



UNIVERSAL



# THEOSOPHY

VOL. 65, NO. 5

MARCH, 1977

*The periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces—e.g. by wars, speculations, epidemics, the devastation of famines or religious fanaticism—therefore, do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe—seemingly stationary. And yet, both move in space and time with equal velocity, around themselves and—*

—H. P. BLAVATSKY

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- I *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;*
- II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*
- III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

THEOSOPHY was established as a monthly publication in November, 1912, by Robert Crosbie. It is devoted to the Objects of the Theosophical Movement. The publisher is The Theosophy Company, of Los Angeles, California, U.S.A., an incorporated association legally empowered to receive donations and bequests in furtherance of these Objects, which are repeated in its charter. THEOSOPHY is edited independently of any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles therein.

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THE THEOSOPHY COMPANY  
245 WEST 33RD ST., LOS ANGELES, CALIF. 90007, U.S.A.

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To free ourselves from the subjection of sensuous existence, to conquer the Titanic elements in our terrestrial nature through the Divine, is our problem.

—Cicero

# THEOSOPHY

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## THE LAWS OF HUMAN GROWTH

IN "What Is Truth?" H.P.B. speaks of the plight of all those who, like ourselves, are embodied in organisms made of matter, whose thinking is modified by veils of illusion. On this plane—the plane of normal thinking and communication—we are limited to relative truth, and must learn to make the best of it. The general rule is given in *The Secret Doctrine*:

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

A further application of this rule is supplied in a passage on the evolution of the God-idea—or the idea of Self—which is at the root of all other thinking:

... 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 unmistakeably as there is for the progress of any nation or race in its cycle by the law of Karma. 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 ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. (*S.D.* I, 326-27.)

There is a sense in which, simply by writing and publishing *The Secret Doctrine*, H.P.B. afforded a degree of "initiation" to all her serious readers. Certain it is that she went far beyond the ordinary capacities for understanding and acceptance of a great many people of her time. And she showed a lively appreciation of the difficulties that would be experienced even by those who became her followers and students. One problem they made was in hoping, or rather expecting, that Theosophy, including its occult metaphysics, would be fairly considered by the scientists and leading thinkers of that time. Again and again she was obliged to explain that most such individuals, so deeply involved in their own work and sense of achievement, could not, in the nature of things, recognize the essential truth in Theosophy. Their very "rationality," she said in "Occult or Exact Science?", stood in the way.

Similar observations are made in the article, "Dialogues between the Two Editors," where she speaks of an actual brain atrophy which afflicts materialistic thinkers. Later, in *The Secret Doctrine*, she pointed out that even so impressive a thinker as Herbert Spencer sometimes used terms "that demonstrate the lethal influence of materialistic thought," withering and blighting "all current ontological speculation." (I, 327.)

In an article providing systematic criticism of nineteenth-century scientific philosophy ("Psychology—The Science of the Soul"), she takes particular pains to point out to the readers of *Lucifer* the absolute limitations of the prevailing scientific view:

We have one determined object in view, and we will not deviate from the straight line, and our object is to show that occultism and its philosophy have not the least chance of being even understood, still less accepted in this century, and by the present generations of men of science. We would fain impress on the minds of our Theosophists and mystics that to search for sympathy and recognition in the region of "science" is to court defeat. Psychology seemed a natural ally at first, and now having examined it, we come to the conclusion that it is a *suggestio falsi* and no more. (Reprinted in the pamphlet, *Theosophical Psychology*.)



Her greatest quarrel, both here and in *The Secret Doctrine*, is with the pseudo-idealists of nineteenth-century Monism, far more than with the candid materialists who could mislead no one concerning their beliefs. The monists were declaring that mind is but the subjective side of matter, and H.P.B. called this a verbal evasion, disposing of it briefly by saying in a footnote: "The current 'Single-Substance Theory' of mind and matter necessarily involves the doctrine of annihilation, and is hence untrue." Another footnote in the "Psychology" article deals with the assertion by Spencer that since, when the subject or self tries to think about itself instead of about some object of perception, both subject and object are annihilated, there can be no self-knowledge. In her reply to this claim, the necessity of adding to logical speculation the substantial knowledge supplied by the occult teachings becomes evident. She speaks of "The Higher Self or Buddhi-Manas, which in the act of self-analysis or highest abstract thinking, partially reveals its presence and holds the subservient brain-consciousness in review." The point is that the logic of the single-substance theorists cannot help but be reductive, whereas the occult conception of substance, which in manifestation becomes sevenfold, allows for consciousness acting on all seven planes, and hence the "dialogue" of Self with self becomes entirely reasonable.

When we compare this dissection of nineteenth-century authorities by H.P.B. with present-day thought about brain and consciousness, we find a considerable difference in the attitude of many psychologists. No doubt there are "limits" in contemporary scientific thinking, but they are not the same as the limits which applied a century ago. A hundred years have passed, and we are somewhat closer to the time when the ideas of the Secret Doctrine will become the foundation of true scientific thinking. And here we see the importance of the doctrine of cycles, and of the fundamental propositions generally, which H.P.B. said were the keys to all understanding of her work. Through the Fundamentals, the student is enabled to correct for the changing conditions which determine the forms of all relative truth. The Fundamentals apply to *all* thought processes, whatever the age, and hence are the closest thing to "absolute truth" that can be obtained by beings confined by and engaged in the relativities of manifestation.

How do modern psychologists differ from the nineteenth-century monists castigated by H.P.B.? They differ in a fundamental



way. The change began to emerge in theory more than a quarter of a century ago when a leading brain specialist, Sir Charles Sherrington, gave serious consideration to the idea that "our being should consist of two fundamental elements" rather than only one. This conception became the basis—and also the conclusion—of the work of Wilder Penfield, acknowledged by many to be the "dean of living neurologists" (until his death in 1975). After a lifetime of study of the brain and its functions, Dr. Penfield declared that "Mind must be viewed as a basic *element* in itself." Another modern authority, Sir John Eccles, writing on the same question, recently declared that the claim that conscious experiences can be reduced to properties of matter is an argument which collapses "because of its intrinsic absurdity."

This change in outlook is basic, and while there are still many who cling to the "single substance" theory, as Wilder Penfield's book, *The Mystery of the Mind*, makes plain, the major tendency of the times is now in the opposite direction. In "Occult or Exact Science?" H.P.B. speaks of a cycle to come which will have the effect of "improving the texture" of the minds of scientists and learned men, and one might say that this recognition of mind as a principle in itself—a reality which uses, but is by no means a reflex of, brain-matter—is at least a first step in this process of intellectual refinement.

William Q. Judge wrote in another way about the characteristic barriers to philosophic understanding in the nineteenth century. In his article, "Is Heredity a Puzzle?" (Pamphlet No. 6), he described the confusions of thinking which must result so long as Karma and Reincarnation are omitted from consideration. In this case the confusion still persists, and if anything has become more intense, so far as science is concerned. In this country in particular, moral issues of prime importance to humanitarian thinkers turn on the question of whether intelligence or human abilities are much affected by the genetic endowment (heredity) of the various races. Only last year a book of 450 pages (*The IQ Controversy*) was entirely devoted to this impassioned debate, with particular attention to a University of California professor of educational psychology, Arthur R. Jensen, who maintains that there is a difference in the hereditary endowment of intelligence among the races. And more recently, the author of *Sociobiology*, Edward O. Wilson, who mildly suggested that the



genes may have something to do with intelligence, has been bitterly attacked as providing ammunition to racist propagandists. This controversy seems likely to go on, and to be argued with increasing fervor until the day when a *third* factor, in addition to heredity and environment, is added to all such considerations—namely, the reincarnating ego.

In his article on Heredity Mr. Judge anticipates such problems by speaking of the apparently hereditary predisposition of some persons to crime or moral weakness. What if lawmakers, he asks, see in this an extenuation of responsibility for offenses, and feel obliged to make exceptions in relation to punishment for grave offenses? While he thinks that application of such policies is unlikely, they would in any case do no good:

So that, even if the legal and scientific world were able to come to any conclusion establishing the great force of heredity, it would be barren of results unless the truth of Karma and Reincarnation were admitted. For in the absence of these, no law, and hence no remedy for the supposed injustice to be done to irresponsible criminals, could be applied. I am stating, not what I think ought to be done, but what will be the inevitable end of investigation into heredity without the aid of the other two great laws.

Interestingly, a similar sort of problem arises today, not so much in connection with the influence of heredity as with that of environment. The effect of both the physical and the cultural environments on human development is indisputably great, making it natural for reformers to seek an equalizing effect in legislation for the adjustment of differences. And while even humanitarian students of law have pointed out the extreme difficulty and complication which would result from such measures, these objections can hardly deter the reformers, who see everywhere so much manifest injustice that the demand for rectifying laws continues to be strong and insistent. Addressing himself to such questions, Mr. Judge wrote:

If these two doctrines [Karma and Reincarnation] should be accepted by the supposed legislators, it would follow that no such law as I have adverted to would ever be put on the books; for the reason that, once Karma and Reincarnation are admitted, the responsibility of each individual is made greater than before.

. . . the whole difficulty arises from the *inherited transmitted* habit in the Western mind of looking at effects and mistaking them for causes, and of considering the instruments or means,



through and by means of which laws of nature work, as causes. Heredity has been looked at, or is beginning to be, as the cause of crime and of virtue. It is not a cause, but only the means or instrument for the production of the effect, the cause of being hidden deeper. It seems just as erroneous to call heredity a cause of either good or bad acts as it is to call the merely mortal brain or body the cause of mind or soul.

Here we see the link between general cultural or social attitudes and the assumptions of scientific "philosophers" and psychologists who refuse to take into account the reality of an independent causal agent dwelling in the body, affected by the body, but not really determined by bodily circumstances in its actions. Only Karma and Reincarnation can dispel the darkness spread by these assumptions of the age. As Mr. Judge wrote:

. . . if what is called soul or intelligence is the product of this body I inhabit and which I had no hand in producing . . . it would be the grossest injustice for me to be held responsible for what it may do. It seems to me that from the premises laid down there can be no escape from this conclusion, and unless our sociologists and political economists and legislators admit the doctrines of Karma and Reincarnation, they will have to pass laws to which I have referred. We shall then have a code which may be called, "Of limitations of responsibility of criminals in cases of murder and other crimes."

This is indeed the problem or dilemma which besets the science of criminology, for which there is no resolution short of the higher laws to which Mr. Judge refers.

There is a considerable distance to go from Wilder Penfield's acknowledgment of "mind" as an independent element—he does not say "entity"—to the dynamic conception of a migrating soul, moving from one body to another, carrying forward its traits, tendencies, capacities and responsibilities, life after life. But the scientific premise, at least, is altering in the right direction. And meanwhile the barriers to general acceptance of reincarnation are coming down, with ever increasing interest in the doctrine in the West.

Addressing an audience at the Parliament of Religions of the World's Fair held in Chicago in 1893, Mr. Judge spoke of the way in which Theosophists endeavor to work for the future, by striving to live and act in terms of attitudes and ideas that will be generally realized only in the future. This, he suggested, is the only means of helping to bring that future about:



The Theosophist knows that legislation changes, nothing whatsoever. There are laws now on every statute book in every State in the United States—laws enough, if men would only execute them and live up to them. . . . If a Theosophist is born to be a legislator, let him legislate as a citizen and not as a Theosophist, or if he is born to be a judge, let him be a judge and skilled lawyer. If they would know that philosophy which shows them what human life is, they will have begun to follow the law without knowing what the law is. . . .

I believe personally that the day is coming when America is to be the country where the new race will be born that will know all about the true laws and what is right, and will be able to perform it.

Both the practical perspective afforded by Mr. Judge to readers of the *Path* and also the long-term view which was for him the only possible outlook, are well illustrated in his reply to a question about the material benefits of what we call "technological progress." Is occultism opposed to such advantages? Mr. Judge said:

The real Occult Teachers have no hostile attitude toward these things. If some persons, who like Theosophy and try to spread it, take such a position, they do not thereby alter the one assumed by the real Teachers who work with all classes of men and use every possible instrument for good. But at the same time we have found that an excess of the technical and special knowledge of the day very often acts to prevent men from apprehending the truth.

Asked what would prevent the drift to materialism, he replied:

The spread of the laws of Karma and Reincarnation and of a belief in the absolute spiritual unity of all beings will alone prevent this drift. The cycle must, however, run its course, and until that is ended all beneficial causes will of necessity act slowly and not to the extent they would in a brighter age. As each student *lives* a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he *thus aids souls of advanced development to descend from other spheres* where the cycles are so dark that they can no longer stay there.

This is a suggestive way of showing that once the higher laws of nature are known and acted upon by individuals, however humbly, the powers which all have hidden within begin to act for the common good. The occultist sees this as the natural order



of all human growth. The task of the student is to learn to recognize and accept this order, first, by seeing it through the eyes of the Teacher, and then to know it for himself.

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### ABOUT THE PRINCIPLES

Question. Do the principles exist independent of each other?

Answer. Each principle is derived from and exists within the One Supreme Principle; as the lowest principle is so derived, and depends upon the chain of principles above it and from which it was directly derived; the principles are *interdependent*. For instance, we may take the body as the lowest principle; there are bodies on earth all the time as long as humanity lasts, but our present bodies had their beginnings and will have their dissipation. The reason why we have the present body is because we occupied bodies before, having established the "principle" of sentient bodily existence. When we leave the body, it returns to the elements from which it was drawn, but the "principle" of bodily expression remains in us and will be expressed in another body at some future time. The principles remain, although the operation of those principles and the tendency to repeat is periodical.

Question. What is a principle?

Answer. A principle is a basis for thought and action in connection with a specific plane of substance. To be conscious on any plane of being, implies that one is acting in, and with, that principle *in himself* which corresponds to that particular plane of being.

—ROBERT CROSBIE



# THE MYSTERY OF INDIVIDUALITY

## V: THE APPROACH TO SELF-CONSCIOUSNESS

Every atom becomes a visible complex unit (a molecule), and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man.

—*The Secret Doctrine*

THE pathway to self-consciousness cannot be conceived correctly as an obvious straight-line passage through the kingdoms. Consider, for example, the mineral “kingdom.” That kingdom is not confined to rocks, liquids, and gases. Whatever we see with physical sight—vegetation, animals, insects, or human bodies—belongs to the mineral kingdom. Resolve these forms to their natural constituents and nothing remains, physically speaking, but so-called inorganic matter. The cycle for atomic and molecular substance is therefore a seemingly *perpetual* pilgrimage through all the kingdoms and back to its base. Innumerable forms of experience, gained through contact and combination with all degrees of intelligence, arouse latent instincts and powers. Atomic life becomes saturated with impressions and memories and slowly we have something more than just the activity of “mineral” monads. The crystalline stage, with the ability of monadic centers to hold together electrons and neutrons, is transcended; the advanced units are able to rise, perhaps, to the astral plane of consciousness, acquiring the power of drawing molecular compounds within the magnetic fields of astral matrices, called on the plane of illusion “protoplasmic cells.” Life in the vegetable stage of unfoldment is entirely beyond the reach of sense observation. What has really happened, from a theosophical viewpoint, is that “life,” from being an active one-principled center, has now *two* of its seven cosmic principles awake.

Just as mineral activity is not confined to the kingdom of that name, so the vegetable or cellular kingdom is not limited to expression as plant life. It also cycles through the kingdoms, wherever cellular life is to be found—never returning below the vegetable state proper, of course, inasmuch as too much has been



learned to permit its return to lower forms. Owing to varied experience in taking part in organic life throughout the higher kingdoms, these centers also become loaded with impressions and memories, and when sufficient intelligence has been awakened, eventually find themselves operating in a higher state, that of animal consciousness. One more principle is awake.

Thus, it would appear, does life spirally cycle upwards, reaching finally to the form of what is called in Theosophy "mindless man," a being whose four principles of physical, astral, *prana*, and *kama*, are not only active but combined in one, as an organized unity—a potential individuality. Perhaps it is the activation of the germ of desire which brings this unity into existence, for through desire, the selective powers increase, an incipient form of reason and thirst to know develops, accompanied by an unconscious yearning for emancipation from enslavement to matter. The Monad has risen to the point where its fifth principle, or mind, can be aroused by those self-shining ones in whom the fifth, sixth, and seventh are all awake. "It is only in the actual *midway Round*" [the fourth], that man "develops in himself entirely the fourth principle as a fit vehicle for the fifth." (*S.D.* II, 161.)

If we view each atom as a certain rate of vibration, united everywhere with all other atoms of the same vibration, and forming a layer of consciousness working in that state of matter, the intelligence and experience of one being shared by the whole, it is easy to comprehend that when units learn to "vibrate" in higher ways, owing to contact with and impulsion from above, they enter new layers or streams of consciousness. Thus they eventually "become" molecular, cellular, organic (in the sense of being able to be the synthesizing consciousness behind a whole organism), human elementals and finally human beings.

Of course it should always be understood that, of themselves, atoms, plants, and animals would forever remain as they are. It is the contact with higher beings that arouses them to imitate. Memory and intelligence in nature is thus endless repetition of creative impulses imparted by higher beings in this or former periods of evolution.

In summation of this phase of the discussion, the following valuable observation is taken from *The Theosophical Movement* 23: 12:



Some day all this which we now call dust will become sensitized matter and stay that way . . . It won't slip back. All this that we now call the sensitized matter which makes up our nature, physical and metaphysical, will some day become *self-conscious*, be able to act of its own will, as we act of our own will. . . . Every use of our will makes an impression on them, and if the will is strong enough, if the repetition is frequent enough, after a while that dumb flesh begins to be able to act of its own will. . . . Some day, then, those impressions will become self-germinative and behold! we have a new Thinker. That's why it is that the flesh of our bodies and the life in the mineral kingdom will some day become self-conscious Thinkers. (See *Ocean of Theosophy*, p. 62.)

We now approach a most important question: When is the transition made between the state of mindless man and self-consciousness? It is not, at least in any obvious way, being made now; for one reason, mindless man is at present an extinct species. Was it made eighteen million years ago at the time of the lighting up of mind? Strange to say, Theosophy seems to teach otherwise. Certainly, Theosophically speaking, it is correct to say that the Monad or center of life now expressing itself here in the man-form once found its expression through less developed forms. But it appears that the transition did not take place during the latest period of evolution.

First, it should be made clear that the present higher animal life, which in the next great planetary chain may find itself in the human stage, has still before it three and a half rounds of progress and experience before the close of the seventh Round, and undoubtedly will undergo innumerable transformations before a new race of "mindless men" will be evolved. Consequently it will not be our present type of gross mammalian life that will "become" human at all. Speaking of the mammalians, *The Secret Doctrine* states: "There were none before man, and they will be extinct before the Seventh Race develops" (II, 263)—and this is only the Fourth Round! At each Round, it would appear, there are fewer and fewer animals, the latter evolving into higher transitional forms, and during the Seventh Round, it is said, men will have become Gods, and animals intelligent beings. Theosophy proposes the interesting theory that all the forms and types to be found in the lower kingdoms are actually the cast-off clothing or patterns used in the evolution of the human type during this and prior rounds. If this be true, we can presume by inference that



man's present as well as future forms will in due course serve as types for the life in the advanced animal stage to some day use and energize.

That great changes are in store for our present higher animals appears implicit in the following statements of Wm. Q. Judge. He answers the question of what happens to the monads of those animals who have exhausted the experience offered by our present animal types, the door to entry to the human kingdom being now closed:

Animals cannot have MANAS so much developed [as man does], and so cannot be self-conscious in the sense that man is. . . . The animals . . . being devoid of developed *Manas*, have no *Devachan* and must be forced onwards to the next planet in the chain. This would be consistent and useful, as it gives them a chance for development in readiness for the time when the monads of that kingdom shall begin to rise to a new human kingdom. (THEOSOPHY 29: 540, 542.)

A statement from *The Secret Doctrine* is especially pertinent to this discussion:

The Monads which had not reached the human stage . . . will, owing to the evolution of humanity itself, find themselves so far behind that they will reach the human stage only at the close of the seventh and last Round. They will, therefore, not be men on this chain, but will form the humanity of a future Manvantara, and be rewarded by becoming "Men" on a higher chain altogether, thus receiving their Karmic compensation. (I: 173.)

The great period of preliminary transition, then, between the high type of animal called, for lack of better words, "mindless man," and human self-consciousness, would appear to take place at the close of the Seventh Round. Apparently, at that time, the prologue is enacted for all that will occur in the ensuing manvantaric evolution—during the period of initiation into the mysteries of human consciousness called "the lighting up of Manas." In that new evolution, the builders of the human form are in reality these very human elementals, called Lunar Pitris in *The Secret Doctrine*, who had reached the human form in the preceding Seventh Round and were therefore fully equipped to repeat what they had previously accomplished. They were not yet wise enough to prevent being caught in "the vortex of a new primordial evolution through the lower Kingdoms."

The term *Lunar Pitris*, no doubt, includes, in addition to the

entities referred to above, all those lives humanly used in the preceding evolutionary period and not yet permanently elevated to the plane of "the Thinker." The seven classes of Lunar fathers, or human progenitors, will be touched upon briefly in the last collation of this series, when the discussion will center upon that all-important psychological mystery, "the lighting up of mind."

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### THE ALCHEMY OF THE FUNDAMENTAL PROPOSITIONS

We have been so accustomed for many years to vague ideas about the human mind, what it is, and what its powers really are, that people in general have no definite notion whether there be or not any material effect in the human economy from thoughts, or whether they are like what is usually called "imagination," a something very unreal and wholly without objectivity. But it is a fact that the mind of the selfish person is always making about itself a hard reflecting surface which throws off and away from its grasp the very knowledge the man himself would take if he but knew the reason why he fails.

This brings us naturally to the proposition that the aims of the members in a Branch should be to eradicate selfishness and to promulgate and illustrate the doctrine of universal brotherhood, basing the explanation upon the actual unity of all beings. This of itself will lead to the explanation of many other doctrines, as it underlies them all, great and small. And in order to do this the members ought to study the system as a whole, so that its parts may be comprehended. It is for the want of such study that we so often hear members, when asked to explain their theosophy, saying, "Well, to tell the truth, I know how it all is, but am not able to make it clear to you." They are not clear because they have not taken the time and trouble to learn the few fundamental propositions and how to apply them to any and every question.

—WILLIAM Q. JUDGE



## NOTES ON DEVACHAN

By X

**D**EVACHAN is not, cannot be, monotonous; for this would be contrary to all analogies and antagonistic to the laws of effects, under which results are proportionate to antecedent energies.

There are two fields of causal manifestations: the objective and the subjective. The grosser energies find their outcome in the new personality of each birth in the cycle of evolving individuality. The moral and spiritual activities find their sphere of effects in Devachan.

The dream of Devachan lasts until Karma is satisfied in that direction, until the ripple of force reaches the edge of its cyclic basin and the being moves into the next area of causes.

That particular one *moment* which will be most intense and uppermost in the thoughts of the dying brain at the moment of dissolution, will regulate all subsequent moments. The moment thus selected becomes the key-note of the whole harmony, around which cluster in endless variety all the aspirations and desires which in connection with that moment had ever crossed the dreamer's brain during his lifetime, without being realized on earth,—the theme modelling itself on, and taking shape from, that group of desires which was most intense during life.

In Devachan there is no cognizance of time, of which the Devachanee loses all sense.

(To realize the bliss of Devachan or the woes of Avitchi you have to assimilate them as we do.)

The *à priori* ideas of space and time do not control his perceptions; for he absolutely creates and annihilates them at the same time. Physical existence has its cumulative intensity from infancy to prime, and its diminishing energy to dotage and death; so the dream-life of Devachan is lived correspondentially. Nature cheats no more the *devachanee* than she does the living physical man.

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NOTE.—This article, which first appeared in the *Path* for May and June, 1890, was subsequently identified by Mr. Judge as written by one of the Adept-Teachers with whom A. P. Sinnett corresponded (see Mr. Judge's "Devachan" in the *Path* for March, 1893, reprinted in THEOSOPHY I:503).

Nature provides for him far more *real* bliss and happiness *there* than she does *here*, where all the conditions of evil and chance are against him.

To call the devachan existence a "dream" in any other sense than that of a conventional term, is to renounce forever the knowledge of the esoteric doctrine; the sole custodian of truth. As in actual earth life, so there is for the Ego in Devachan the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into semi-consciousness and lethargy, total oblivion, and—not death, but birth, birth into another personality, and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan and still another physical birth as a new personality. What the lives in Devachan and upon earth shall be respectively in each instance is determined by Karma, and this weary round of birth must be ever and ever run through until the being reaches the end of the seventh round, or attains in the interim the wisdom of an Arhat, then that of a Buddha, and thus gets relieved for a round or two, having learned how to burst through the vicious circle and to pass into Para-nirvana.

A colorless, flavorless personality has a colorless, feeble devachanic state.

There is a change of occupation, a continual change in Devachan, just as much and far more than there is in the life of any man or woman who happens to follow in his or her whole life one sole occupation, whatever it may be, with this difference, that to the Devachanee this spiritual occupation is always pleasant and fills his life with rapture. Life in Devachan is the function of the aspirations of earth life; not the indefinite prolongation of that "single instant," but its infinite developments, the various incidents and events based upon and outflowing from that one "single moment" or moments. The dreams of the objective become the realities of the subjective existence. Two sympathetic souls will each work out their own devachanic sensations, making the other a sharer in its subjective bliss, yet each is dissociated from the other as regards actual mutual intercourse; for what companionship could there be between subjective entities which are not even as material as that Ethereal body—the Mayavi Rupa?

The stay in Devachan is proportionate to the unexhausted psychic impulses originating in earth life. Those whose attractions



were preponderatingly material will sooner be drawn back into rebirth by the force of Tanha.

The reward provided by nature for men who are benevolent in a large, systematic way, and who have not focussed their affections on an individual or specialty, is that if pure they pass the quicker for that thro' the Kama and Rupa lokas into the higher sphere of Tribuvana, since it is one where the formulation of abstract ideas and the consideration of general principles fill the thought of its occupant.

The Devachan, or land of "Sukhavati," is allegorically described by our Lord Buddha himself. What he said may be found in the *Shan-aun-yi-tung*. Says Tathagato: "... Many thousand myriads of systems beyond this (ours) there is a region of bliss called Sukhavati. This region is encircled within *seven* rows of railings, *seven* rows of vast curtains, *seven* rows of waving trees; this holy abode of *Arahats* is governed by the Tathagatos [Dhyān Chohans] and is possessed by the Bodhisatwas. It hath *seven* precious lakes in the midst from which flow crystal waters, having 'seven and one' properties or distinctive qualities [the seven principles emanating from the One]. This, O Saryambra, is the 'Devachan.' Its divine udambara flower casts a root *in* the shadow of *every earth*, and blossoms for all those who reach it. Those born in the blessed region are truly felicitous; there are no more griefs or sorrows *in that cycle* for them . . . myriads of Spirits resort there for rest, and then return to their own regions. Again in that land, O Saryambra, many who are born in it are Ardivartyas, etc."

Certainly the new Ego, once that it is reborn (in Devachan), retains for a certain time—proportionate to its earth life,—a complete recollection "of his life on earth"; but it can never visit the earth from Devachan except in reincarnation.

"Who goes to Devachan?" The personal Ego, of course; but beatified, purified, holy. Every Ego—the combination of the 6th and 7th principles—which after the period of unconscious gestation is reborn into the Devachan, is of necessity as innocent and pure as a new born babe. The fact of his being reborn at all shows the preponderance of good over evil in his old personality. And, while the Karma [of Evil] steps aside for the time being to follow him in his future earth re-incarnation, he brings along with him but the Karma of his good deeds, words, and thoughts into this Devachan. "Bad" is a relative term for us—as you were told more

than once before—and the Law of Retribution is the only law that never errs. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality go to the Devachan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile they are rewarded; receive the *effects* of the causes produced by them.

Of course it is a *state*, so to say, of *intense selfishness*, during which an *Ego* reaps the reward of his unselfishness on earth. He is completely engrossed in the bliss of all his personal earthly affections, preferences, and thoughts, and gathers in the fruit of his meritorious actions. No pain, no grief, nor even the shadow of a sorrow comes to darken the bright horizon of his unalloyed happiness; for it is a *state of perpetual "Maya."* Since the conscious perception of one's *personality* on Earth is but an evanescent dream, that sense will be equally that of a dream in the Devachan—only a hundred-fold intensified. So much so, indeed, that the happy *Ego* is unable to see through the veil of evils, sorrows, and woes to which those it loved on earth may be subjected. It lives in that sweet dream with its loved—whether gone before or yet remaining on earth; it has them near itself, as happy, as blissful, and as innocent as the disembodied dreamer himself; and yet, apart from rare visions, the denizens of our gross planet feel it not. It is in this—during such a condition of complete *Mâya*—that the souls or astral *Egos* of pure loving sensitives, laboring under the same delusion, think their loved ones come down to them on earth, while it is their own spirits that are raised towards those in the Devachan.

Yes, there are great varieties in the Devachan states, and all find their appropriate place. As many varieties of bliss as on Earth there are of perception and of capability to appreciate such reward. It is an ideal paradise; in each case of the *Ego's* own making, and by him filled with the scenery, crowded with the incidents, and thronged with the people he would expect to find in such a sphere of compensative bliss. And it is that variety which guides the temporary personal *Ego* into the current which will lead him to be reborn in a lower or higher condition in the next world of causes. Everything is so harmoniously arranged in nature—especially in the subjective world—that no mistake can be ever committed by the Tathagatos who guide the impulses.

Devachan is a "spiritual condition" only as contrasted with



our own grossly material condition, and, as already stated, it is such degrees of spirituality that constitute and determine the great varieties of conditions within the limits of Devachan. A mother from a savage tribe is not less happy than a mother from a royal palace, with her lost child in her arms; and altho', as actual Egos, children prematurely dying before the perfection of their septenary entity do not find their way to Devachan, yet all the same, the mother's loving fancy finds her children there without one missing that her heart yearns for. Say it is but a dream, but, after all, what is objective life itself but a panorama of vivid unrealities? The pleasure realised by a Red Indian in his "happy hunting grounds" in that land of Dreams is not less intense than the ecstasy felt by a connoisseur who passes æons in the rapt delight of listening to divine symphonies by imaginary angelic choirs and orchestras. As it is no fault of the former if born a "savage" with an instinct to kill—tho' it caused the death of many an innocent animal—why, if with it all he was a loving father, son, husband, why should he not also enjoy *his* share of reward? The case would be quite different if the same cruel acts had been done by an educated and civilised person, from a mere love of sport. The savage in being reborn would simply take a low place in the scale, by reason of his imperfect moral development; while the *Karma* of the other would be tainted with moral delinquency. . . .

Remember, that we ourselves create our Devachan, as also our Avitchi, while yet on earth, and mostly during the latter days and even moments of our intellectual sentient lives. That feeling which is strongest in us at that supreme hour, when, as in a dream, the events of a long life to their minutest details are marshalled in the greatest order in a few seconds in our vision,<sup>1</sup> that feeling will become the fashioner of our bliss or woe, the life-principle of our future existence. In the latter we have no substantial being, but only a present and momentary existence, whose duration has no bearing upon, no effect nor relation to its being, which, as every other effect of a transitory cause, will be as fleeting, and in its turn will vanish and cease to be. The real, full remembrance of our lives will come but at the end of the minor cycle,—not before. . . .

Unless a man *loves* well, or *hates* well, he need not trouble himself about Devachan; he will be neither in *Devachan* nor

<sup>1</sup> That vision takes place when a person is already proclaimed dead. The brain is the last organ that dies.

Avitchi. "Nature spews the lukewarm out of her mouth" means only that she annihilates their *personal* Egos (not the Shells, nor yet the 6th principle) in the Kama-loka and the Devachan. This does not prevent them from being immediately reborn, and if their lives were not very, *very* bad, there is no reason why the eternal Monad should not find the page of that life intact in the Book of Life.

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### RENUNCIATION OF VANITY

If a man would follow in the steps of Hermetic philosophers he must be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on everything. Existing religions, knowledge, science, must rebecome a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation. The two hitherto irreconcilable foes, science and theology—the Montecchi and Capuletti of the nineteenth century—will ally themselves with the ignorant masses against the modern Occultist. To science it will be the duty—arid and sterile as a matter of course—of the Kabalist to prove that from the beginning of time there was but one positive science—Occultism; that it was the mysterious lever of all intellectual forces, the Tree of Knowledge of good and evil of the allegorical paradise, from whose gigantic trunk sprang in every direction boughs, branches and twigs, the former shooting forth straight enough at first, the latter deviating with every inch of growth, assuming more and more fantastical appearances, till at last one after the other lost its vital juice, got deformed, and, drying up, finally broke off, scattering the ground afar with heaps of rubbish. Furthermore, the Occultist will have to prove to Christian theology, publicly, what many of its priesthood are well aware of in secret, namely, that their God on earth was a Kabalist, the meek representative of a tremendous Power.

—H. P. BLAVATSKY



## letters • questions • comment

*According to Theosophical teaching, Kama Loka is an after-death state in which the lowest desires generated by the personality in the life just finished are separated from the remaining principles, which then go into Devachan. But how about the many personal desires which cannot really be called base, or intensely selfish, but simply innocuous?*

Kama Loka, Mr. Judge explains in *The Ocean of Theosophy*, is a condition "where nature provides for the sloughing off of elements which have no place in *devachan*," adding that for this reason it has many degrees and is highly varied. But this diversity is one of effects, of impressions accumulated in another condition. Nothing is really "experienced" there either, since mind, conscience or will are not present as we know them in life. In answer to an inquiry in *Lucifer*, H.P.B. wrote:

According to the Eastern teaching the state of the deceased in Kama-loka is not what we, living men, would recognize as "conscious." It is rather that of a person stunned and dazed by a violent blow, who has momentarily "lost his senses."

The consciousness of man ordinarily lingers in Kama-loka only long enough to divest itself of earthly baggage and the attachment to it. Mr. Crosbie says of this process in *Answers to Questions on the Ocean of Theosophy*:

The Real Man is for only a short time after the death of the body connected with the *Kamarupa*; during that time, he is tied to it much as he may be to the physical body at the present time; but he almost immediately lets go of this *Kamic* body, just as he has let go of the physical. The Real Man, in ordinary cases, goes practically at once into the *Devachanic* state. The *Kamarupa* begins to disintegrate immediately, and continues to disintegrate very quickly, if it is not reinforced by mediumistic and other practices. . . . When he drops his astral body in *Kamaloka*, it remains just as he left it. He is not himself detained in *Kamaloka*, but his remains are there, as are his remains on the physical plane, for a longer or shorter time or duration. The remains are not conscious in any

way; they are useless to the man and uncontrollable by him. Even though they may have some effect on him, yet he is not conscious of the fact. If he were so conscious, he would have control over them; his will would be operative. But, in fact, he is not there at all.

It is clear that Kama-Loka is not a state in which learning or judgment of any kind takes place. What, of the personality, will be left behind after death, to be met again as skandhas and resolved in another life, and what can be assimilated in devachan, contributing to the character of the reincarnating ego, is determined by the quality of thinking and feeling pursued on earth. In short, motive and will have more lasting significance than the visible side of an act, and so no experience, per se, is material for kama loka or devachan.

The neutral, merely pleasant, and "simply innocuous" desires would seem to leave the same kind of impression on the sheaths of the inner man as scenery might on the traveller; the essential material of the after-death states could hardly be determined by such feelings, even if they contribute some coloring. Kama Loka breaks down the residues of selfish or earth-bound passions and desires left behind by the Ego. These are reduced to skandhas, which will subsequently attach themselves to the returning ego, affecting the experience and circumstances of his rebirth, while the man's noblest impulses, having been assimilated during the devachanic dream, return to rebirth as reinforcements of his higher tendencies.

The point where these dual inheritances from the past join is in man on earth—man in possession of all his principles. For only earth-life presents the moral contrasts that are the necessary field for human evolution, created by the union of the higher nature with the forces of kama through the incarnation of mind.

The main current of a lifetime's thought is described by Mr. Judge both in *The Ocean of Theosophy* and in his *Notes on the Bhagavad-Gita* as the lifetime meditation. Its character is said to be summed up as a single chord, so to speak, the predominating keynote at the end of life. The true harvest of any life for the Ego, then, would be in the general direction of the exercise of his will, not in any specific memories.



## on the lookout

### *"Educational Explosion"*

Gathering strength in the United States is a movement emerging in schools, colleges, universities, and urban communities to work cooperatively with nature in the production of food, energy, and dwellings. *Organic Gardening* for last September reports on an "educational explosion" in these areas:

The organic classroom has become a starting point, a catalyst for the changes so many people want to make in their lives. Besides the basics—all the nuts-and-bolts how-to of successful backyard or community gardening—it now encompasses the full range of organic crop raising, orcharding, livestock and poultry care, greenhouse and woodlot operation, environmental studies, plus a dozen others.

The *Organic Gardening* article lists a number of the public and private institutions where these innovations are carried on, telling also about municipal communities that are undertaking educational activities of environmental interest and value. A pioneer in such efforts is the Community Environmental Council of Santa Barbara, Calif., which in 1971 converted a weed-filled vacant city lot into "a beautiful and productive vegetable and flower garden."

### *Demonstration Garden*

A full account of this project, now continuing in expanded form on a larger site, is provided by *Agriculture in the City*, a substantial paperback issued by the Community Environmental Council, 109 East De La Guerra, Santa Barbara, Calif. 93101 (\$2.50). This book tells the story of El Mirasol Farm, the achievement of the Council's Ecology Center. After the volunteers in this project had shown what could be done with a rubble-filled city lot, the Santa Barbara Museum of Art made available land planned, in later years, for a new museum. For three years this location served as an urban garden exhibit and educational center, demonstrating to hundreds and thousands of visitors the value and importance of composting and other ecological practices. A chapter on the educational program begins:

As a community educational organization, CEC was concerned about the general failure of environmental education to do more than focus national awareness on environmental pollution. It was our opinion that awareness without a perspective for creatively dealing with a problem was simply another source of cultural frustration which in a sense was yet another form of pollution. El Mirasol sought to fill that educational gap between theory and practice by making accessible, within an urban area, a man-made plant and animal community that teaches individuals the fundamentals of agricultural ecology through direct experience.

### *Vision and Restoration*

The particular value of this book is its step-by-step description of what the workers of the Ecology Center accomplished, the obstacles they encountered and how they were overcome, and the thinking that pervaded the undertaking. The underlying philosophy is stated in the Preface:

There was a time when people lived in harmony with nature and worshipped the earth as a sacred home. Cognizant of the cycles of the cosmos, and intimately involved with the rhythms of the natural environment, they met their needs simply as the conscious and joyous caretakers of a bountiful and beautiful world.

Today, at the apex of the industrial world, we are enmeshed in consumptive complexity. Technology's promise lies scattered on the moon, while the urban nightmare smolders. Alienation marks materialism's failure; greed has masqueraded long enough as progress. The symptoms of the disease are endlessly diagnosed, and the longing for meaningful courses of action grows despite the inertia of worn-out values. Already a new dawn beckons and there is work to be done.

### *Model for Redevelopment*

The projects at El Mirasol, including education for children and adults, afforded demonstrations and classes in the organic growing of vegetables, companion planting, pest control and the nurturing of beneficent insects, devices for the collection of solar energy, methane production, and the raising of chickens. A vegetable stand offering products of the garden at low prices also provided literature on the activities. Garden plots were available for cultivation by people in the neighborhood, with counsel and tools available. A core of devoted workers plus growing community support made the success of El Mirasol possible. For future development on a larger scale, the Community Council now has a



larger site in Santa Barbara where a permanent headquarters will be established for expanded activities. One goal of this work is to demonstrate how integrated conservation measures can serve as a model for urban redevelopment projects.

### *Man Earth's "Nervous System"*

A larger convergence of thinking in this direction is evident in the work of James Lovelock, a British scientist known for his work on industrial pollution, whose "Gaea hypothesis" was described in *Mother Earth News* for last July. From study of outer-space photographs of "the earth's mantle of atmosphere—drawn about her like a cloak"—Lovelock concluded that "all the life organisms on earth are subtly interrelated," and are in some sense *one*. The role of man, in his view, is that of "functioning something like a central nervous system to the whole, thereby enhancing its development." But present human behavior involves techniques which disrupt the balance of the whole organism, and "which have begun to destroy delicately balanced ecological systems within the organism." Summarizing Lovelock's conceptions, the *Mother Earth News* writer, Dr. Hugh Malafry, says:

Not only has man reneged on his true responsibilities as an integral part of the living organism . . . but he has also injected into the whole patterns of behavior which disrupt and destroy the natural unconscious functions of the organism.

### *Planetary Responsibility*

Man prides himself on his intelligence, perception, vision, and the gift of reason. He sets himself proudly aside as the one creature with the capacity for self-consciousness that Life has brought forth on this earth. Yet to what purpose has this "self-consciousness" of the whole organism (which comes to focus in man) been put, . . . other than to the self-centered, blind satisfaction of human greed as man exploits the organism for his own use in much the same way as an individual might abuse his body to satisfy some incomprehensible and irrational craving. . . . man is well overdue for a dose of humility and a move toward picking up his responsibilities. The responsibilities of functioning as an integral, sensitive, and intelligent part of the natural organism of this earth . . . and of letting his gift for self-consciousness be exercised to the blessing of the whole creation of life.

It is not difficult to recognize in such statements a practical application of the themes of unity and responsibility stressed by the Theosophical Movement for many years.

### *"Reader" from Britain*

A "reader" made up of material from ten years of the English magazine, *Resurgence*, is filled with related material. Titled *Time Running Out?* this large paperback (issued by Prism Press, Stable Court, Chalmington, Dorchester, Dorset, England) has nine articles by E. F. Schumacher, the Gandhian economist who has become familiar to American readers through his best-selling *Small Is Beautiful*. Other contributors are Jayaprakash Narayan, Vinoba Bhave, Leopold Kohr, John Seymour, and Satish Kumar. Among the contributions by Schumacher is his essay, "Buddhist Economics," and also an essay given as a talk at a Gandhian seminar in India in 1970, "The Economics of Permanence." In the latter paper he points out that modern economists and most reformers characteristically neglect the degradations involved in the kind of work people do and the useless things they are paid to produce.

### *"Soul-Destroying Work"*

Dr. Schumacher says:

Economically, our wrong living consists primarily in systematically cultivating greed and envy and thus building up a vast array of totally unwarrantable wants. It is the sin of Greed that has delivered us over into the power of the machine.

If Greed were not the master of modern man—ably assisted by envy—how could it be that the frenzy of economism does not abate as higher "standards of living" are attained, and that it is precisely the richest societies which pursue their economic advantage with the greatest ruthlessness? How could we explain the almost universal refusal on the part of the rulers of the rich societies—whether organized along private enterprise or collectivist enterprise lines—to work towards *the humanization of work*? It is only necessary to assert that something would reduce the "standard of living," and every debate is instantly closed. That soul-destroying, meaningless, mechanical, monotonous, moronic work is an insult to human nature which must necessarily and inevitably produce either escapism or aggression, and that no amount of "bread and circuses" can compensate for the damage done—these are facts which are neither denied nor acknowledged but are met with an unbreakable conspiracy of silence—because to deny them would be too obviously absurd and to acknowledge them would condemn the central preoccupation of modern society as a crime against humanity.



## *How Wisdom Is Obtained*

The neglect, indeed the rejection of Wisdom has gone so far that most of our intellectuals have not even the faintest idea what the term could mean. As a result, they always tend to try to cure a disease by intensifying its causes. The disease having been caused by allowing cleverness to displace Wisdom, no amount of clever research is likely to produce a cure. But what is Wisdom? Where can it be found? Here we come to the crux of the matter: it can be read about in numerous publications but it can be *found* only inside oneself. To be able to find it, one has first to liberate oneself interiorly from such masters as greed and envy. The stillness following liberation—even if only momentary—produces the insights of Wisdom which are obtainable in no other way.

They enable us to see the hollowness and fundamental unsatisfactoriness of a life devoted primarily to the pursuit of material ends, to the neglect of the spirit. Such a life necessarily sets man against man and nation against nation, because man's needs are infinite and infinitude can be achieved only in the spiritual realm, never in the material.

## *Reduction of "Needs"*

What, Dr. Schumacher asks, can we do to disarm greed and envy?

Perhaps by being much less greedy and envious ourselves; perhaps by resisting the temptation of letting our luxuries become needs; and perhaps by even scrutinising our needs to see if they cannot be reduced. If we do not have the strength to do any of this, could we perhaps stop applauding the type of economic "progress" which palpably lacks the basis of permanence and give what modest support we can to those who, unafraid of being denounced as cranks, work for non-violence: as conservationists, ecologists, protectors of wild life, promoters of organic agriculture, distributists, cottage producers, and so forth? An ounce of practice is generally worth more than a ton of theory.

It will need many ounces, however, to lay the economic foundations of peace.

## *Independence of Mind*

The contribution of Vinoba Bhave to *Resurgence*, included in *Time Running Out?*, is on education. Using the role of Krishna in the *Bhagavad-Gita* as an example of the ideal teacher, he shows that Krishna unites the path of knowledge with that of action to make an integral whole. Similarly, the student, Vinoba says, must ally the attitude of trust with that of independence:

The most important thing for the students is to preserve the independence of their minds. If anyone has a right to freedom, it is the student. Knowledge cannot be had without trust, but it is equally essential that the student should have intellectual freedom. . . .

I want to warn students that their right is in danger of being lost in the modern world. An attempt is being made, in the name of "discipline," to force all students' minds into the same mould. In the name of discipline we are imposing mechanical uniformity, and this causes injury to the students' minds.

### *The Ideal Teacher*

Throughout the world education is under the control of governments. This is extremely dangerous. Governments ought to have no authority over education. The work of education should be in the hands of men of wisdom, but Governments have got it in their grasp; every student in the country has to study whatever book is prescribed by the Education Department. If the Government is fascist, students will be taught fascism; if it is communist, it will preach communism; if it is capitalist, it will proclaim the greatness of capitalism; if it believes in planning, the students will be taught all about planning. We in India used to hold to the principle that education should be completely free from state control.

The ideal teacher, Vinoba said, is the *sannyasi*, "a walking university, a wandering school, who goes at his pleasure to each village in turn."

He will himself seek out his students, and he will give his teaching freely. The villagers will give him fresh, wholesome food, and he will need nothing else. They will learn from him whatever they can. There is nothing more tragic than that knowledge should be paid for in money. A man who possesses knowledge hungers and thirsts to pass it on to others and see them enjoy it. . . . What would become of the world if mothers began demanding fees for feeding their babies?

### *Golden Age Ways*

There is a sense in which Vinoba is advocating Golden Age behavior in the midst of Kali Yuga, yet his proposals are not at all impractical for those with imagination and daring. Already in the West are numerous individuals and small groups—innovators in teaching, in community efforts, in a restored and natural agriculture—who work and teach for the love of what they are doing, because this is natural for them to do. A magazine like *Resurgence*, despite necessary linkages with the technology of the times, can be regarded as a "wandering *sannyasi*." It attempts to revive the



spirit and attitudes of true relations among human beings. Years ago Vinoba spoke of the sort of activity which may be expected to restore the Golden Age. He is quoted by Joan Bondurant in *Human Organization* (Spring, 1963) as saying:

. . . some people say that in Satya Yuga the State was not necessary and there really was no State at that time. There are others who say that there never was a Satya Yuga in human history but it will come at some subsequent date. . . . What do we say? We say that neither the past nor the future is in our hands. We have only the present in our hands and we want to bring the Satya Yuga in the present. . . . the Sarvodaya-ite is a present-day *Satya Yuga-kari*.

### *Paving the Way*

Miss Bondurant explains that a *Satya Yuga-kari* "means a doer, or one who brings about the condition." This recalls the *Path* article, "Living the Higher Life," in which it is said:

Let us . . . suppose that in the most degenerate nation, in the darkest of cycles, one philanthropist becomes unselfish and intelligent enough to set a noble and intelligent example by fulfilling all family duties; then, as naturally as in the preceding case [of progressive decline], the precedent gradually gains acceptance; the way is paved for the advent of an ascending cycle; Gnanis bless the noble man and come down from other unfavorable spheres, where descending cycles begin to dawn.

If we think of the life of the community as uniting family and village life, the importance of workers for the welfare of true community seems clear.

### *Sacred Astronomy*

"Now it is easy to see," H. P. Blavatsky remarked in *Isis Unveiled* (I, 567), "that the excavators of Ellora, the builders of the old Pagodas, the architects of Copan and of the ruins of Central America, those of Nagkon-Wat, and those of the Egyptian remains were, if not of the same race, at least of the same religion—the one taught in the oldest Mysteries." This comment quite evidently applies to the ruins of the temple of Angkor Wat, long a tourist attraction in Southeast Asia until isolated by the Vietnam War. Despite its present inaccessibility, Robert Stencil, a graduate student in astronomy at the University of Michigan, and two colleagues, working from plans and photographs, have provided an astronomical and numerical analysis of the temple, which they report in a paper published in *Science* for July 23 of last year.

### The writers say at the outset:

Numerically, Angkor Wat contains calendrical, historical, and mythological data coded into its measurements. Astro-nomically, it has built-in positions for lunar and solar observation. The sun itself was so important to the builders of the temple that even the content and position of its extensive bas-reliefs are regulated by solar movement. It is not surprising that Angkor Wat integrates astronomy, the calendar, and religion since the priest architects conceived all three as a unity. To the ancient Khmers, astronomy was known as the sacred science.

### *Annual Cycles*

Using a survey completed by G. Nafilyan in 1969, the writers show how the temple's construction related to annual cycles:

On the day of the spring equinox, an observer standing on the southern edge of the first projection of the causeway (just in front of the western entrance gate) can see the sun rise directly over the top of the central tower of Angkor Wat. Three days later, the sun can be seen rising exactly over the top of the central tower from the center of the causeway just in front of the western entrance gate. Since the Cambodian calendar was based on lunar and solar cycles, this precise observation is extremely important. The spring equinox marks the beginning of the sun's annual journey, regardless of the exact date of the lunar-solar new year. Whether this crucial alignment was intended for practical observation or religious orientation is impossible to determine. There is no question, however, that this solar alignment was important to the temple of Angkor Wat.

### *The Four Ages*

Measurements show that the epochs of the Hindu calendar were represented by distances established by construction. A wide range of the numbers obtained through measurements of the bridge, the central tower and its four surrounding towers were related to ancient cosmological cycles. As the authors say:

In Hindu cosmology, there are four major periods of time, which succeed each other in one great time cycle. These periods begin with the Krita Yuga or "golden age" of man and proceed through the Treta Yuga, Dvapara Yuga, and Kali Yuga, the last being the most decadent age of man. Their respective durations are 1,728,000; 1,296,000; 864,000; and 432,000 years. The elongated west-east axis of Angkor Wat is a perfect vehicle for recording numbers as large as 1,728 hat [Cambodian unit



of measurement]. The straight and slender causeway is also an appropriate visual analogy for the long, linear passage of time. The architects who constructed Angkor Wat certainly believed in the auspicious and inauspicious nature of these yugas. Assuming that their beliefs were also inextricably woven into the design of the temple, then it must have been their intent to place the two worst yugas (Kali and Dvapara) farthest from the sacred central sanctuary. The beneficent Krita and Treta Yugas are closer to the central sanctuary and they overlap the two inauspicious yugas, perhaps to mitigate their unlucky symbolism.

### *Epic Scenes*

Also represented are elements of Indian mythic tradition, of which the writers suggest the underlying meaning:

On the east wall of the gallery of bas-reliefs, there is a scene of the "churning of the sea of milk," a cooperative venture which produces the elixir of immortality. The scene epitomizes the concept of creativity and new life. On the side of the setting sun and autumn equinox, the most destructive battle ever fought in Hindu mythology is depicted, the battle on the plains of Krukshetra (from the Indian epic *Mahabharata*). The north wall is the only section of bas-relief which depicts all of the Hindu gods together. The day of these gods (who reside at the north pole, on the cosmic mountain called Mount Meru) lasts for the 6 months between the spring and autumn equinoxes. . . . The night of the gods corresponds to the 6 months between the autumn and spring equinoxes. During those 6 months, the north wall remains in darkness. The same 6 months initiate the dry season, when trees and plants become dormant. During that time, the kingdom of Yama, the god of death, is illuminated on the south wall. Thus, the placement of these important bas-reliefs is not haphazard or meaningless. In all cases, their content is directly related to the solar calendar or the rising and setting sun.

One sees from this description of ancient temple architecture how, for the builders, public buildings and sacred monuments were the instruments of public education, relating the movements of heavenly bodies to cycles of earth life, and at the time representing the underlying ideas of both science and religion (still one in those days) by mythic symbols which gave the psychic life of the people structure and meaning. The ancients, as H.P.B. remarks in *The Secret Doctrine* (I, 473), knew that nothing could be preserved in human memory without some outward symbol. Meanwhile, it is encouraging to note this increasing recognition

of the precise scientific knowledge of the ancients by modern scholars, especially those who report so thoughtfully on the progress of their research.

### *The Katherine Tingley "Succession"*

In the Nov. 15, 1976 *Eclectic Theosophist*, a journal published in San Diego, Iverson L. Harris, long connected with the Point Loma branch of the Theosophical Movement, revives the claim that Katherine Tingley was appointed or selected by Mr. Judge as his "occult" successor. Except for a passage quoted from an address attributed to Robert Crosbie in 1901, little is added to the earlier contentions by others in this matter. In developing his argument, however, Mr. Harris observes that August Neresheimer could not have found in Mr. Judge's so-called "diary" evidence of the latter's choice of Mrs. Tingley, because it wasn't there, but had been, he says, "written by Mr. Judge on fragments of paper." How this actually strengthens the case is not made clear, and since a close analysis of this claim to succession in spiritual authority or status is provided in Chapter XIX of *The Theosophical Movement—1875-1950*, with sufficient attention to alleged documentary evidence, there is no need for repetition here of material already in print. As for Mr. Crosbie's address, judging from the sentences given by Mr. Harris, he seems then to have been persuaded that Katherine Tingley did indeed "succeed" to Mr. Judge, in the sense of assuming certain "functions and powers"—the words used by Mr. Judge in speaking of his own role after H.P.B.'s death.

### *Example of Judge*

On the question of *spiritual* succession, however, there is no ambiguity at all in what Mr. Judge thought. He is on record as declaring:

Madame Blavatsky has no "successor," could have none, never contemplated, selected, or notified one. . . . all who enjoyed her confidence will unite with me in the assertion that she never even hinted at "succession." (*Lucifer*, March 1892.)

It is difficult to imagine Mr. Judge consciously reversing himself on so important a question, as he would have had to do in order to appoint his own "successor." There is of course an ordinary meaning of this word, with no special occult significance attached, and H.P.B. used it in this sense on at least one occasion, possibly others. The same may apply to Mr. Judge, and one is obliged to



think that Mr. Crosbie's use of the word "successor" in 1901 has this meaning, unless we are prepared to declare that he knowingly contradicted Mr. Judge, from whom he had learned so much. But whatever he said or meant at that time, his own work for the Theosophical Movement, in behalf of which no claim has ever been made—by him or anyone else—stands independently as the best enduring evidence of his attitude and conviction in respect to the whole idea of successorship: He agreed with H.P.B. and Judge.

### *Common Sense Conclusion*

The "historic facts" to which Mr. Harris attributes the view he finds in Mr. Crosbie's 1901 address are by no means clear or well established—which makes them not "historic" at all, as a reading of chapter XIX of the *Theosophical Movement* will make quite plain—and the writer's reference to the Guruparampara Chain, an expression used by Mr. Judge in one of his letters (*Letters That Have Helped Me*, p. 43), seems ill-chosen, since it applies to the links which unite true teachers, from the highest to the humblest. This invisible chain can hardly be cited in support of claims of spiritual successorship of the sort repudiated by both H.P.B. and Mr. Judge. If there is anything to be learned from the eventful course of the Theosophical Movement during the past century, it is that the vindication of both Teachers and Disciples lies in the worth of what they do, and its fruit in the spread of Truth, and while there will be inevitable differences of opinion in respect to such matters, the only supportable judgments that can be offered for general consideration are those which are free from assertions of occult authority. The common sense of this outlook has become plain to most adherents and workers for the cause of Theosophy, who have learned from experience the futility and folly of claims.

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