where people have no vision they perish.

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It is requisite to choose the most excellent life: for custom will make it pleasant. Wealth is an infirm anchor, glory is still more infirm: and in a similar manner the body, dominion, and honour. For all these are imbecile and powerless. What then are powerful anchors? Prudence, magnanimity, fortitude. These no tempest can shake. This is the law of God, that virtue is the only thing that is strong: and that everything else is a trifle.



## IN THE LIGHT OF THEOSOPHY

Newspapers reported recently the case of the seaman who fell overboard off the coast of New South Wales. A small boy saw him fall and told one of the officers. The boat turned, but the man could not be seen because of the waves. Suddenly an albatross landed on his chest, thus guiding the lifeboat, and the man was rescued. What magnetic tie brought the great white bird to that spot? We cannot help but be reminded of the Law of Karma, action and reaction, of the apparently extraordinary effects of apparently minor acts of kindness performed in one or another life. Nature ever repays.

The stand taken by the British House of Commons in February against capital punishment for murder was appreciatively mentioned in these columns for April 1956 (p. 142). Unfortunately the Silverman Bill to implement this decision was somewhat modified by an amendment; and it failed to pass the House of Lords. But for several months at least after the House of Commons voted to end capital punishment, there were no hangings in the country, the Home Office having adopted the policy of automatic reprieves. Defenders of capital punishment as a deterrent to murder may well ponder over the figures quoted by "Critic" in the "London Diary" columns in *The New Statesman and Nation* for July 7th, 1956. In March, April and May, when there were no hangings, the number of murders totalled 45, as compared with 52 in 1954 and 54 in 1955.

It must be only a question of time before murder by the State itself becomes illegal. Meantime the House of Commons vote has raised the hopes and renewed the ardour of leagues working elsewhere for a like result. A league for the abolition of the death penalty (*Ligue pour l'Abolition de la Peine de Mort*) was formed in France in September 1955 and it issued a call to action. It declared that it was not only moved by pity for the condemned; it knew that numberless miseries in the world were as deserving of help. Nor did it oppose capital punishment

only because it deplored the partial responsibility of society for crimes to which economic and social injustice contributed. Nor was its opposition based solely on its belief in the possible rehabilitation of such men. Any of these motives should suffice, but it opposed capital punishment chiefly because "this barbarous practice is very much beneath the moral level of our society."

If men are conscious that each is a fragment of Universal Life, they are able to understand their responsibility for their thoughts, words and actions, for their sins of omission and commission. Ignorance is the greatest human burden. Spreading the doctrines of the Unity of Life, Cycles, Reincarnation and Karma, Evolution and Brotherhood—this forms the basis on which to build a lasting solution.

Says Sri Krishna in the *Bhagavad-Gita* :—

By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in me. Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge. (IV. 35-6)

The arguments against capital punishment from the Theosophical point of view are admirably summed up by Mr. Judge in *Vernal Blooms*, in the article entitled "Theosophy and Capital Punishment."

Mr. Roy Bridger brings out the infinite dependence of man on Nature in his article "The Force Without a Name" in the August *Aryan Path*. He says :—

*In fact, neither man nor his health can be considered at all in isolation. Man as a separate entity can have no existence; knock away his supporting props, and out goes the creature with the fanciful ideas about the "conquest of Nature."*

The revulsion against cruelty to animals, tree-planting and prevention of soil erosion are related aspects of a single movement. Also "the organic movement has called for the return of all sewage

and organic refuse to land." If we take from Nature and do not repay her we are guilty of ingratitude. Instead of paying back to Nature what she needs, we supply the soil with chemicals. The author says:—

*...only one real scientist exists—Nature. If our ideas do not fall in line with Nature's they are counterfeit. . . . In the last resort Nature, as farmer, as scientist, as thinker and as opponent, holds all the trumps.*

Mr. Bridger says finally:—

Organic movement, health movement, nature preservation, peace front—all are separately developed parts of a tremendous whole, a new kind of consciousness, a force unparalleled in its potentialities, organized and eloquent on some sectors, reaching out on others to things which are beyond words, and itself as yet unformulated and without a name.

It is a source of immense satisfaction and strength that men are moving towards the realization that Nature can never be outwitted. Nature is mentioned in the summing up of the Ten Items of *Isis Unveiled* as "the material ally, pupil and servant" of the perfected human will, but this will must be exercised in conformity with Nature and not against her. *The Voice of the Silence* says:—

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

M. Dupont-Sommer, Professor at the Sorbonne and Principal of Studies at the École des Hautes Études, in a public lecture sponsored by the "Cercle Ernest Renan" which is reported in *Combat* for June 1956, dealt interestingly with the Dead Sea scrolls. These ancient scrolls, hidden in caves near the Dead Sea, were discovered in 1947. M. Dupont-Sommer said that their objective study would shortly expose the history of Christianity and of the New Testament to pitiless criticisms. Not only did their text show a fundamental identity with the teachings of the sect of the Essenes, but, the Professor said, it was also very astonishing to find in the canticles some expressions later placed in the mouth of the

Christ.

This declaration is very important from the Theosophical point of view. There is no religion higher than Truth. Many Teachers have given the same teaching, and each of Them must be considered as a link in a great chain. Madame Blavatsky says much in the second volume of *Isis Unveiled* about the derivation of Christianity. She puts in parallel columns the almost identical "Legends of the Three Saviours" of Humanity. (II. 537)

We quote below two passages from that work on the subject of the Essenes and Christianity which supplement those given in the article entitled "The Dead Sea Scrolls" which appeared in *THE THEOSOPHICAL MOVEMENT* for June 1956:—

Every tradition shows that Jesus was educated in Egypt and passed his infancy and youth with the Brotherhoods of the Essenes and other mystic communities. (II. 548 fn.)

The great similitude traced by some critics between the rites and observances of the earliest Christians and those of the Essenes may be accounted for without the slightest difficulty. The Essenes... were the converts of Buddhist missionaries who had overrun Egypt, Greece, and even Judea at one time, since the reign of Asoka the zealous propagandist; and while it is evidently to the Essenes that belongs the honour of having had the Nazarene reformer, Jesus, as a pupil, still the latter is found disagreeing with his early teachers on several questions of formal observance. He cannot strictly be called an Essene, for reasons which we will indicate further on, neither was he a nazari, or Nazaria of the older sect... He is the founder of the sect of the new nazars... a follower of the Buddhist doctrine. (II. 132)

The following passage from the same work on such discoveries as that of the Dead Sea Scrolls is interesting:—

One of the most surprising facts that have come under our observation, is that students of profound research should not couple the frequent recurrence of these "unexpected and almost miraculous" discoveries of important documents, at the most opportune moments, with a premeditated design. (II. 26 fn.)

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## MAGAZINES

*Theosophy*—Los Angeles—XLIVth Volume

*The Aryan Path*—Bombay—XXVIIth Volume

*The Theosophical Movement*—Bombay—XXVIth Volume

## BULLETINS

Bulletins are available of Lodges in America as well as of 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

**T**HE 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

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PARIS (16 <sup>e</sup> ), 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 (7), CALIFORNIA, U.S.A.	4721 Coronado 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.