

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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PROFESSIONS AND PRACTICE

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THERE are occasions when students of Theosophy can take stock of their achievements; such an occasion is White Lotus Day. The anniversary of the Teacher and the Inspirer, H. P. Blavatsky, affords a fit opportunity to review the past and to forecast the future.

The one gauge which H.P.B. used to measure her own aspirations and achievements, and which she insisted that her pupils should also utilize, was the gauge which measured the nature of one's practice of Theosophy with one's professions. She deprecated lip-service devoid of life-exercises, for, that is the mother of hypocrisy. Nay more, she warned in more than one place that, unless study and intellectual appreciation of Theosophy were quickly and systematically translated into action, the learner would acquire false views and his reflections and visions would, without doubt, lead him astray.

Every year, around White Lotus Day, all students and servers of Theosophy should examine their professions in the light of their practice of Theosophy in daily life. Theosophical ethics are superior and more far-reaching than ordinary religious ethics, as Theosophical philosophy is superior and more penetrating than ordinary philosophy. *The Voice of the Silence* is the magical Wand which, sincerely used, will unveil to us in an unmistakable way how far our professions have squared with our practice.

How H.P.B. practised what she believed and knew to be true is clearly to be seen from the following extract from a letter written by no less a Personage than the Mahatma K.H.:

Under the garb of eccentricity and folly, we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working, commonplace daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—and one of her most complicated machines—H.P.B.'s mind—and thus learn to know her true *inner* Self.

OCCULTISM teaches us that ideas based upon fundamental truths move in the eternity in a circle, revolving around and filling the space within the circuit of the limits allotted to our globe and the planetary or solar system; that, not unlike Plato's eternal and immutable essences, they pervade the sensible world, permeating the world of thought; and, that contrary to chemical affinities, they are attracted to, and assimilated by, homogeneous universals in certain brains—exclusively the product of human mind, its thoughts and intuition; that in their perpetual flow they have their periods of intensity and activity, as their durations of morbid inactivity. During the former, and whenever a strong impulse is imparted on some given point of the globe to one of such fundamental truths, and a communion between kindred eternal essences is strongly established between a philosopher's interior world of reflection and the exterior plane of ideas, then, cognate brains are affected on several points, and identical ideas will be generated and expression given to them often in almost identical terms.

—*The Theosophist*, May 1883

THE FORCE OF SPIRIT IN ACTION

WORDS such as desire, imagination, will, are constantly used by us and, though very easy to understand in their simple sense, lead us, when studied, into the very depths of the Spiritual Universe.

Will is the force of Spirit in action, and as such manifests in seven ways. It manifests on the plane of Buddhi; on that of Manas which can direct and use it, because Manas is conscious of it; on that of erotic desire where its proper use is instinctual. In fact it manifests throughout the seven planes of Nature.

Desire likewise manifests in many and varied ways, from the pure aspirations to the impure lusts of the flesh. We are told in *The Theosophical Glossary* under "Kamadeva":

Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE.

Both Will and Desire, therefore, are expressed by the One as well as the many, and are inextricably linked with Deity and the living power in matter. H.P.B. tells us that

the *latent* Deity . . . at its first manifestation became WILL, and thus communicated the first impulse to . . . atoms—whose agglomeration is matter. (*Isis Unveiled*, I, 61)

What made the latent Deity manifest and become Will? It was Desire, that Desire for universal good and love for all that lives and feels, which arose as soon as the One Ray emerged from the Absolute at the dawn of manifestation.

Again we learn that "the boundless and endless Entity, possessor of that invisible Will," is called "for lack of a better term . . . God." (*Isis*, I, 61)

Plato termed that Will the *Divine Idea*, and ancient philosophy affirms that in consequence of its manifestation everything visible and invisible sprang into existence. It is stated by H.P.B. in the *Glossary* that, "Will as an eternal principle is neither spirit nor substance but everlasting ideation." Will has also been called "a spiritual power, function or attribute." It is the attribute of Deity, the Function of Deity, the Power of Deity, the three in One, the One in three.

In the physical world and its material planes, it is called MOTION; in the worlds of mentality and metaphysics it is known as WILL—the many-faced magician throughout all nature. (*Raja-Yoga or Occultism*, pp. 232-33)

It is *Itchashakti* and in our lives “its most ordinary manifestation is the generation of certain nerve currents which set in motion such muscles as are required for the accomplishment of the desired object.” It is also *Kriyashakti*, “the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy.” (*S.D.*, I, 292-93)

Its rudiments are to be found throughout all forms and in every atom. Its conscious director and user is Manas.

Manas is the builder of forms. Desire awakes the divine ideas—the forms created in prior manifestations—and by the power of imagination Manas recreates them in the new conditions of matter, sustained by Will. So also Kama-Manas, by its power of image-building, brings to fruition man’s lower desires, sustained by the lower aspect of the will.

We cannot separate desire-imagination-will. No one aspect of this trinity can exist without the others, and though it may be said that “Desire first arose in IT, which was the primal germ of mind,” yet Desire would die instantaneously were it not dwelt upon by Manas, and even then it would die were it not sustained by the Will. The manifested universe itself is sustained by Desire, Imagination and Will.

One of the great lessons we learn from this metaphysical study is that man is a creator. In his higher aspect, as Atma-Buddhi-Manas, he awakens the divine ideas and brings them to life. In his lower aspect, as Kama-Manas, he creates a world in terms of Kama; or, as lower Manas, free from Kama, he creates a world of intellect.

In Nature, man creates deserts or plantations; a world at war or a world at peace; earthquakes, volcanic eruptions, tidal waves, etc. He creates misery or happiness in his home. There is nothing that he does not create. He desires to conquer the world or to keep peace in the world; he imagines super-rockets and works on until he has made them. He can and does create his character, whether consciously or unconsciously, good or bad.

Once we grasp these facts intellectually, we must find ways of applying them. But as everything and everyone starts with desire, we must learn to desire what we really need. Who are “we”? Let us start with the highest and, with the knowledge of Reincarnation and Karma in mind, try to grasp the universal laws of harmony, desire universal good, and love all that lives and feels.

This desire should be the basis for our imaginings, and our will should be used to bring it into being. Why? Because in this way only can we succeed in our mission as evolving souls.

We may say that such an ideal is far off. It is, but all ideals are beyond immediate realization or they would not be ideals. We can, however, try to understand that the desire mentioned above will provide harmony, and we can begin by striving for harmony in all we do, think and feel.

The multifarious pictures of the past *Manvantara* are merged into divine harmony during *Pralaya*. In the new *Manvantara* the divine idea is to bring them into harmonious relations with one another. It is our work to achieve this harmonizing by trying to reach the inner core of things, trying to release the divine from its ugly outer casings. To do this we need to know the laws of Nature, the relationship between all parts of manifestation. Hence our first lesson is to learn divine ethics (the practical side of those very laws) and to practise them in life; to imagine ourselves practising them and to keep on desiring to practise them.

Naturally it is necessary to learn the difference between Imagination and fancy. The building of images is different from indulging in fancy. There is also the danger of self-hypnosis. But to the serious student-server the path is clear—to imagine the highest he can conceive of and build his life in terms of That.

Can we do this? We can, for

the human Will is all powerful and the Imagination is a most useful faculty with a dynamic force. The Imagination is the picture-making power of the human mind. . . . When trained it is the Constructor in the Human Workshop. (*The Ocean of Theosophy*, p. 147)

H.P.B. says in *The Key to Theosophy* that real education should have as one of its objects the strengthening of the will. We are weak-willed; we leave things to right themselves. Worse still, we are weak in our desires. We desire to do good but the desire dies because the imagination does not work on it and there is no basis for Will to function. But, lest we despair because we cannot do what we earnestly desire, imagine and will, as so often happens, H.P.B. tells us that “*there are external and internal conditions which affect the determination of our will upon our actions*” (*Isis Unveiled*, II, 593). As the Third Fundamental of *The Secret Doctrine* tells us, we are checked by our Karma, that is, checked by our past imaginings or lack of them. But we are making our future progress by our present desire-imagination-will.

Negatively, we must get rid of fear, for fear "kills the will and stays all action." And positively, let us remember the injunction: "Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it, thou art invincible."

What shall we desire, imagine and will? To conform to the Divine Will, which is Universal Harmony; to be filled with divine Compassion, with love for all who need help. This love, compassion and mercy must become the one mainspring of our heart. Is it so now? No, because we are surrounded by internal and external conditions which prevent us from realizing that which we want to realize. Shall we succeed in time? Certainly, for "there is no Impossibility to him who *Wills*."

I have made no man to weep. (Egyptian)

Your smiling in your brother's face is alms. (Islam)

Don't look at a torn dress. (Malagasy)

When a friend asks, there is no tomorrow. (English and other countries)

Reconcile the offended, sew up the torn. (Hindi)

One good word can warm three winter months. (Japanese)

If given with love a handful is sufficient. (Telugu)

A kind word is like a spring day. (Russian)

Behave to every one as if receiving a great guest. (Confucianism)

If you bow at all, bow low. (Chinese)

Save thyself by giving; what's given is well saved. (Buddhism)

Liberality, courtesy, kindness and unselfishness—these are to the world what the linchpin is to the rolling chariot. (Buddhism)

Among men reject none. (Taoism)

To be in one's inmost heart in kindly sympathy with all things; to love all men; to allow no selfish thoughts; this is the nature of benevolence and righteousness. (Confucianism)

Charity done in secret, eager courtesy to the visitor of his house, silence after doing kindness and public mention after receiving it, modesty in fortune, conversation without spice of insolence—who taught good men this rule of life, hard as a sword's edge to tread? (Hinduism)

THEOSOPHICAL GLEANINGS

Notes on the "Secret Doctrine"

IV

[Reprinted from *Lucifer*, June 1890.]

WE now fix our attention on the lowest of the four planes on which is our planetary chain, on the terrestrial; and we commence the study of the evolution of Globe D, our Earth, during its period of activity in the Fourth Round. Let us glance at the broad outlines ere we fill in the details.

When for the fourth time Globe D begins its period of activity, it has reached very considerable solidity as compared with its state during the previous Rounds, and it continues to densify until it reaches the midmost period of its life, the lowest point of its cycle. Be it noted also that this lowest point of the fourth globe, on the Fourth Round, is the lowest point also of the whole planetary chain, its deepest sinking into matter. That point once passed, life begins its upward climb, never again to sink so low during the Manvantaric cycle. "Our Earth...has to live... through seven Rounds. During the first three, it forms and consolidates; during the fourth it settles and hardens; during the last three it gradually returns to its first ethereal form." (Vol. I, p. 159)

Seven Races of Men are to be evolved for the indwelling of the "Eternal Pilgrim"; these, in their physical frames—like their Globe—densifying during the evolution of three-and-a-half Races, touching their densest point midway in the Fourth Race, and climbing up towards spirit during the latter three-and-a-half. "They commence with the Ethereal and end with the spiritual on the double line of physical and moral evolution—from the beginning of the terrestrial round to its close" (Vol. I, p. 160). Man, we are told, "in his gradual consolidation, developed *pari passu* with the Earth... For the Earth was in a comparatively ethereal condition before it reached its last consolidated state; the archaic teachings, moreover, telling us that, during the middle period of the Lemuro-Atlantean Race, three-and-a-half Races after the genesis of man, the Earth, man, and everything on the globe was of a still grosser and more material nature... The cycles that intervened since then, have already carried us onward, on the opposite ascending arc, some steps toward our *dematerialization*,

as the Spiritualists would say" (Vol. II, p. 250). During this sinking from the ethereal to the grossly material, the Races evolve the lower Quaternary; Manas evolves fully only in the Fifth Race; Buddhi will appear fully only in the Sixth, and Atma will be revealed fully only in the Seventh. (The word "fully" is used only in a relative sense, relative to the Fourth Round. The perfect manifestation of Atma belongs to the Seventh Race in the Seventh Round.)

These Seven Races are spoken of as Root Races; "Each Root Race has seven sub-races. Each sub-race has, in its turn, seven ramifications, which may be called branch or 'family' races. The little tribes, shoots, and offshoots of the last-named are countless" (Vol. II, p. 434, and see diagram on same page). A family race of our Fifth Race has an average life of about 30,000 years, giving approximately 210,000 to each of our sub-races, and 1,470,000 to our Race. But this is only a rough computation of the time during which it may be said to be in possession of the earth; for Races, sub-races, and family races overlap each other's existences, some of the Third and Fourth Races yet surviving, although our Fifth Race has swayed the destinies of Humanity for some 1,000,000 years (consult Vol. II, p. 435).

It may perhaps be wise here to remind the student of a pitfall into which he may unwarily stumble. Occasionally he will come across the statement that "the human race" has existed on earth for 18,000,000 years. But he will blunder if he takes this as giving the date of the appearance of the First Race. It is the date of the midpoint of the Third Race, when Manas first entered some of the human shells and made them *Men* (Vol. II, pp. 254-255). Before this "the Inner Man was not," as the Stanza has it, and without this, Man is not truly man. Beyond that 18,000,000 years, "man, or his filmy image, may have existed for 300 million years, for all we know" (Vol. II, p. 251), evolving through the First and the Second Races and the first half of the Third.

The physical conformation of the Earth varies as the Races successively evolve. As there are Seven Races in the evolution of Humanity, so are there Seven Continents in the physical evolution of the globe. The first of these seven, "the first *terra firma* on which the first Race was evolved," is "the Imperishable Sacred Land," called imperishable because it "is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round" (Vol. II, p. 6). The whole earth was then "one vast watery desert" save for this land at the

North Pole, "which crowns the North Pole like a skull-cap" and "is the only one which prevails during the whole Manvantara of our Round. All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change" (Vol. II, p. 400, *note*). "If, then, the teaching is understood correctly, the first continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable *mirage* to the few Arctic travellers who perceived it" (p. 401). (The student will find himself rewarded if he endeavours to trace the connection between this land, and Mount Meru, and the "Solitary Watcher.")

The Second Continent is the Hyperborean, stretching southward and westward from the North Pole, comprising the north of Asia and Europe (Vol. II, p. 7). It embraced Greenland, Spitzbergen, Sweden, Norway, and the adjoining lands (p. 775). "During the Second Race more land emerged from under the waters as a continuation of the 'head' from the neck. Beginning on both hemispheres, on the line above the most Northern part of Spitzbergen, on Mercator's Projection, on our side, it may have included, on the American side, the localities that are now occupied by Baffin's Bay and the neighbouring islands and promontories. *There* it hardly reached, southward, the 70th degree of latitude; *here*, it formed the horse-shoe continent of which the commentary speaks; of the two ends of which one included Greenland with a prolongation which crossed the 50th degree a little south-west, and the other Kamchatka, the two ends being united by what is now the Northern fringe of the coasts of Eastern and Western Siberia. This broke asunder and disappeared" (Vol. II, pp. 401-402). This portion of the earth had then no winter, and enjoyed an almost tropical climate. It was the "Land of the Eternal Sun," and portions left of it still yield to the geologist fossilized remnants of its former flora, fossils which bear witness to the time when Greenland bore the Magnolia and Walnut tree, and was the dwelling of the Second Race (Vol. II, pp. 11-12).

The Third Continent is Lemuria, in which was the "Sacred Himavat," the Himalayan range, which then rose above the sea. It stretched across the Indian Ocean to Australia, and northward included the remaining parts of the Second Continent, Sweden and Norway, Eastern and Western Siberia and Kamchatka; "it covered the whole area of space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what

is now Tibet, Mongolia, and the great desert of Schamo (Gobi); from Chittagong, westward to Hardwar, and eastward to Assam. From thence, it stretched south across what is known to us as Southern India, Ceylon, and Sumatra; then, embracing on its way, as we go south, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; when, from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean, not only beyond Rapa-nui (Teapy, or Easter Island) which now lies in latitude 26 S. and longitude 110 W." On the Atlantic side, Lemuria "extended in the shape of a horseshoe past Madagascar, round 'South Africa' (then a mere fragment in process of formation), through the Atlantic up to Norway. The great 'English freshwater deposit called the Wealden—which every geologist regards as the mouth of a former great river—is the bed of the main stream which drained Northern Lemuria in the Secondary Age." The Eastern portion of this "gigantic Continent. . . has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands" (Vol. II, pp. 7, 401-402, 333, 323-324). Here dwelt the Lemurian Race, and on some of the fragments which yet remain dwell their deteriorated descendants today.

The Fourth Continent is Atlantis, of which Plato's island was a remnant (Vol. II, p. 8). It was "a large continent, first divided, and then broken later on into seven peninsulas and islands. . . . It covered the whole of the North and South Atlantic regions, as well as portions of the North and South Pacific, and had islands even in the Indian Ocean (relics of Lemuria)" (p. 405). "The Atlantic portion of Lemuria was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race" (p. 333). The "continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time, and became ultimately the true home of the great Race known as the Atlantean" (p. 334).

The Fifth Continent was America in point of time, but Europe and Asia Minor have received the name, since they were almost co-equal with America, and it is on them that the Fifth Race has arisen (p. 8). A mass of facts gathered from scientific textbooks in support of the existence of the Third and Fourth Continents, will be found in *The Secret Doctrine*.

On each of these Continents its Race is evolved in seven different groups, each group at its own centre, the seven groups forming the collective "Man" (see Vol. II, pp. 177, 249). The relics of the Third Round, "projected into objectivity when terrestrial activity recommences," yield the "rough material" for the lower kingdoms (p. 731); while the Dhyan Chohanik impulse is "the inherent and necessary law of development," lying "behind all minor agencies"—such as natural and sexual selection, correlation of growth, etc.—which impels to progress (p. 738). The Laurentian, Cambrian, and Silurian systems of geology contain the relics of the Third Round in their fossilized animals (p. 712); this will not seem surprising to the reader who remembers that "during the *interim* from one Round to another, the globe and everything on it remains *in statu quo*" (note on p. 713).

When the Earth awakes from its pralactic sleep to tread its fourth cycle, the mineral kingdom is thus formed, and the vegetable is partly evolved ere Man appears: "Arrived on our Earth at the commencement of the Fourth in the present series of life-cycles and races, Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter having to develop and continue its further evolution through man" (Vol. I, p. 159). This Round is the especial Round of Humanity, so to speak. "Its Humanity develops only in the Fourth—our present Round. Up to this fourth Life-Cycle, it is referred to as 'humanity' only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes Man, passes through all the forms and kingdoms during the First Round and through all the human shapes during the two following Rounds" (Vol. I, p. 159).

And here let the student note how his path may be smoothed by remembering the correspondences between the planetary and the terrestrial life-cycles: for the first three-and-a-half Races, as for the first three-and-a-half Rounds, man is "man" only by courtesy and by destiny. The Fourth Race, like the Fourth Round, shows man as "man." He also is forming and consolidating during the first three Races, with his globe, repeating on the small cycle the evolution of the large; during the Fourth Race he and it settle and harden; during the Fifth, Sixth, and Seventh Races, he and it gradually return to the ethereal form. Thus by knowing what we are told as to the Rounds, we could well-nigh work out for ourselves the stages in the Races, these little Wheels revolving like the large.

In studying the evolution of Man on Globe D, it must ever be kept in mind that it is one of the central truths of occult teaching that man's life is not confined to this world. As was well put in an article in *The Theosophist* of October 1882: "The evolution of man is not a process carried out on this planet alone. It is a result to which many worlds in different conditions of material and spiritual development have contributed." If this thought be realized, with all that it implies, the original failure of Earth to evolve him, and the gradual building up of Man, as we know him, by the progressing entities who, *as Man*, are to progress further, will become intelligible. The "Lunar Pitris" who project their *chhayas* for the mould of his physical form, are but one set of these entities, and build themselves thus into man; the "Lords of the Flame" who bring the gift of Manas are but the Principles which become the reincarnating Ego of Man; they seek, as man, their further progress. Earth alone cannot build man; the Pitris alone cannot complete him; the Sons of Mind alone cannot clothe him. All these must unite to evolve him, because man is one of the stages of the Universal Evolution of Life: all must be growing towards, passing through, or growing from the stage we know as "human"; and as the chemical elements might be poetically figured as combining first to form the simple mineral, then additional ones entering in to form the vegetable, then others again entering to produce the animal, so the varied life-forms of our universe enter one after another into the making of Man, until he stands, the perfect septenary, to progress upwards ever, in higher and higher stages of evolving life.

ERE THE COMING OF MAN

Strange were the throes of Mother Earth through millions of years, ere yet she was ready to be the home of the human race. "From her own bosom" she evolved strange monsters, formed of the relics of the previous Rounds, monsters which writhed and fought in those dim formless ages, when earth was well-nigh as Chaos, and nature had but a prentice hand. Her efforts were a failure when she strove to produce man. No fit dwelling could she make for the Eternal Pilgrim, for him who needed more the physical coat of skin. An inclination of the earth's axis caused a deluge, and all the monstrous forms were swept away from an earth now ready for

THE FIRST RACE

"In the first beginnings of (human) life, the only dry land was on the Right End of the sphere, where it (the Globe) is motionless

[the North Pole]. *The whole earth was one vast watery desert, and the waters were tepid. . . . There man was born on the seven zones of the immortal, the indestructible of the Manvantara*" (Vol. II, p. 400). So says one of the "Commentaries" of the coming of Man. Here appeared the primordial human group, "born" under the Sun (Vol. II, p. 29), dwellings for the Monads awaiting incarnation. These dwellings, however, were but the astral forms, the *chhayas*, or shadows of the Lunar Pitris, projected by the latter to serve as the mould, so to speak, of physical man. It was "a luminous incorporeal form, over which, like the molten brass round the clay model of the sculptor, the physical frame of his body was built by, through, and from, the lower forms and types of animal terrestrial life" (Vol. II, p. 112). These first men "were, then, simply the images, the astral doubles, of their Fathers, who were the pioneers, or the most progressed Entities from a preceding though *lower* sphere, the shell of which is now our Moon" (Vol. II, p. 115). They were the seven primordial men, evolved by the seven Pitris, mindless, mere shells; for the "Solar Angels," the Lords of the Flame, elsewhere called the Agnishwatta, the Kumaras, "would not yet create," *i.e.*, the time had not yet come for Manas to incarnate in the human form. In the Hindu nomenclature the Lunar Pitris who project their shadows are the Barhishad, full of creative fire; the Agnishwatta, who are without this creative fire but who hold in reserve the gift of Manas, the Spiritual Flame, are those who at first refuse to join in "the making of man." "Yet it is they alone who could complete man, *i.e.*, make of him a self-conscious, almost a divine being—a god on Earth. The Barhishad, though possessed of creative fire, were devoid of the higher Mahat-mic element. Being on a level with the lower principles—those which precede gross objective matter—they could only give birth to the outer man, or rather to the model of the physical, the astral man. Thus, though we see them entrusted with the task by Brahmâ (the collective *Mahat* or Universal Divine Mind), the 'Mystery of Creation' is repeated on Earth, only in an inverted sense, as in a *mirror*. It is those who are unable to create the spiritual immortal man, who project the senseless model (the *Astral*) of the physical Being" (Vol. II, p. 79).

Thus we see formed this first quasi-human race, an ethereal sexless form, into which the "earth-spirits" before spoken of are to build the atoms of the more substantial body of the future. It is the commencement of the physical evolution of the present Round on our globe, the Monad brooding over the senseless shell,

the form that was "like a roof with no walls, nor pillars to rest upon" (Commentary, quoted Vol. II, p. 57), and on which it could have "no hold." This was all "the Fathers," the Lunar Pitris, could do towards the making of man: they could fashion the "body of illusion," they could project the form, they could mould the shape: but not theirs to give the indwelling Mind that should inform the helpless shell, that Spark that hangs from the Flame, without which man's bodily frame is dark as the brute's, without which the Eternal Pilgrim could not enter the dwelling made for his reception.

—TWO STUDENTS

(To be continued)

AND so we arrive at the current conception of the brain as a kind of computer, and of human beings as mere conscious automata. "If you think we are waxworks," said Tweedledum to Alice, "you ought to pay." And contemporary psychology has had to pay a heavy price for adhering to this mechanistic doctrine. It makes nonsense, not only of parapsychology, but (as practical psychologists have long been protesting) of every branch of applied psychology—criminology, psychotherapy, educational and vocational guidance, and of all moral or aesthetic aspirations and values. As a theory of the relation of body and mind, [materialism] rests on a glaring inconsistency. . . . In a purely mechanical world of cause and effect, ruled by the law of the conservation of energy, no "phenomenon" . . . could possibly appear without some appropriate cause. Within the nervous system, therefore, so [it was] . . . suggested, energy must in some inexplicable fashion be "transformed" into consciousness. The chemistry of the brain must "generate" it, much as the liver generates bile. How the motions of material particles could possibly generate this "insubstantial pageant" remained a mystery. Any such process would obviously be, not physical, but psychophysical; so that the perfection of a purely physical universe was already rudely violated.

—SIR CYRIL BURT

THE POWER THAT EQUILIBRATES

There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard. The words of wise men are heard in quiet more than the cry of him that ruleth among fools. Wisdom is better than weapons of war: but one sinner destroyeth much good.

—*Ecclesiastes*, IX, 14-18

IS this wisdom the wisdom of the statesman, who holds conversations and negotiates with the enemy? Who shall say what the author of the verses quoted above wished to convey?

It is true that the cycles must run their course and that neither the blessings nor the curses of the most powerful beings in the universe can avert a nation's karma. Yet, on the other hand, we are taught that there are disciples whose mere presence in the world helps to keep things right side up, although they themselves do not move a finger but simply *are*; and *The Voice of the Silence* speaks of the great Guardian Wall built of living stones, that holds back the heavy karma of the world and thus prevents life from being more agonizing than it is already. May we then not interpret the wisdom of the "man who delivered the city" as the capacity to act as a vehicle of that inner power which equilibrates, harmonizes and therefore wards off evil and destruction?

And, considering that the pivotal doctrine of the Esoteric Philosophy recognizes no privileges or special gifts in man, save those won by his own Ego through personal efforts and merit, may we not conclude that each and every one of us may develop such wisdom if he will?

How shall we set about it? The following practical suggestion has been helpful to some aspirants. As soon as a man feels the premonitory symptoms of that inner fermentation which inevitably produces one of the "three poisons"—anger, greed, delusion—he should picture himself as establishing a powerful magnet within himself more firmly in position, and recharging it, from a source within his inmost being, with that "divine magnetic spirit which tries to harmonize everything in nature." (*Isis Unveiled*, I, 132)

THE IMMEDIATE HELPER

I see that you can be of much help, and to fit you for that, as far as my assistance may avail, will be my duty and pleasure. But always remember that behind the immediate helper, there is the Great Lodge whose aid is given to all who serve—serve Them.

—ROBERT CROSBIE

IV

Dear Friend,

In your letter, you express a sense of shame for all the faults you see in yourself. If we knew our “business,” such a viewing of ourselves in the light of the Higher would give us a sense of accomplishment, a sense of movement on that small, old Path. All these faults which you now see and regret—are they new? Did they just spring up in you? Or were they there but covered over with excuses, ignorance and, worst of all, society’s acceptance as either “natural to the animal, man” or “natural to the miserable sinner, man”?

Don’t you see that your desire and effort have begun to produce results? You accepted the wisdom to “come out and be separate.” Not separating yourself from life and others, but separating yourself from all that is commonly accepted as the purpose and process of life itself. You are looking at your personal life in contrast to what you are learning of the true life, the spiritual life. What you are seeing is yours to work out, yours to work with, but it is no more “yours” than the universe is. It represents evolution itself—it is the product of the entire human race; and you, as well as everyone else, must apply yourself to the task of elevating it.

It is *hard* to climb a mountain; it is almost impossible to climb if we concentrate on all the pebbles, rocks and boulders in our path. Instead we work on ways to remove our obstacles without causing more difficulties, all the while remembering that our concentration is on the goal of fitting ourselves to serve our fellow men.

Indeed, it is wise “to make hay while the sun shines.” It might also be wise to spend some of that energy to discover the use of adversity. We know that our own particular cycles of darkness and difficulty will return; what we don’t yet know is how we will deal with them. And what better time to discover what we can about them!

Have you ever watched someone trying to learn something new? One example that comes to mind is the effort made to learn a sport. If you knew nothing about the learning process involved, and were to watch someone beginning to learn to hit a ball with a bat, you would assume it cannot be learned—that one either knows how and can therefore do it, or one doesn't know how and can never learn. Why would this be so? Because the one learning spends most of that learning *missing the ball*. Over and over again, it appears that the same mistakes are made—swing and miss, swing and miss, swing and nick the ball, swing and hit the ball foul, swing and miss. How can someone learn something by repeatedly doing it incorrectly?

We all know that we have to have faith in the learning process, that repeated efforts teach us what *not* to do while leading us to the correct doing. We know that it is only through the effort of swing and miss that we ever accomplish swing and connect. When it comes to spiritual matters, however, we tend to put aside all that we know about learning; we “wait for a miracle”—either someone who will give us knowledge, or some future life when we shall be born in full possession of it. No swing and miss for us. Thus we are fated never to swing and connect.

So much of what you have been through lately has been of the swing and miss; take some time in this easy period to discover what you have learned and you will be more ready to swing and hit when the cycle returns.

HE who thinks himself holier than another, he who has any pride in his own exemption from vice or folly, he who believes himself wise, or in any way superior to his fellow-men, is incapable of discipleship. A man must become as a little child before he can enter the Kingdom of Heaven. Virtue and wisdom are sublime things, but if they create pride and a consciousness of separateness from the rest of Humanity, they are only the snakes of self reappearing in a finer form.

—H. P. BLAVATSKY

THE GREAT DIRE HERESY

If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of Separateness that weans thee from the rest.

—*The Voice of the Silence*

EVERYWHERE in the world, we find the "dire heresy of separateness" being practised. Even when men and women draw together in a common cause, that cause is almost always a narrow ideal, a partial brotherhood. People unite and find agreement among themselves only to serve the narrow ends of their nation, their province, their family, their race, their sect, their religion. The individual avoids personal responsibility by alliance with the mass; and his personal vanity, his intolerance and his hatreds may all find vent in being directed against others outside the fold.

Nietzsche spoke of the "slave morality," and the reverse of it is individualism, though not of the kind advocated by Nietzsche, which is a Western form of Hatha Yoga, or Separatism. The individualism of Raja-Yoga, taught by Theosophy, is also by way of renunciation, but by another method and with another object. "Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation," but the way of renunciation is not by Separateness, nor by isolation from the world. "A man enjoyeth not freedom from action from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total abandonment of action" (*Bhagavad-Gita*, III, 4). It is by the desire for spiritual union with all mankind that real fulfilment is attained.

Here is the plain direction of Theosophical teaching, as it is clearly set forth in the Ancient Wisdom and repeated in other forms by all the great Teachers and Adepts. Yet it may well seem that the world is falling into a chaos of unbrotherliness and hate. And why have so few been able to find the golden key to the first of the Seven Portals, "Dana, the key of charity and love immortal"? Why are so few able to "bear love to men as though they were brother-pupils, disciples of one Teacher, the sons of one sweet mother"?

There can be but one answer to that question. The fault is in ourselves. We read great Truths such as those already cited in this article; we believe that they are words of wisdom; but we are unable to put them into practice in our own lives. We profess to be Theosophists, but have not taken one true step towards the attainment of its teaching. We concern ourselves with the prob-

lems of esoteric knowledge, seek to understand the mysteries, and forget the statement of that Adept who said, "Though I understand all mysteries and all knowledge . . . and have not love, I am nothing."

How then can earnest Theosophists win this key of the first portal? How is it possible for us, average men and women, to acquire a selfless love of humanity, without distinction of race, creed, sex, caste, or colour? Let us first observe ourselves and then see if we can interpret the direction of the Masters.

Now is it not true that there are very few who are capable of a deep and selfless love even for those who are dearest to us—husband, wife, son or daughter? When we are put to the test, we shall find an element of selfishness in our attitude towards them. We expect some return, and if we do not receive it, we are disappointed. Moreover, this kind of human affection nearly always contains an element of criticism, based on the standard of what we assume to be our own perfections. We desire to alter the objects of our affection in some respect or another, that they may be nearer this ideal of our heart's desire. We are not giving freely but with an ultimate purpose. We love in order to win some return. We are defending our own personalities.

Equally vain will be our efforts if we seek to love mankind as an exercise in self-discipline. If we go about the world with a determined smile, practising self-control, seeking to cure ourselves of the habit of criticism, endeavouring by a continual mental effort to find good in everyone we meet, generously (as it seems to us) trying to overlook in others the faults that we cannot help observing, training ourselves to serve what is intrinsically a selfish purpose, we may make better citizens, we may even find a measure of happiness, but we shall never learn the true nature of love. Moreover we shall run the risk of suffering a dangerous reaction, since all self-discipline undertaken for purely intellectual reasons is liable to provoke rebellion in the personality. ("Kill out desire; but if thou killest it, take heed lest from the dead it should again arise," says *The Voice of the Silence*.) Also, this method, admirable as it may be in some respects, strengthens the natural tendency to objectify the personality, to build up a mental conception of the Self which is no more than an intellectual fantasy, a chimera that will not long survive physical death. For those who have no hope of finding the golden key, self-discipline of this order may serve an excellent worldly purpose, but not by these means can we fit ourselves to pass the first gate.

But having thus observed ourselves and agreed that not by this or that way can we take our first step in the true path, whither shall we go for a direction? Each of us must find a personal solution of his or her own problem; in this matter there can be no golden rule, no magic formula, no dogma, by subscription to which we may walk in safety.

To attempt but one answer out of many: The preliminary phase which must precede all efforts to tread the Path, is the realization of what Heine called the "divine homesickness," the consciousness of urgency in the true self, which Francis Thompson described in "The Hound of Heaven" and is spoken of by Jesus as the "hunger and thirst after righteousness." If we hear that call of the inner voice and refuse to obey it, we shall sin against our own Spirit, and must suffer for the sin in lives to come.

Yet many who hear that call and seek to answer it, make little further progress. Very often they are tempted by it to separate themselves from their own kind, essay the difficult and sometimes dangerous experiment of unguided meditation and suffer the delusion of self-righteousness. Others may fall into the same snare by believing that they are called upon to preach the truths they have not yet comprehended themselves. These are the temptations of the mind which must now be mistrusted as a guide, giving place to that Soul-Wisdom which alone has been responsible for our "divine homesickness."

And throughout the ancient teaching, cropping up continually here and there, we find that the advice given to the disciple in this, the very first stage on the road to peace, is to seek humility through obeisance. All our adult life has been guided by the "Head-learning" we call Reason; and our first surrender must be by way of the realization that Reason, as we know it, is founded on illusion.

We have to acknowledge our complete ignorance of the true wisdom, and learn that it can never arise from an intellectual source. Intellectual and spiritual pride will shut us out from the inner knowledge of what love is. For love necessitates a complete surrender of what we believe to be the personality, the false personality built up of pride in ourselves and critical judgments of others. There can be no true love even of those dearest to us, so long as we seek to change them in any degree. The disciple who wishes to take this very first step on the Path must remember always that he is a child in wisdom, the pupil and never the teacher.

We have to learn the lesson of humility by patient degrees, continually seeking within ourselves the seeds of that divine compassion from which the holy plant will presently spring.

And if we find it difficult to love thus, simply and wholly, those whom we most deeply admire, how much greater is the task when we seek to extend our compassion to mankind as a whole! We may, it is true, conceive that attitude as an imaginative possibility, but that, alone, is no more than a fantasy, another form of self-delusion. We have to put our imaginings into daily practice. Consider, for instance, deliberately and deeply, all that is implied by the following text from *The Voice of the Silence*:

Let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed.

How many of us can claim such abandonment of the self as is necessary to reach the deeps of pity and sympathy implied by that passage?

Truly this way of Raja-Yoga is the hardest of all paths to follow, harder far for those of great will and intellect than the way of asceticism and self-immolation, for we may not separate ourselves from the world. We have to serve the way of the spirit in daily contacts with our fellows, by which means we can realize that all men are one.

One Nature, perfect and pervading, circulates in all natures;
 One Reality, all comprehensive, contains within itself all realities;
 The one moon reflects itself wherever there is a sheet of water,
 And all the moons in the waters are embraced within the one
 moon. . . .

In one stage are stored up all the stages;
 Reality is neither form, nor mind, nor work.

—ZEN TEACHING

THE PHOENIX ASCENDING

VI.—Mystic Significance of Fire

He who is close to me is close to fire;
He who is far from me is distant from the Kingdom.

—*The Gospel according to Thomas*

THIS polarity between good and evil, light and darkness, truth and falsehood, seems to have its roots in the original cosmic polarity between the effulgent Infinite and the darkened finite consciousness.

The World of Truth, or SAT, through which the direct energy that radiates from the ONE REALITY—the Nameless Deity—reaches us... can be described only in the words of the Commentary as “a bright star dropped from the heart of Eternity; the beacon of hope on whose Seven Rays hang the Seven Worlds of Being.” Truly so; since those are the Seven Lights whose reflections are the human immortal Monads—the Atma, or the irradiating Spirit of every creature of the human family. (*The Secret Doctrine*, I, 119-20)

The esoteric teaching regarding this light and fire is further explained as follows:

Fire is the most perfect and unadulterated reflection, in Heaven as on Earth, of the ONE FLAME. It is Life and Death, the origin and the end of every material thing. It is divine “SUBSTANCE.”... The Christian who says: “God is a living Fire,” and speaks of the Pentecostal “Tongues of Fire” and of the “burning bush” of Moses, is as much a fire-worshipper as any other “heathen.” (*S.D.*, I, 121)

Agni (fire) was the brightest and most powerful of the gods, praised and revered in numerous hymns of the *Rig Veda*, the oldest of all the known ancient records; as, for instance, in these verses:

O Agni, like a father to his son, be thou of easy access to us; be with us for our welfare. (I, 1, 9)

The worthy Fire who knows everything that is—in his presence our elevated minds are happy. O Fire! enjoying your friendship, let us not suffer injury; we are yours. (I, 94, 1)

Like a boat over the river, take us across our foes for our well-being, O Fire; let sin depart from us. (I, 97, 8)

O Fire! Take us along the right path to wealth; you shining God! You know the minds of all; sever us from the sin that acts crookedly; we offer profuse words of salutations to you. (I, 180, 1)

The opening lines of Book III of Milton's *Paradise Lost* state:

Hail, holy Light, offspring of Heav'n first-born,
Or of th' Eternal Coeternal beam
May I express thee unblam'd? Since God is light,
And never but in unapproached light
Dwelt from eternitie, dwelt then in thee,
Bright effluence of bright essence increate.

Similar to this is yet another hymn to Agni in the *Rig Veda* (I, 143). This *Veda* is not the work of a single poet or sage, but an anthology of hymns representing different strata of thought, though there is an underlying unity of purpose and outlook. Incidentally, it may be observed that the *Rig Veda* comprises more than 10,000 verses in the form of a little more than 1,000 hymns. Judged by the number of hymns addressed to the fire-god, Agni—more than 200—he is only second in importance to Indra, the chief of the gods of the Vedic period, who is invoked in about one-fourth of the hymns.

Besides the Vedic deities, there are the Greek and Roman gods—*e.g.*, Helios, the sun-god; Vulcan, the god of fire and fashioner of invincible weapons in his subterranean smithy; and Prometheus, who brought to mankind the divine fire of intelligence and consciousness. The sun-god Helios is classed along with the Kumaras in *The Secret Doctrine*, which states:

Apollo is *Helios* (the Sun), Phoibos-Apollo (“the light of life and of the world”) who arises out of the golden-winged cup (the sun); hence he is the sun-god *par excellence*. At the moment of his birth he asks for his bow to kill Python, the Demon Dragon, who attacked his mother before his birth, and whom he is divinely commissioned to destroy—like Karttikeya, who is born for the purpose of killing Taraka, *the too holy and wise demon*. Apollo . . . is called the pure, *Agnus Dei* (the Indian *Agni*) and in the primal myth he is exempt “from all sensual love.” He is, therefore, a *Kumara*, like Karttikeya, and as Indra was in his earlier life and biographies. Python, moreover, the “red Dragon,” connects Apollo with Michael, who fights the Apocalyptic Dragon, who wants to attack the woman in childbirth (see *Revelation*, xii), as Python attacks Apollo's mother. Can anyone fail to see the identity? . . . The way to the Bible lies through Hermes, Bel, and

Homer, as the way to these is through the Hindu and Chaldean religious symbols. (*S.D.*, II, 383)

All hymns to Agni stress the energy aspect of consciousness. Through sacrificial offerings of food in the Agni ceremonies, the priests (*Hotris*) claimed to establish a link with the gods, and the practices enjoined along with the sacrifices were referred to as *tapas*. Although the Sanskrit word *tapas* is translated as "penance" or "austerity," its original meaning was "heat" or "fire." Hence the practices connected with the fire-god Agni brought about, as in alchemy, positive transformation of consciousness. The chief impact of fire, in ordinary matters as well as in spiritual austerities, is purification by the purgation of all impurities and the burning away of all tendencies, *samskaras* and impulses to wrongdoing—which Patanjali so tersely expresses as *Yama*, the first of the yogic exercises, self-restraints or vows of abstention. They include: abstention from violence, falsehood, theft, incontinence and acquisitiveness.

In the Vedic hymns, the birth of a baby is considered as a sacrifice, physical and psychological. The child is said to be the final fruit of the sacrifice. It is said that the five stages in the process of procreation, the fundamental and constituent elements, are born out of the sacrifice, through *tapas*, and oblation or offering to the five Agnis or Fires. Apart from the question whether the biological phenomena described as five stages are really a symbol and a cloak for another order of reality, what is significant is the idea of a cosmic cycle, which proceeds through the principle of *tapas*. It is a remarkable feature of the Vedas and the Upanishads that a commonplace event like the birth of a baby is incorporated in a global movement, a cosmic cycle, as a limb of the Universal Brahman. The Upanishads contain certain passages which a puritanical mentality may perhaps describe as silly, if not pornographic (as, say, several verses in the fourth section of the sixth chapter of the *Brihadaranyaka*); but the ancients saw these matters with other eyes and through another consciousness. In recent years, however, since the advent of the Aquarian age when, as H. P. Blavatsky observed, "psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change," there is a movement towards a more conscious and courageous knowledge of things that were taboo during earlier ages.

Man has to consider and to mould all his movements, of soul, mind and body—a triple stream—in the light and rhythm of the cosmic, spiritual Whole, the integral Reality. In striking contrast,

the present generation is becoming more egocentric and blatantly hedonistic. From an occult point of view, men and women have subjected themselves to the influence of dark and undesirable world-forces and made an opening for the spirit of the Iron Age to enter their souls. The sex-force is an extremely potent fire; and it is very fluidic and elusive and uncontrollable. While the ancients sought to give it a proper mould and channelized it by right continence, the modern generation has allowed it to run free and unchecked, and has played with it recklessly. The result is tragic, as it suffers from a growing lack of poise and balance and a growing incidence of neurasthenia, hysteria and all kinds of abnormal pathological conditions.

The secret of the ancient tradition was in a transfigured consciousness created by the fire of *tapas*, the mystic rite or law of sacrifice. It is the one basic, universal Law, upholding and explaining the cosmic movement, conformity to which had brought freedom to the human being. This is epitomized in the following verses of the *Bhagavad-Gita* (III, 9-15):

All actions performed other than as sacrifice unto God make the actor bound by action. Abandon, then, O son of Kunti, all selfish motives, and in action perform thy duty for him alone. When in ancient times the lord of creatures had formed mankind, and at the same time appointed his worship, he spoke and said: "With this worship, pray for increase, and let it be for you Kamaduk, the cow of plenty, on which ye shall depend for the accomplishment of all your wishes. With this nourish the Gods, that the Gods may nourish you; thus mutually nourishing ye shall obtain the highest felicity. The Gods being nourished by worship with sacrifice, will grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief." But those who eat not but what is left of the offerings shall be purified of all their transgressions. Those who dress their meat but for themselves eat the bread of sin, being themselves sin incarnate. Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action. Know that action comes from the Supreme Spirit who is one; wherefore the all-prevading Spirit is at all times present in the sacrifice.

Nothing is done for its own sake, for an egocentric satisfaction; all acts, even those relating to food and sex, should be dedicated to the Cosmic Being, the Vaisvanara, the Viswa Purusha, and that alone received which comes from this One Divine Self. Here

is yet another implication of the statement in the Lord's Prayer: "Thy will be done in earth, as it is in heaven."

And the Divine Will "is close to fire," as stated in the quotation which heads this article. In the Gospels there are several references to Christ's nature as being of fire. He is, like Prometheus, the bringer of fire; for, in *Matthew*, we find John the Baptist as saying:

I baptize you with water, for repentance; but the one who comes after me is mightier than I, and I am not fit to take off his shoes; he will baptize you with the Holy Spirit and with fire. His shovel is ready in his hand and he will winnow his threshing-floor; the wheat he will gather into his granary, but he will burn the chaff on a fire that can never go out. (III, 11-12)

What Jesus says in St. Luke's Gospel is also significant: "I have come to set fire to the earth, and how I wish it were already kindled!" (XII, 49)

Several kinds of fires are mentioned in the *Book of Dzyan*, as for instance in verse 8, Stanza II, in the second volume:

The Flames came. The Fires with the sparks; the night-fires and the day-fires. They dried out the turbid dark waters. With their heat they quenched them. The Lhas (Spirits) of the High; the Lhamayin of below, came. They slew the forms, which were two- and four-faced. . . .

In this verse, the day-fires and the night-fires, as in the Vedic hymns, represent the creative energies of the visible and the invisible universe. We can take it that the range of energies known to science are day-fires, and the range of subtle energies hidden from sense perception, but still active in man and nature, are the night-fires. Some more fires are mentioned in verse 16:

How are the Manushyas born? The Manus with minds, how are they made? The Fathers called to their help their own Fire, which is the Fire that burns in Earth. . . . The Spirit of the Earth called to his help the Solar Fire. These three (the Pitris and the two fires) produced in their joint efforts a good rupa.

The Fire that burns in the Earth must be the primal energy of Creation. Now we see it fragmented and named severally as heat, light, life, chemical energy, electricity, nuclear energy, etc. These "Fires" are the energy aspect of all forms and all activity. What about the fires that have emotional connotations? Obviously they must have been derived from the "night-fires." But more significant than these fires is the Solar Fire, which, in the form of the

Agnishwatta Pitris, the Kumaras, fashioned the Inner Man. The Sparks of Divine Mind's fiery outpourings have built up the multitudes of forms on all the seven scales of the universe, and finally fashioned the "seven-leaved man-plant," referred to in the last of the Stanzas from the *Book of Dzyan*, Book I. *The Secret Doctrine* demands patient and persistent study, if only to get a faint glimpse of the essential and eternal Truth that all things are divine in both essence and nature.

"Listen, ye sons of the Earth, to your Instructors, the Sons of the Fire. . .," states another of the Stanzas (*S.D.*, I, 86). Madame Blavatsky admits that phrases like "Sons of the Fire," "Sons of the Fire-Mist," etc., "are connected with a great primordial and universal mystery," which is not easy of comprehension. She relates it to the *Bhagavad-Gita* verses (VIII, 23-28) and hints at their esoteric significance. The whole Commentary on this Stanza IV (*S.D.*, I, 86-105) is packed with a wealth of insight for every aspirant.

We have touched upon the subject of Fire only in a partial way, from the point of view of the Vedas and other sources, as space limitations do not permit us to venture out in other fields, such as the Old Testament, Hermetic teachings, Taoism, Nordic myths, etc., where one comes across ideas like the fire-dragon, liquid fire, living fire, subterranean fire, and what else.

(To be continued)

IF we ask . . . whether the position of the electron remains the same, we must say "No"; if we ask whether the electron's position changes with time, we must say "No"; if we ask whether the electron is at rest, we must say "No"; if we ask whether it is in motion, we must say "No."

—J. R. OPPENHEIMER

SALUTATIONS TO H.P.B.!

WHY do students of Theosophy meet, year after year, to commemorate the Anniversary of the Passing of H. P. Blavatsky? We call her our Teacher, our Guru, beloved and revered, and all can understand why we, her pupils, should gather on this Day, with heart-feelings of veneration and of gratitude; but why call in the *public*? Our object in commemorating this Anniversary publicly is a very definite one—to share the benefits of our blessings with all our fellow-men. Our study of Theosophy has so transformed our lives, so much Soul-satisfaction and happiness have entered our being, such new energy and fresh vitality have come to us, such inspiration constantly flows into us, that we feel we must share all these with as many as would like to have them.

Mr. Judge once said that Theosophy is for those who want it and for none others. What does it mean? It means that unless a person is willing to open the windows of the mind and let the light of truth stream in, that light will be of little avail to him; also, unless one feels charity, love and compassion for suffering humanity, one is not able to be touched by the power of inspiration that comes from Theosophy. We celebrate White Lotus Day publicly, then, because we know the power of this Day, the 8th of May: that power awakens the minds and hearts of people who are the children of our era and who are struggling against difficulties and evil, and who aspire to gain Peace and Happiness, and their greatest joy is to share that Peace and Happiness with an increasing number of their fellow-men.

And what is the key to that experience of abiding Peace and Happiness which Madame Blavatsky offers? Not only in her magnificent writings, but also through the incidents of her grand life, both by precept and example, she shows that key to be—*Devotion, Bhakti*. Not the devotion of blind worship as so-called religious people understand it; not even that kind of devotion which the Soul touched by the woes of life feels, desiring to escape the sufferings of rebirth and the agony of objective existence, and to reach some God somewhere, in *Swarga* or *Nirvana*—that devotion of which Shelley wrote:

The desire of the moth for the star,
Of the night for the morrow,
The devotion to something afar
From the sphere of our sorrow.

The Devotion, *Bhakti*, which Madame Blavatsky taught and herself practised all her life is the devotion which wells up in

the heart as Love for all men, all women, as love wells up in the mother's bosom for her first-born babe. It is the devotion which yearns to express itself in sacrifice and service, as the father toils in service to nourish and educate his children. That devotion for orphaned humanity finds ways and means to gain knowledge so that service may be efficient and love fully intelligent. Full of that high Devotion, H. P. Blavatsky served the human race as a whole—served every continent and every country. To express that Devotion she fitted herself by acquiring knowledge so that her service might be real and lasting. Twenty long years did she travel and study to obtain true knowledge, and it is by the aid of her knowledge, real and stupendous, that she teaches us, her pupils, to handle our own difficulties, our moral pains and mental ignorance. Her writings offer us that mighty knowledge at which the scholar wonders; but it is her life, and especially the events and incidents of her twenty years of active service, which bring to the server inspiration and strength to practise and to act.

Every White Lotus Day we salute her with reverence for the precept and the example of true Devotion which she offered us. It is we who want to imbibe a little of that *Bhakti* so that we may become liberal cosmopolitans as she was, and rise above the orthodoxy of religion and the narrowness of nationalism. We want to become brothers to all men everywhere, as H.P.B. proved herself to be. To do so, to attain the condition in which we can truly say—"Our country is the world—our countrymen are all mankind"—we need knowledge, knowledge to eradicate our own weaknesses and limitations, and also knowledge to unfold Soul-perception and Soul-strength. Such knowledge is available through H.P.B.'s sacrifice. Such knowledge can be acquired by a mind charged with *Bhakti* or Devotion. But how to arouse in us that Devotion? It comes to birth when we recognize living embodiments of love and of service as H.P.B. was. Therefore we say to all—seek knowledge so that you may serve humanity; unfold devotion towards those Great Servants of whom H.P.B. spoke and of whom she was the Accredited Messenger. If around us and below us poverty, misery and ignorance are rife—above us abide prosperity, happiness and wisdom. With eyes fixed upon Their World, let us assist Them to protect humanity from far greater misery and sorrow. The Rishis are the Friends of Humanity and its Protectors, and it is these Living Rishis who sent H.P.B. to us and who, through her, befriend us today.

IN THE LIGHT OF THEOSOPHY

“Life begins with a fertilized egg that divides into cells identical to one another. Later, they differentiate themselves to form eyes, legs, the heart and so on. How do these cells ‘know’ what to do?” An attempt to answer this and other questions was made by Dr. Rupert Sheldrake, a British plant physiologist, in 1981, in his book, *A New Science of Life*. Sheldrake’s theory of morphogenetic fields (see “In the Light of Theosophy” for July 1986, for its correspondence with the astral field) has become one of the most controversial in recent times. Arunava Sinha’s article in the March issue of *Science Today* (Bombay) examines some aspects of this theory and the problems it sets out to solve:

Sheldrake’s speculations were originally inspired by the problem of cell-differentiation. Neo-Darwinists explain it by saying that the cells are genetically programmed by the DNA within them—much as a computer is told what to do by its programme. But all the cells have the same DNA code, and yet perform different functions by arranging themselves differently, which is like having a computer write a poem, do algebra and stargaze—all with the help of the same programme. Sheldrake felt there had to be some other factor that guided the cells of an embryo towards their respective final form. There was, as it were, an already existing blueprint for the form of, say, a cat, and the cells of a feline embryo would grow according to that.

He reduced the entire issue to a question of form—the structure and shape—that a particular object takes up. Sheldrake hypothesized that every object, whether it is complete by itself or is a part of another, had a particular field associated with it, a field whose nature was determined by the form of that object—just as the nature of a magnetic field, for instance, depends on the magnet causing it. Again, like a magnetic field, this field was said to be one that cannot be seen, heard, touched or smelt—although its effects were discernible. These fields were called *morphogenetic fields* by Sheldrake.

But Sheldrake’s most audacious step was to posit a key difference between a magnetic (or any other similar) field and a morphogenetic field. Whereas the magnetic field depended on the existence of the magnet, the morphogenetic field, said Sheldrake, persisted whether the original object remained in existence or not.

In order to find out exactly what this morphogenetic field does, let us consider a particular instance—the moment at which a

chemical crystal is about to take up a particular form. According to the theory of formative causation, the morphogenetic field from crystals of that chemical formed in the past steps across time and space and guides the molecules towards the same form. Sheldrake calls this process morphic resonance. . . . The observation that in spite of the various alternative structures, a complex molecule takes up only one structure each time, seems to suggest that a guiding principle of a very definite sort, something like formative causation, is at work.

Sheldrake then generalized that a particular system, say a flower or a crystal, arranges itself in a particular way because systems with similar constituents had arranged themselves in the same way in the past.

Sheldrake does not stop at forms and structural patterns. His theory also covers learning. Among other things, the theory says that once something, say a poem, has been learnt by somebody somewhere, others will find it easier to learn it than the first person. And the more often it is learnt, the easier will it be for subsequent learners to memorize it. All these people, including the first one, could be separated from one another by thousands of kilometres or by decades and centuries; yet the results would still be the same, says Sheldrake. Experiments have shown, for instance, that old nursery rhymes chanted by Japanese children for ages, are memorized more easily by American children, though the latter are entirely unfamiliar with the language, than near-identical recently made-up rhymes.

Sheldrake extends his theory to behaviour as well:

Inheritance of behaviour which genetics has not explained satisfactorily can be accounted for in terms of *motor fields*, which are related to movement in the same way the morphogenetic fields are to form. In other words, once a particular movement has been made under particular conditions, the same conditions, anywhere, anytime, will tend to produce the same movement. . . . And the greater the repetition of that movement, the more firmly will the resultant motor field be established, leading eventually to the formation of what we call habits.

All human tasks are thus associated with their respective motor fields. And according to the theory of formative causation, regular activities such as farming, or even riding a bicycle, become progressively easier as the motor fields from previous occasions "resonate" with the efforts of prospective farmers and cyclists. . . .

An important point about the theory to be kept in mind is that the action of morphogenetic or motor fields does not involve

the transfer or use of energy. This point emphasizes the question of just *where* these fields are supposed to exist. Sheldrake does not offer a real answer, except dropping one tantalizing suggestion—they may constitute time and space themselves.

There are scientists who disagree with Sheldrake's theory and call it heretical. Students of Theosophy, knowing as they do about the functions of the astral light and the astral body, are inclined to view it otherwise. "*The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter*" (*The Secret Doctrine*, II, 149). The realm of the astral has indeed been the missing link of modern science, and the more perceptive among the scientists are just beginning to have an inkling of it. What else can the "already existing blueprint" for every form that Sheldrake speaks of be than the astral model upon which the physical body is built? And what are the "motor fields" which he relates to behaviour and learning if not the astral light, on the indestructible tablets of which is stamped the impression of every thought we think, and every act we perform? Of this astral world H.P.B. wrote:

...for something eternal and infinite, for that which had neither beginning nor end, there can be neither past nor future, but everything that was and will be is; therefore there never was an action or even thought, however simple, that is not impressed in imperishable records on this substance called by the Buddhists *Svabhavat*, by the Kabalists astral light. As in a faithful mirror this light reflects every image, and no human imagination could see anything outside that which exists impressed somewhere on the eternal substance. To imagine that a human brain can conceive of anything that was never conceived of before by the "universal brain," is a fallacy, and a conceited presumption. At best, the former can catch now and then stray glimpses of the "eternal thought" after these have assumed some objective form, either in the world of the invisible or visible universe. ("Elementaries": THE THEOSOPHICAL MOVEMENT, January 1980)

In the January issue of *Omni* is published an interview with the eminent physicist David Bohm, who for years has been arguing for a holistic view of the universe. The nature of things is not reducible to parts or particles, though our minds, relying on human perception, see only fragments of reality. He demands

that we learn to regard matter and life as a whole, coherent domain, which he calls the implicate order. Bohm's universe is a mystical place in which past, present and future coexist. The objects in the universe, even the subatomic particles, are secondary; it is a process of movement, continuous unfolding and enfolding from a seamless whole that is fundamental. As Bohm put it in the course of the interview:

Classical physics says that reality is actually little particles that separate the world into its independent elements. Now I'm proposing the reverse, that the fundamental reality is the enfolding and unfolding, and these particles are abstractions from that. We could picture the electron not as a particle that exists continuously but as something coming in and going out and then coming in again. If these various condensations are close together, they approximate a track. The electron itself can never be separated from the whole of space, which is its ground. . . .

I propose something like this: Imagine an infinite sea of energy filling empty space, with waves moving around in there, occasionally coming together and producing an intense pulse. Let's say one particular pulse comes together and expands, creating our universe of space-time and matter. But there could well be other such pulses. To us, that pulse looks like a big bang; in a greater context, it's a little ripple. Everything emerges by unfolding from the holomovement, then enfolds back into the implicate order. I call the enfolding process "implicating," and the unfolding "explicating." The implicate and explicate together are a flowing, undivided wholeness. Every part of the universe is related to every other part but in different degrees. . . .

Much of our experience suggests that the implicate order is natural for understanding consciousness. When you are talking to somebody, your whole intention to speak enfolds a large number of words. You don't choose them one by one. There are any number of examples of the implicate order in our experience of consciousness. Any one word has behind it a whole range of meaning enfolded in thought. . . . Meaning enfolds the whole world into me, and *vice versa*—that enfolded meaning is unfolded as action, through my body and then through the world. . . .

I say meaning *is* being! So any transformation of society must result in a profound change of meaning. Any change of meaning for the individual would change the whole because all individuals are so similar that it can be communicated.

“Be yourself: Don’t pretend to be someone you’re not” is usually thought to be sound advice. But British psychologist Robert Hartley has found from personal experience and experiments on subjects that imagining to be someone else can be a way of uncovering hidden talents. The findings of Hartley’s research work at the University of London were published in the *Journal of Child Psychology and Psychiatry and Allied Disciplines* (Vol. 27, No. 3).

As a youngster, Hartley showed a distinct lack of talent for writing, but one day it occurred to him to write as though he were an accomplished writer whom he admired, translating his own ideas into what he imagined was the expert’s style. The experiment was a great success and Hartley’s skill in writing improved remarkably. The style he imitated became his own.

Recently, Hartley performed a series of experiments to see if others could benefit in a similar manner. Working on groups of children, he asked the impulsive among them who worked unmethodically and did poorly in tests to think of someone they knew who was very clever and then to pretend to be that person while working on problems from the test. With the exception of the youngest children, the results were consistently positive. When the students thought of themselves as someone clever, they did as well as their more reflective classmates who worked in a deliberate, thoughtful manner, taking care to avoid mistakes.

Realization comes from dwelling upon the thing to be realized. This thinking of oneself as this, that, or the other, is the chief factor in the accomplishment of the desired object. Every human being has in him the rudiments of *Kriyasakti*—

the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself externally if one’s attention (and Will) is deeply concentrated upon it. Similarly, an intense volition will be followed by the desired result. (*S.D.*, I, 293)

This power, though “mysterious and divine,” is latent in the will of every individual and has also its most ordinary manifestations.

Throughout Britain, organic food is now being sold in supermarkets and is showing signs of being a runaway success.

Writing in *Telegraph Sunday Magazine* for February 1, James Erlichman examines the reasons why food grown the natural way, without any artificial fertilizers or pesticides, on land which has been registered by the Soil Association to have been chemically cleared, is gaining popularity, though it costs a bit more.

Concern for health is the primary reason why the demand for organic produce is growing. Part of the attraction of naturally grown food is that it is seen to be the product of a more sensible and responsible form of farming. Erlichman reports:

A billion gallons of pesticides are sprayed on UK fields every year—a fourfold increase since 1972. The typical apple from Kent, England's garden, is sprayed twelve times before picking. For good measure it is then dunked in a fungicide before storage. In a recent report, Friends of the Earth revealed that one third of all fruits and vegetables sent to the public analyst for inspection contained detectable pesticide residues.

According to the London Food Commission, authoritative scientific studies have linked 49 pesticides used in Britain with either cancer or birth defects. Some medical experts also believe that pesticide residues can cause or contribute to a wide variety of complaints including allergies, skin disorders, respiratory complaints and emotional disturbances. All of this evidence of potential illness is disputed by the UK authority which approves the sale and use of pesticides, but if there are doubts surely the priority should be the protection of the consumer?...

Enthusiasts say that organic food tastes better too.... Given that organic crops are raised at low intensity on carefully husbanded soil, and that animals have not been "helped along" by growth-promoting hormones or antibiotics, the claim may not be so unreasonable.

Consumer pressure can force governments the world over to curb the use of harmful fertilizers and pesticides, to ban the use of growth hormones in cattle, to stop the damage to water supplies, etc. The tide must turn everywhere in favour of more natural ways of producing the food we eat.

The World Wildlife Fund, with organizations in 23 countries, celebrated its 25th anniversary recently. In recognition of the Fund's efforts to stop the mass extinction of plants and animals, including the tiny, often ignored creatures of the earth, the

magazine *Omni* asked some people to write about these little forms of life that exist on our planet. Edward O. Wilson, professor of science at Harvard University and a director of World Wildlife Fund, expresses himself thus:

Insects and other small creatures deserve far more admiration and protection than they get. An ant, worm, or snail is more complicated than any machine devised by man, having been engineered autonomously during millions of years of evolution to survive in environments that are hellish by our standards. Each contains enough genetic information to fill many sets of encyclopedias.

Invertebrates are part of our national heritage. If driven to extinction, they could never be replaced. Instead, we should strive to decipher their biology and age-old history to improve our own chances of survival. We need these creatures more than they need us because they, not we, run the world.

And according to Sy Montgomery, a freelance writer:

Invertebrates comprise nine-tenths of life on Earth and form the foundation of ecological relationships. They are an integral part of the food chain and serve as sensitive barometers of the health of an ecosystem. Earthworms and other burrowing insects till and enrich the soil; bees and moths pollinate plants. And many invertebrates are important to industry and medicine.

Efforts to preserve endangered invertebrates are gaining momentum worldwide. . . . The payoffs for preserving endangered invertebrates can be stupendous. . . .

Perhaps we have not yet reached the point where we can see splendour in a worm, a louse, or a beetle. Perhaps science has not yet uncovered the role of all species on Earth or the possibilities that lie hidden in them. But we must hold these animals in trust as a token of our belief in the future. Many scientists believe we cannot put a price tag on endangered invertebrates. While removing invertebrates from certain habitats might be defended on economic grounds, as E. O. Wilson says, "It's like burning Renaissance paintings to cook dinner."

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
INDEX TO THE SECRET DOCTRINE
THE THEOSOPHICAL GLOSSARY
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS
RAJA-YOGA OR OCCULTISM
SHE BEING DEAD YET SPEAKETH
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A BOOK OF QUOTATIONS

By William Q. Judge:

THE OCEAN OF THEOSOPHY
LETTERS THAT HAVE HELPED ME
THE BHAGAVAD-GITA
NOTES ON THE BHAGAVAD-GITA
THE YOGA APHORISMS OF PATANJALI
VERNAL BLOOMS
THE HEART DOCTRINE
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