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सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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ON MAKING BUDDHA OUR DAILY COMPANION

I

IN all the great scriptures of the world, the importance of right company is stressed. Whether it be the company of people or that of things, all sages and saints warn against some and recommend others. We have many kinds of companions; friends and acquaintances, or living men and women, form but one class only. There is the companionship of books, that of objects. There is the invisible company with those who are engaged in pursuits in which we are engaged—for example, friends of Buddhism all over India, though we may not know them personally, are our companions, and so on. But these are all outer companions. And outer things are effects which proceed from causes. Then, it might be asked, who or what are the Causal Companions? By what process or method does anyone select his companions? Such a selection may just appear to happen and may not be deliberate, but it never is without a cause. At school, for instance, among 30 or 40 co-pupils, we become intimate with three or four; why? What determines that friendship? Buddhists will announce and very rightly—“Karma.”

But how does that Karma operate? The answer is to be found in the Buddhistic concept of *skandhas*. Just as our body is made up of vital energetic particles, so our whole personality is made up of living entities, or super-physical cells, invisible, subtle molecules composed of electric and magnetic substance. Our thoughts reside in our minds; our feelings are composed of substantial entities, and so it is rightly

said that “thoughts are living things.” Also, feelings are living things. Because within our own personal constitution certain kinds of invisible entities are present, attracted by our own thoughts and feelings. These in their turn become the attractive power by which we draw to ourselves our friends as well as our enemies. Just as a magnet attracts, and a small piece of metal coming within the sphere of that magnet’s influence flies and attaches itself to that magnet, so with people. “Birds of the same feather flock together” and there are human birds, vultures who prey upon corpses, who feed themselves on dead bodies. There are human crows, noisy, who eat and enjoy dirt. Are not certain fashionable men and women like the crows? They flock together to talk gossip and eat what is fit for the dustbin of Nature. It is from within ourselves, according to our own mental and moral constitution, that we attract to ourselves the company of people or of books or any other things. But this is not true only of the black and evil side of things. Good people also congregate together. Wordsworth compares the skylark to the sage. He says in his poem, “To the Skylark”:

A privacy of glorious light is thine;
Whence thou dost pour upon the world a flood
Of harmony, with instinct more divine;
Type of the wise who soar, but never roam;
True to the kindred points of Heaven and Home!

Unlike the nightingale, which hides in “shady woods,” the skylark finds its privacy in the open sky. By flying so high that it becomes invisible to the human eye, it is “hidden” not by darkness, but by the overwhelming brightness of the sun. From its high, private vantage point, the bird showers the earth with its song. Wordsworth suggests this music is not just a sound but a “divine instinct” that brings heavenly peace down to the mortal world. The skylark represents “the wise”—people who have great spiritual insights. The skylark is physically in the sky (Heaven) but its heart and nest remain on the ground (Home). It proves that one can be spiritually elevated while remaining loyal to their earthly duties and roots.

Now in that phrase of Wordsworth—“privacy of glorious light”—we come upon the causal aspect we have been looking for. It is in the privacy of our own soul that we generate and create our most constant companion. It is a universal phenomenon, and everyone knows that within ourselves conflicting voices speak—the voice that admonishes and the voice that tempts; the voice of conscience, which warns; and the voice of flesh, which makes excuses. Consider for a moment the phrase “the state of consciousness.” Each one of us is a particular state of thought, will and feeling. Though from day to day and even hour to hour that state changes and our mood at any given time indicates the state of our consciousness beyond the many changes, there is a stability, and for each one of us there is what might be called a Normal State of Consciousness. According to that stable and normal state of consciousness, determined by Karma, *i.e.*, created by ourselves in the past, we have in our constitution today the power to attract companions and friends.

Each one of us feels the need of companion and friends when difficulties arise. The proverb “a friend in need is a friend indeed” has a philosophical basis. There are human rats who leave a sinking human ship—no friends they! But there are human horses, loyal and faithful, who stand guard and watch over the friend who has fallen or neigh to give warning or run to call help for the fallen. Who among us has not felt the need of consulting friends in hours of difficulties? But there are situations in human life when the best of friends becomes helpless. There are great afflictions when friends fail to bring comfort. There is the famous example of Job in whose tremendous agony, words of bosom companions did not soothe, nay more, caused further irritation. Or take the agony of the mother who loses her only boy, when death snatches him away: even the comfort of her beloved husband is no comfort. Even when in her agony she says “God’s Will” it brings little solace. At such an hour, kind, merciful Mother Nature throws us back to the God or the Self within us. Outer loneliness and desolation send us to the friend within ourselves.

But how many are there who can be satisfied with their own selves when they turn within? Very few. Why is that? Because from day to day and year to year, men and women live depending on outer things, on friends and companions outside, and never prepare themselves against the great difficulties when all mortal friends and all worldly things prove helpless, and loneliness becomes our lot. Then it is that we awaken to the necessity of something eternal and immortal. How much wiser would it be for all of us to work upon our own state of consciousness, day by day, so that we are not wholly dependent upon outer things? It does not mean that we shall discard our friends, but it means that we are equipping ourselves not only to face the great loneliness when it descends upon us but also to help our friends and kin when agony is theirs and agony cannot be soothed by mere mortal advice and ordinary human love. For such hours of trial and test we need the great Buddha as our friend, and hence it is useful to see how we can cultivate His friendship.

But His companionship is not only to be used in our hours of tragedy, pain and anguish of body and mind and loneliness of heart. We have often experienced that in the daily routine of life, in ordinary small troubles and petty difficulties, in spite of the advice of good friends, we fail, we err, and blunder. Mortal friends cannot give us immortal advice; perfect instruction and help shall not be expected from our friends who are, like ourselves, imperfect. The great Buddha has perfect and divine advice for our ordinary problems and ordinary difficulties, such as arise in the life of any one of us.

The principal idea which we should note at the start is that as we seek the Buddha's advice and help on our problems as they arise from day to day, we are also finding the spiritual pole of our own being. The instructions of the Buddha activate the Buddha within, just as the instructions of the *Gita* activate Krishna within. People sometimes try to develop the God within by all kinds of queer ways, and outer methods. But if we proceed by applying to our daily problems the teachings of such infallible books as the *Gita*, or the *Dhammapada* or the *Voice of the Silence*, we are on sure ground and will come to acquire the dual benefit of (1) unfolding spiritual

insight, and (2) finding out the right solutions of our problems. So, to begin with we must remember and repeat—“Look within: thou art Buddha.” There is hidden in us an enlightened one, and he begins to function when we, the lower personal souls, start acting according to the teachings of the great Enlightened One.

What are our problems? Ours is a commercial civilization. Poverty is considered the greatest curse; unemployment is the big problem of the day. But who talks of spiritual poverty, and who keeps the register of the spiritually unemployed?

Among the personal problems of most people is the problem of money; poverty is interpreted as lack of money. People say and think, “If I had more money, I could do this and that and the other thing.” Our attitude to the problem of poverty is wrong; we fancy that wealth means happiness. But is that really so? Are the very rich people very happy? Are those who possess little money less happy? Is there a mathematical proportion between money and happiness? We know there is not. The Buddha demolishes this false conception. Prince Siddhartha intuitively saw that wealth and wisdom have no inherent connection between them. He left wealth behind when he started on his pilgrimage to enlightenment. When he became the Buddha and realized Nirvana, he taught all, paupers and princes. Hear this conversation the Master had with Hatthaka of Alavi in which He offers the final solution about wealth and happiness:

On a certain occasion the Exalted One was staying near Alavi, at Cowpath in Sinsapa Grove, lodging on the leaf-strewn ground. Now Hatthaka of Alavi was wandering there afoot, and as he went along, he saw the Exalted One in that place, seated on the ground strewn with leaves. On seeing him he approached and saluting him sat down at one side. So seated Hatthaka said: “Pray sir, does the Exalted One live happily?” “Yes, my lad, I live happily. I am one of those who live happily in the world.” “But, sir, the winter nights are cold, the dark half of the month is the time of snowfall. Hard is the ground trampled by the hoofs of cattle, thin the carpet of fallen leaves, sparse are the leaves of the tree, cold are the saffron robes and cold the gale of wind that blows.”

Then said the Exalted One: “Still, my lad, I live happily. Of those who live happily in the world I am one. Now, my lad, I will question you about this and do you reply as you think fit. Suppose a housefather or housefather’s son has a house with a gabled roof, plastered inside and out, with well-fitting doors and casements. Therein is a couch spread with a long-fleeced woollen rug, a bed-spread of white wool, a coverlet embroidered with flowers, spread with a costly skin of antelope, having a canopy overhead and a scarlet cushion at each end. Here is a lamp burning and four wives to wait upon him with all their charms. Now what think you, my lad? Would he live happily or not? How think you?” “Yes, he would, sir. He is one of those who live happily in the world.” “Well now, my lad, what think you? Would there not arise in that housefather or housefather’s son torments of body or of mind that are born of lust so that, tortured by them, he would live unhappily?” “They would arise, sir.” “Again, would there not arise torments of body or of mind, born of malice, so that, tortured by them, he would live unhappily?” “They would arise, sir.”

“Again, would not there arise torments of body or of mind, born of delusion, so that, tortured by them, he would live unhappily?” “They would arise, sir.” “Well, my lad, as to those torments of body or of mind born of lust, of malice, of delusion, tortured by which he would live unhappily, that lust, that malice, that delusion, have been abandoned by the Tathagata, cut off at the root, made like a palm-tree stump, made unable to become again, of a nature not to arise again in future. That is why I live happily.”

Not only does the Master show here that happiness is not dependent on money and possessions but further that death may become the cause of misery. Right Livelihood is one of the eight steps of the Noble Path. Invariably the result is mutual and moral deterioration. In our individual as in National life, the problem of poverty is not the main problem: The hidden causes of that poverty are real problems. In this sermon Lust, Malice and Delusion are pointed out as the causal womb of Pain and Poverty.

ON MAKING BUDDHA OUR DAILY COMPANION

From the practical point of view, it is not what we have of wealth but the use we make of it that offers the solution to our problem. Outer poverty compels a man to devise ways and means to overcome it. That is why we stress education so much. Political philosophers say that the very best investment any State can make is the education of its people. Educate the people, and they say, poverty will disappear. Well, in highly educated countries there still are unemployment and poverty. But it is true that education can solve the problem—only it has to be Right Education. What is that? Developing the resources of the man within—the Soul. We give education to the body and the brain and the mind, and what are they taught? To compete and come out on the top. Right Education is Soul-Education; the development of soul-capacity to live without greed, in contentment, earning the necessities of life and using them to the best advantage. We do not solve our problem of poverty by educating the people in subjects and above lines ordinarily adopted. The main plank of educational platform of the Buddha is the development of soul-strength and soul-perception.

(To be concluded)

KNOW then thyself, presume not God to scan;
The proper study of mankind is man.
Placed on this isthmus of a middle state,
A being darkly wise, and rudely great:
With too much knowledge for the sceptic side,
With too much weakness for the stoic's pride,
He hangs between; in doubt to act, or rest;
In doubt to deem himself a god, or beast;
In doubt his mind or body to prefer;
Born but to die, and reasoning but to err;
Alike in ignorance, his reason such,
Whether he thinks too little, or too much...

—ALEXANDER POPE
“AN ESSAY ON MAN”

FOOD FOR THOUGHT LORD OF THE FLIES—I

LORD OF THE FLIES was William Golding’s first novel published in 1954. World War II influenced the themes and setting of *Lord of the Flies*. The plot concerns a group of British boys in the age group of 9 to 12 years, stranded on an uninhabited island and their attempt to govern themselves in a place that has no adults by establishing rules and roles, leading to violence and savage behaviour. Since the novel questions human morality, it may be regarded as a work of philosophical fiction. As a tale of adventure and survival, the novel fits the genre of allegorical fiction, embodying the concepts of inherent human savagery, mob mentality, and totalitarian leadership. At an allegorical level, a central theme is how the desire for civilisation conflicts with the desire for power. The novel portrays tension between rational and emotional reactions and between morality and immorality.

A group of English school boys are stranded on an isolated island after their plane is shot down in the middle of a war. A fair-haired boy named Ralph and a fat boy nicknamed Piggy find a conch shell. A conch is a wind instrument that is made from the shell of sea snails. Ralph blows that shell, using it as a horn to gather all the boys on the island. Ralph immediately commands authority over the other surviving boys using the conch and is elected their “chief.” He establishes three goals for the boys: to have fun, to survive, and to constantly maintain a “smoke signal” that could alert passing ships. A smoke signal is a column of smoke used as a way of conveying a message to a distant person. Ralph asks a boy named Jack and a quiet boy named Simon to use Piggy’s glasses to create a signal fire.

At the assembly, Jack mocks Piggy for being fat, and he stands in opposition to Ralph for becoming chief of the group. However, Ralph wins the election, and he announces that Jack will be the leader of the group of hunters among them. When Ralph, Jack and

a boy named Simon explore the island, they discover wild pigs.

At the second assembly, the boys set up rules to govern themselves, such as whoever wants to speak at an assembly must hold the conch. As time passes, the boys grow lazy and ignore Ralph's efforts to improve life on the island; as a result, the semblance of order among them deteriorates. Once, at the meeting, a young boy claims to have seen an imaginary monster called "the beast" in the jungle. Ralph dismisses it as just the product of a nightmare. Ralph suggests that they should build a signal fire at the top of the mountain so that some passing ship will see its smoke and rescue them. Ralph fails to convince the boys that no beast exists. On the other hand, Jack gains popularity by declaring that he will personally hunt and kill the beast. Eventually, Jack takes with him other boys, including those who were supposed to watch the signal fire, to hunt a wild pig. As a result, the smoke signal goes out, failing to attract a ship that was passing by the island. Ralph is angry and considers relinquishing his role as a leader but is persuaded by Piggy to not take such a step.

Ralph calls an assembly, hoping to set things right. But the meeting soon becomes chaotic as several younger boys talk about the beast. One night, an air battle occurs near the island, and the body of a fighter pilot drifts down in a parachute. Two boys, Sam and Eric, mistake the corpse for the beast. When Ralph and Jack investigate with another boy, Roger, they flee in terror, believing the imaginary beast is real.

The next morning, Jack challenges Ralph's authority at an assembly. Ralph wins, but Jack tries to turn the others against Ralph and goes off alone to form his own tribe, with most of the other boys gradually joining him. Boys in Jack's tribe paint their faces, hunt, and kill a pig. They then leave its head, mounted on a sharpened stick and swarming with flies, as an offering to the beast. Simon is depicted as someone who embodies innate goodness, compassion and spirituality. He, who often ventures into the forest alone, has an imaginary dialogue with the head

that he dubs the “Lord of the Flies.” The pig’s head represents irrational fear and humanity’s internal savagery. The pig’s head mockingly declares to Simon, “Fancy thinking the Beast was something you could hunt and kill!...You knew, didn’t you? I am part of you?” The head tells Simon that there is no beast on the island, implying that the beast is actually within the *boys* themselves, and predicts that the others will turn on Simon. The beast represents fear and potential evil inside boys themselves.

That night, Ralph and Piggy visit Jack’s tribe, who have begun painting their faces and engaging in primitive ritual dances. While Jack invites everyone to come to a feast, Simon climbs the mountain and sees the parachutist. When Simon returns to tell everyone the truth about the “beast”—that the “beast” is only a dead pilot—the boys at the feast have become a frenzied mob, acting out a ritual killing of a pig. The mob thinks Simon is the beast and kills him.

Jack and his tribe steal Piggy’s glasses, the only means of starting a fire. Ralph goes to Jack’s camp with Piggy, Sam, and Eric to confront Jack and retrieve the glasses. In the novel, Piggy’s glasses, which serve the purpose of focusing sunlight to start the signal fire, represent intellect. He constantly reminds the others of the need for order and responsibility. When other boys panic, he tries to dispel their irrational fears about the beast, saying, “Life is scientific, that is what it is...I know there isn’t no beast—not with claws and all that, I mean—but I know there isn’t no fear, either.” Jack’s tribe captures the twins, and a boy named Roger rolls a boulder from the fort that smashes the conch and kills Piggy. In the novel, Piggy symbolizes the voice of reason, and when he is killed by rolling a boulder down upon him and shattering the conch shell, it symbolizes bringing to an end the last vestige of civilization. Ralph manages to escape, but Sam and Eric are forced to join Jack’s tribe. That night, Ralph secretly confronts Sam and Eric, who warn him that Jack plans to hunt for him.

The next morning, Jack's tribe hunts Ralph and sets fire to the forest. He evades them as best he can and becomes a kind of animal that thinks only of survival and escape. Ralph narrowly escapes the boys and the fire. Eventually the boys corner Ralph on the beach where they first set up their society when they crash-landed on the island. But the burning jungle has attracted a British Naval ship, and an officer is standing on the shore. The boys stop, stunned, and stare at the man. He jokingly asks if the boys are playing at war and whether there were any casualties. When Ralph says yes, the officer is shocked and disappointed that English boys would act in such a manner. Ralph starts to cry, and soon the other boys also start crying over "the end of innocence." The officer, uncomfortable, looks away toward his warship.

William Golding (1911–1993) was a British novelist, playwright, and poet, best known for his first novel, *Lord of the Flies*. He was a philosophy teacher before becoming a Royal Navy officer during World War II. His experiences heavily influenced his dark, allegorical fiction exploring human nature and evil. He won the Booker Prize in 1980 for his novel *Rites of Passage*, was awarded the Nobel Prize in Literature in 1983, and was knighted in 1988. It is said that when he worked as a school master, his experience with unruly students inspired him to write *Lord of the Flies*. It is also said that after the war ended and Golding returned to England, he found that the world was dominated by the Cold War and the threat of nuclear annihilation, which led him to examine the nature of humanity, and that in turn inspired him to write *Lord of the Flies*.

There were three thousand copies printed of the first edition of this book, and it was slow to sell. But gradually, *Lord of the Flies* went on to become very popular, with more than ten million copies sold as of 2015. E. M. Forster chose *Lord of the Flies* as his "outstanding novel of the year."

According to some critics, the novel's major themes are morality, leadership and the potential for rapid degeneration into chaos in society. At the base of all these is the duality of human nature. "*Lord*

of the Flies portrays a scenario in which privileged British children quickly descend into chaos and violence without adult authority, despite attempts by some of them to establish order and coordination.” This is just the opposite stand taken by William Golding when compared with the novel *The Coral Island: Tale of Pacific Ocean* (1858) by the Scottish author R. M. Ballantyne, which depicts boys overcoming adversity through inherent goodness and civilized behaviour. *Lord of the Flies* seems to suggest that “when isolated from societal norms, humans may sink into savagery and moral decay.” The author vividly portrays to what base levels human beings can reach. Often it is lust for power which corrupts a human being, but at times it is the followers that tend to forget their own moral codes and normal standards of behaviour when they are hypnotised by some charismatic or persuasive leadership. “The phrase ‘lord of the flies’ is a translation of the Greek ‘Beelzebub,’ the prince of devils. Beelzebub, mentioned in the New Testament, embodies decay, corruption, and evil in biblical tradition.

According to some critics, the flaws in the society have been traced back by the author to human nature, showing that “when the constraints of civilization vanish and raw human nature takes over,” it tends to draw people away from reason toward savagery, *i.e.*, toward selfishness and brutality. The author’s underlying argument is that human beings are savage by nature, and he sees civilization as a veil which hides or masks the evil within every individual through its laws and rules. Thus, civilization only manages to *hide* the beast but has not been able to *destroy* it. Golding suggests that just “as the boys on the island shed civilization for savagery, the adults of the supposedly ‘civilized’ world outside the island are engaged in a savage and brutal worldwide nuclear war.”

(*To be concluded*)

WISE men talk because they have something to say; Fools
because they have to say something.

—PLATO

IMMANUEL KANT—NEBULAR THEORY AND PLANETARY ROTATION—II

A CLOUD of interstellar gas and dust is also called a “nebula.” So, the scientific theory of how stars and planets form from these molecular clouds is also sometimes called the Nebular Theory. The “nebular hypothesis” is the most widely accepted model in the field of cosmogony to explain the formation and evolution of the Solar System and planetary systems. It was Emanuel Swedenborg who first proposed parts of the nebular theory in 1734. Immanuel Kant, familiar with Swedenborg’s work, developed the theory further in 1755 and published it in his book, *Universal Natural History and Theory of the Heavens*. Later, his theory was modified by Pierre Laplace.

Immanuel Kant, the Prussian philosopher, put forward his nebular hypothesis for the origin of the solar system on the basis of Newtonian laws. It was based on Newton’s laws of gravitation and rotatory motion. He assumed that primordial matter, which was considered to be supernaturally created, consisted of small, hard and cold particles. Under the influence of gravitational pull, these particles attracted one another, collided against one another, and generated heat due to friction. The collision also generated random motion in the primordial matter, giving rise to angular velocity, or rotatory motion. As a result, the original, cold and motionless cloud of primordial matter became a vast hot nebula. The rise in temperature changed the primordial matter from solid to gaseous. Due to repeated collision, the angular velocity increased to such an extent that the nebula started rotating at a terrific speed, generating great centrifugal force, throwing out rings of matter, which formed planets. The residual central mass of the nebula formed the sun. Kant’s hypothesis was later refined by Pierre Laplace.

Laplace’s Nebular Hypothesis is considered to be a modified version of Kant’s hypothesis. According to Kant, the primordial matter was composed of nebulae or innumerable clouds of cold static matter, while according to Laplace, nebulae were made up of

hot matter. Explaining the origin of our solar system, Laplace maintained that there was a huge, hot and rotating gaseous nebula in space. But due to the circular motion or rotation of the nebula, there was loss of heat from its outer surface in the form of radiation, which resulted in contraction and a gradual decrease in the size and volume of the nebula. With the decrease in size, the velocity of rotation increased and the nebula started spinning at a very great speed so that the centrifugal force exceeded the centripetal force. When this stage was reached, the outer layer of the nebula had excessively cooled and contracted while the centre was still in the process of cooling. Hence, the outer layer separated from the remaining part of the nebula, and the separated part started moving around the nebula, and finally, the separated layer got further separated into nine rings, which moved away from each other, and each of them further cooled and condensed to form the nine planets. The central nucleus of the nebula cooled and condensed to become the Sun. The satellites of planets were also formed in the same manner.

H.P.B. writes that the modern theory is a variation on the systems elaborated by Kant and Laplace. “The idea of both was that at the origin of things, all the matter that now enters into the composition of the planetary bodies was spread over all the space comprised in the solar system—and even beyond.” They gave the mechanism by which various bodies of our system came into existence from the nebula of extremely small density. “This is the original nebular theory, an *incomplete* yet faithful repetition—a short chapter out of the large volume of universal *esoteric* cosmogony—of the teachings in the Secret Doctrine.” (*S.D.*, I, 597)

Regarding the primordial matter mentioned by Kant, H.P.B. writes that the *protyle* of Professor Crookes must not be confused with the “first *prima-materia* of Kant, which that great mind saw used up in the formation of the worlds, and thus existing no longer in a diffused state. It is a *MEDIATE* phase in the progressive differentiation of cosmic substance from its normal undifferentiated state.” (*S.D.*, I, 598 fn.)

Occultism is concerned with “the *Soul and Spirit* of Cosmic Space,” and not merely with its illusive appearance and behaviour.

Physical science is concerned with the study and analysis of the material aspect of man and the Universe, with which Occultism has no concern. It is concerned only with theories of such men of learning as Kepler, Kant, Herschell and Sir W. Oersted who believed in a Spiritual world, and that is why occultists who are concerned with Occult Cosmogony would attempt to understand the theories of these scientists and find out to what extent they come close to true, spiritual concepts concerning the cosmos. H.P.B. makes a special mention of Kant and Herschell, who had in their mind's eye speculations upon the origin and *the final destiny*, as well as the present aspect of the Universe from a philosophical and psychic standpoint, whereas modern Cosmology and Astronomy have rejected any research into the mysteries of being. As a result, we find contradictions arising in various scientific theories on every subject. (*S.D.*, I, 589)

The Adepts do not reject the general propositions of nebular theory, nor do they deny those aspects of the hypothesis which are approximately true. According to the adepts, it would not be very useful to explain nebular theory in isolation without considering the entire esoteric cosmogony or the occult views on the origin of the universe or cosmos. To receive that explanation, modern astronomers were not ready, as it would involve accepting and understanding the role of Fohat and the Divine Builders. H.P.B. writes that occultism agrees with the mechanical origin of the universe, *i.e.*, it agrees that just as behind the mechanically or automatically operating machine there is someone's intelligence at work, the same applies to the process of the formation or birth of the universe. Therefore, it is not possible to explain the birth and formation of the universe without taking into account the role of Fohat (*Daiviprakriti*), or Cosmic Energy, and the divine builders. According to Occultism, planets, which are co-uterine brothers of the Sun, have all been born of *Mulaprakriti* or Aditi, or the primordial matter, and therefore, are said to have the same nebular origin. Fohat thrills through the bosom of the inert Substance, impels it to activity, "and guides its

primary differentiations on all the Seven planes of Cosmic Consciousness.” (*S.D.*, I, 328)

In the process of differentiation, after the first differentiation, matter appears as scattered through space as clusters and lumps or like curds in thin milk. The curds imply the cosmic matter, which is the origin of the Milky Way. The Milky Way is the storehouse of matter from which stars, planets, comets and other heavenly bodies are formed. The matter in the Milky Way is much finer as compared to that on Earth. The matter in the Milky Way undergoes several transformations or differentiations before it can become the kind of matter we find on planets and stars. The matter within the Solar system is very different from that outside the Solar system. In *Transactions*, (pp. 113-114) we read that the difference between the Milky Way and Nebulae is the same as between a highway road and the stones and mud upon that road. “There must be... a difference between the matter of the Milky Way and that of the various Nebulae, and these again must differ among themselves.”

On p. 103 (*S.D.*, I) we read that the planets were all comets and suns in their origin. One explanation of the origin of planets is given in *Transactions* (pp. 145-46). We read that before becoming planets there was cometary stage, when as comets they detached themselves from the material of the Milky Way. Then they settled down as suns when conditions were prepared for them by Fohat. When each sun goes into pralaya, he is resolved into millions of fragments, which move around and gather fresh material and then settle down as planets. Our sun was a comet at the beginning of Brahma’s Age, and when there is solar pralaya, it will break into fragments and become planets in some other solar system. Thus, our Sun will live in his children or planets.

There is another way in which planets and stars may be formed. H.P.B. tells us that *Laya* centre is the nucleus of primordial substance in an undifferentiated state, and when that is informed or activated by “principles” of a deceased sidereal body, *i.e.*, a planetary chain or a solar system, which has gone into *pralaya*, then that mass of

matter first becomes comets, then Suns, and then cools down to form inhabitable worlds. All the worlds, or sidereal bodies, are born one from the other. (*S.D.*, I, 203-204)

Newton believed that the rotation of the planets cannot be explained on the basis of natural forces, but he could not explain how the original impulse was imparted to the planets. Kant explained it by postulating a universally pervading primordial substance—the Akasa of the occultists. Kant says that the rotation of the planets and the fact that the orbits of the planets are on the same plane can all be explained *not* on the basis of matter which fills the heavenly spaces at present, *i.e.*, Ether, but on the basis of that matter which filled the space—was space—originally, whose motion in the differentiated matter was the origin of actual movement of the sidereal bodies. It is that matter of which the sun, planets, comets are formed, and that matter has preserved its inherent quality of motion; which quality of motion has been imparted to the nuclei of these heavenly bodies, which now direct their motion, rotation, as well as revolution.

H.P.B. writes that Kant’s explanation needs some adjustment and additions to become our Esoteric Doctrine. The occult or esoteric doctrine teaches that it is the original, primordial *prima materia*, divine and intelligent, or *Daiviprakriti* (Fohat), which formed the nuclei of all the “self-moving” orbs in the Kosmos. “It is the informing, ever-present moving power and life-principle, the vital soul of the suns, moons, planets, and even of our Earth.” Fohat is the light of all three logoi. At various places in the *Secret Doctrine*, we have been told that Fohat is closely related to One Life. It is variously described as electric vital fluid and electric vital power. Since Fohat stands for the collectivity of Dhyān chohanic intelligence, Kant’s idea of the mind and soul of stars and Suns, explains the basis of motion itself and thus fills the gap left by Newton. H.P.B. remarks that in this young man, “hardly twenty-five years of age, who had never left his native place, a small town in Northern Prussia, one can hardly fail to recognize either an inspiring external power, or the *reincarnation* which the Occultists see in it. It fills the

gap which Newton, with all his genius, failed to bridge.” (*S.D.*, I, 601-02)

On p. 103 (*S.D.*, I) we read that the planets are born or evolved from the Chaos or undifferentiated primordial matter—the dwelling of a planetary angel. These Planetary angels, the “Sons of Light” or Informing Spirits of the planets, are called “the Heavenly Snails,” because their own bodies are like breaths, and therefore, they are described as formless intelligences, which inhabit the dwellings or homes represented by physical orbs or planets, and just as the invisible creature within the shell of a snail moves and carries the shell with it, so also do these informing forces carry the planets.

“Another quite occult doctrine is the theory of Kant, that the matter of which the inhabitants and the animals of other planets are formed is of a *lighter and more subtle nature and of a more perfect conformation in proportion to their distance from the Sun*. The latter [Sun] is too full of Vital Electricity, of the physical, life-giving principle. Therefore, the men on Mars are more ethereal than we are, while those of Venus are more gross, though far more intelligent, if less spiritual” (*S.D.*, I, 602). H.P.B. remarks that this doctrine “is not quite ours—yet those Kantian theories are as metaphysical, and as transcendental as any occult doctrines. . . .” The order of the planets in the solar system in order of increasing distance from the Sun is: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus and Neptune. Thus, it appears that according to Kant, the men on Mars are more ethereal while those on Venus are more gross, as compared to those on Earth, and are less spiritual but more intelligent.

However, occult philosophy does not quite agree with this view. And yet, H.P.B. says that Kant’s theories are metaphysical and at times bordering on the occult. If Science can accept Kant’s idea of the mind and soul of stars and Suns, it will come close to accepting also the Mahat and Prakriti of the Puranas.

(Concluded)

IN H.P.B.'S WRITINGS WHAT IS NEW?

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THERE are some members of the T.S. [Theosophical Society] who give utterance to mistaken ideas on this point, thereby creating a foundation for laughter at what people are pleased to call the pretensions of H. P. Blavatsky. This is not a right course, for the spread of the idea that we make too large a claim does great harm to the work in which H.P.B. expended her life and for which she sacrificed so much. It is sometimes said that all that H. P. Blavatsky wrote or spoke constitutes a “new revelation.” Laying aside all other matters, H.P.B. was accused with equal virulence (1) of having invented all the doctrine she taught; then (2) of having copied it broadcast from Paracelsus, Eliphas Levi, and other writers. These are two opposite statements, and, as she herself writes in the *Secret Doctrine*, she made a nosegay of culled flowers, and all that was her own was the string which tied them together. In other words, every doctrine or law which she taught can be found stated in the records of the nations, but it is her hand which has provided the key to their discovery. The main and most important points in the Theosophy she taught and practised are certainly not “new” in the sense that they originated with her, but she clothed them in modern dress and made them comprehensible for students of occidental philosophy, and especially so by those who had not the means or the time for such study and to whom the knowledge brought peace and rest in the uncertainties of religious and philosophic doubt.

Indian metaphysics and philosophy were plain before anyone who chose to study them: the interpretation amid the six schools was the only difficulty. The law of Karma, so much insisted on by H.P.B., is insisted on by all the Oriental philosophies alike. The threefold constitution of man of the New Testament is to be found in the *Vedas* and elsewhere, while the various schools give a fourfold, a fivefold, and even a sevenfold [constitution] when you have the hint to find it. The law of periodicity, of rise and fall, or Reincarnation

in another dress, of cyclic progression, is universally agreed on. The insistence on it as applied to man, and the thus widening of his view of life and responsibility—that is H.P.B.'s. As to the psychic lore, the belief in it in all nations is too strong and its facts are too well known for there to be any risk of its being an invention of H.P.B.'s; but she gave the facts a new and a more consistent explanation than they had hitherto received. The working of wonders is equally well attested in antiquity, but the reduction of their miraculous and fantastic appearance to the domain of hitherto unstudied but perfectly natural laws was the work of H.P.B. She did not invent the laws, but drew attention to their existence and proof, provided the student was willing to study them and enter on the training which gave such proof. That training, too, was a necessity for the purpose of distinguishing between what was defined as Occultism as opposed to the Occult Arts. It is the same distinction that exists between the artist who has mastered technique and the man who is artist to the core of his being. Further, the introduction of the word “Mahatma” is not due to H.P.B. It is in common use in India, but she restored to it its real meaning and gave to it its real dignity in the light of living wisdom.

Then, it may be asked, is there anything new? There is the statement of some old thoughts which have been entirely neglected, so that they are absolutely new to Western students; and more, there is the unveiling to our gaze of some of the old and familiar mystery teachings, and these are new to the “profane crowd.”

The sevenfold constitution of man received an especial insistence at the hands of H.P.B. But in spite of the old Kabalistic maxim “As above so below,” it never dawned on students that the Universe was built on the same plan, and, more than all, that the constitution of the earth was on the same arrangement as that of one of its inhabitants—man. In other words, the septenary arrangement is universal in its character and is applied to everything in the universe great and small. It is true that the septenary constitution is found in the Egyptian books, but its application is not so wide as that which was indicated by H.P.B.

Further, there are seven main divisions of mankind of which five have already made their appearance and two are yet to come, and these seven racial divisions appear on each of the seven constituent members of each planetary chain, thus constituting a “Round.” Moreover, a human being does not spring complete from nothing. Commencing with the First Race of the First Round on the chain of the planet Earth, there is a development of sense which is commensurate with the evolutionary period, the present number of the senses being five, the said fifth being only partially developed because as yet we are only in the Fourth Round, though in its Fifth Race. Moreover, in H.P.B.’s writings there is found the definite statement of the Universality of Life and Consciousness, with the corollary of its continuity under varying forms. Then that each atom is alive and conscious, and that there can be nothing which is “dead” in the Universe but only life changing its form and expression, was new in this century. One of the most important declarations made by H.P.B. was concerning the Adepts and Masters of Wisdom. It was not so much the affirmation of that which was known before, namely, that such men existed, but that there was, is, and ever will be a Lodge, a School which preserves all the Wisdom which is the heritage of mankind, guarded carefully for the time when Mankind shall come of age and awaken to its responsibilities.

Such are some of the “new” truths brought forward by H.P.B. as a member of that Lodge for the service of man. Such truth is as old as the world, but it is new to us, for we should never have discovered it if left to ourselves. But if the claim is made that H.P.B. was the discoverer of all she taught, one can but reply in the words with which the *Secret Doctrine* [Vol. II] is prefaced, “My doctrine is not mine, but His that sent me.”

—A. KEIGHTLEY, M.D.

I HAVE been impressed with the urgency of doing. Knowing is not enough; we must apply. Being willing is not enough; we must do.

—LEONARDO DA VINCI

THE VOICE OF THE SILENCE
FRAGMENT ONE—XV

“Behold the Hosts of Souls. Watch how they hover o’er the stormy sea of human life, and how, exhausted, bleeding, broken-winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.”

In the ocean of life (*Bhavasagar*), the souls are like birds flying in the air—their natural element. But human consciousness fluctuates between animal, human and spiritual states. The human birds are tempted by *kama*, the winds and gales of the ocean of life. And in order to continue flying in the air, its natural element, the spiritual realm of the Soul, there is a constant struggle, and the strain of the discipline being great, they may fall into the sea. The lower nature pulls the mind, and the extent to which the mind gets involved and entangled in the lower nature, a portion or whole of it is lost.

Interestingly, in the *Puranas*, Maruts are the storm deities, which represent, *mystically*, the *passions* that storm and rage within every spiritual aspirant’s breast when preparing for an ascetic life and which he must destroy by his steady will. Over and over again the battle must be fought and won. The peace that the disciple has to seek is that “peace” which passeth all understanding and which can only be obtained when the lower nature has been controlled.

Storm is a metaphor. There are storms of life: crises and unexpected tragedies. Life can be tempestuous, tossing us with winds of misfortune, grief, shame, losses, or stress. These are testing times when our faith is tested the most. After a long day of teaching, Jesus and his apostles boarded a boat, and Jesus asked his disciples, “Let us cross over to the other side of the Sea of Galilee.” The apostles were afraid of the approaching storm as they were tossed by the winds and water filled the boat. When they woke up sleeping Jesus, he arose and calmed the winds and the waves. He chastised his disciples, saying, “Where is your faith?” Did they not remember

that he could calm the seas during a storm? Jesus Christ, the true esoteric saviour, is the divine nature in each one of us, who can help us overcome storms within, provided we turn to It for help. There are times when we are overwhelmed by storms, but we may find that we have the strength to get through them if we do not give up. “Crossing the Sea of Galilee” may represent crossing the sea of life, and like Jesus, the god within us also does not promise us that it will be smooth sailing, but if we are ready to weather the storms, we can reach the other shore of freedom from suffering and rebirth if we turn to the Christos within.

“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.”

To enter the hall of wisdom, the disciple is asked to close the door of his senses, which makes him live on the physical plane of separateness, which is our accustomed way of thinking. The element of bird is air; the real nature of the Ego is *Ananda* or bliss. But he can achieve this only when it is on its own plane, *i.e.*, united to *Atma-Buddhi*. Supreme Reality is *Ananda* or unconditioned happiness. In other words, happiness is the very nature of the Self. We know only of happiness that arises out of sense-enjoyment and desire fulfilment. Then there is a greater and subjective happiness in the heavenly world or Devachan as a result of merit (*punya*) earned by performing certain ceremonies and penances. The Upanishads say that all happiness is only a reflection of the real happiness of the Self, and it can be experienced by a calm and serene mind. The state of *Samadhi* is described as real ecstasy, which is “liberation of the mind from its finite consciousness, becoming one and identified with the infinite.”

This bliss—is unalloyed, unconditional bliss. The Mahatmas who live on this plane experience this kind of bliss, but it does not mean insensitivity towards the woes of other beings who fail to lift themselves above the region in which Karma operates and brings them pain and pleasure. They feel their pain more keenly as they

cannot interfere with karma and have to look on helplessly. But they have the knowledge and lasting faith that law exists and all is towards the good of humanity, that truth will triumph. Such knowledge gives them peace and happiness.

Our senses enable us to live on the physical plane, and as we have separate bodies, our separate forms make us believe that we are separate entities. But what is an entity? It is made up of a number of other entities, such as various systems in the body, which in turn are made up of tissues, nerves and cells, each of which may be considered as an entity. A number of individuals form a family, which is also an entity. People living in a locality make that locality an entity. The health of the environment of a locality depends on all the individuals and also affects them all. In the same way, one is part of some bigger scheme. What appears on the physical plane as separate is not so distinct and separate on the thought or emotional plane. When two friends share the experience of reading the same book and are educated in the same environment, their ideas and emotions and experiences are, in a way, not separate. When an individual is reading, say, Shakespeare, then at that time, a portion of the mind of the individual is in communion and sharing in the thoughts of Shakespeare. There is no such thing as originality in this universe. One can be creative by drawing or getting ideas from various other people or even from Akasa, to mould it and bring it to this plane.

H.P.B. calls the sense of separateness an ‘unclean’ fancy. Fancy is an unrealistic imagination, which pertains to only certain aspects. But imagination is a very powerful tool in occultism because the “Will” will not be strong if the imagination is not clear. One has to learn to have “Esemplastic imagination” of Coleridge. Coleridge argues that a good literary work employs the use of the imagination which he calls “Esemplastic Imagination.” *Esemplastic* means having the ability to shape diverse elements or concepts into a unified whole. The “esemplastic power of poetic imagination” implies a process wherein the poet takes images, words, and emotions from a number of realms of human endeavour and thought, and unifies

them all into a single work. It goes beyond one's personal fancies, encompassing various details, tries to imagine things that are universal—a step towards brotherhood and away from personality and the sense of separateness.

Gradually, one has to learn to break the boundaries of the entities and enlarge it to universal scale. As the Great Master said, the pleasure which fills the heart of "A" must also be felt by "B." As pain and pleasure of a close family are felt (emotional sharing) by all the members of a family, the same should be gradually practiced on a larger scale.

"In reality, there is no such thing as 'Separateness,'" writes H.P.B., and explains it by means of an analogy. Humanity as a whole is the stem that grows from the spiritual root. If we hurt the stem, every shoot and leaf will suffer, and so it is with mankind. Any injury to the plant will affect the whole course of its future growth and development, just as a cut in the finger may make the whole body suffer and react on the entire nervous system. Every physical action has its moral and everlasting effect. If we hurt a person, his pain is not restricted to himself but spreads and affects not only his neighbours but people of other nations, *in good time*. Unless we accept at least as an *axiomatic truth* that by wronging one man we wrong not only ourselves but also the whole of humanity in the long run, no brotherly feelings such as preached by the great reformers are possible. (*The Key to Theosophy*, pp. 45-46)

The Theosophical Glossary defines "Humanity" as the "great brotherhood by virtue of the sameness of the material from which it is formed, physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals." Human solidarity is the corollary to Universal Unity. There is the same divine spark shining in every human heart. We have to cultivate the art of looking beyond the personality, the outer garments, which delude us into thinking that we are separate from others.

“Let not thy ‘Heaven-Born,’ merged in the sea of Maya, break from the Universal Parent (SOUL), but let the fiery power retire into the inmost chamber; the chamber of the Heart, and the abode of the World’s Mother.”

The fiery power refers to Kundalini Sakti. In order to understand the same we need to understand the meaning of “sakti” at the cosmic and human levels. Siva is represented as Androgynous—half-male and half-female, a type of male-female energies combined. In *Ardhanarishwara* form the female aspect is not separated from the male aspect, but rather it is the energy of the male which is not dissociated from him. Swami Krishnananda writes that *Yoga Vasishtha* and *Vishnu Purana* try to describe this relation between Siva and Sakti, or Narayana and Lakshmi, by saying that it is like the relationship of sesame to oil which is immanent in it. As heat is inseparable from fire and sweetness is inseparable from sugar, so also, Lakshmi is inseparable from Narayana.

In the article “The Future Occultist,” H.P.B. points out that the union of *Siva* and *Sakti* is purely an allegorical account. *Purusha* is depicted as active “male,” for it is the CENTRE OF ENERGY, acting through and upon its female vehicle or *Prakriti*. The union of the two produces the phenomenal creation. Thus, since the energy of *purusha* or spirit expresses itself through *prakriti* or female, all the goddesses, or consorts of gods, are worshipped as *Sakti*.

In man, likewise, the energy of *Atman* can manifest only when reflected in a vehicle. *Atman* in man is the centre of energy, and when it functions through *Buddhi*, its passive vehicle, *Buddhi* becomes passive female. But *Buddhi* in turn becomes male when it expresses itself through *Manas*, which then becomes passive, female principle. When the lower mind or incarnated mind, becomes free from *Kama* or passions and desires, it becomes an organ of free will in man and the guide of the highest mental faculties, writes H.P.B. When there is a temporary conjunction of *manas* with *Atma-buddhi*, one gets a flash of intuition.

(To be continued)

POWERS AND APPEARANCES OF VISHNU

THE Third Chapter of the *Gita* is entitled Devotion Through Action, or Karma Yoga. Mr. Judge writes in *Notes on the Bhagavad-Gita* that the “disciple must learn to do every act with the Divine in view, and the Divine in everything.” Vishnu in his different powers and appearances, must be remembered by us in our everyday life. “It is seeing Krishna in everything, and everything in him. This at last we must do, for Ishwara, the spirit in each of us, is none other than Krishna; therefore let us think of Him, and fight; while entangled in this dense forest of existence, let us think of Him, the Lion our guard, the Sage our guide, the Warrior our sure defense and shield.”

When taking medicine, to think of Vishnu, he who is All-pervasive (from the root *vish*, ‘to pervade’), the second person of the Hindu Trimurti, Brahma and Shiva being the first and the third. Being all-pervading, he is the preserver of the universe and of the individual and sustains the body of man. We need the body in order to function here and gain experience, and at the time of illness we should invoke him to restore the body to wholeness. It might be added that many illnesses have their roots in the emotions and the lower mind, and thought of Vishnu would help to bring about a different frame of mind, to give a different colouring to the emotions, thus restoring harmony in the pranic currents and improving the health of the body. We are apt, when ill, to think of our illness to the exclusion of all else. So this is good advice!

When taking food, to meditate upon Janardana, the All-Giver. Janardana controls the vital forces in living beings and as such is present in the food we take, whether for the body or for the mind or for the soul. Are we not also told that food comes to us as a sacrifice? Therefore, it will not nourish us unless we give thanks to the sacrificers, the lives that compose the food, the great architects and builders who have produced the food.

When going to bed, to repeat the name Padmanabha. We are given the picture of the great Lord Vishnu resting on the primeval

waters; out of his navel rises a lotus; from the lotus issues forth the creator, Brahma, and from him, the universe. Day and night are the world's eternal ways, under the law of cycles. Daytime is for work; at night we rest, but even then work goes on. Thought on this aspect of Vishnu before retiring to bed makes the period of rest more fruitful.

When marrying, to think of the Lord of Creation, Prajapati. Prajapati is the name given to the givers of life to all in this Universe. Man the creator is also an aspect of Prajapati. Without the urge to create, humanity would cease to be; and to think, while marrying, of Praiapati brings a spiritual realization of man's relationship to the Universe.

When fighting, either in the physical or the spiritual sense, to think of Chakradhara. Chakra is the discus; Chakradhara, the wielder of the discus. This weapon never fails and returns to the sender only after performing its task, which is that of cutting off the head of the one towards whom it is directed. There is the story of King Ambarisha, a devotee of Vishnu, who finished his sacrifice before he had given the customary water to the sage Durvasa, who was notoriously quick-tempered. Naturally Durvasa was angry and cursed that the King would die at the hands of a spirit of evil. Ambarisha thought of Chakradhara and with concentrated devotion repeated the holy name. In response, Vishnu sent his discus, which destroyed the evil spirit and then chased Durvasa through the worlds to kill him too. Durvasa could find none to help him. Vishnu told him that he too was powerless to alter the movement of the chakra, unless the devotee Ambarisha would forgive the sage. When Ambarisha was told of this he forgave Durvasa and the discus went back to Vishnu.

When in another country, to think of Trivikrama, meaning Vishnu who covered the whole universe in three strides. The first step he took on earth, in the form of Agni, the god of fire; the second, in the atmosphere, in the form of Vayu, the god of air; and the third, in the sky, in the shape of Surya, the sun. He pervades all the worlds; therefore there is no spot where he is not.

When dying, to think of Narayana, he who moves on the “Waters of Space,” that is to say, through all manifestation. In esoteric symbology, this represents the primeval manifestation of the life-principle, spreading in infinite Space. To think of this aspect of Vishnu at the time of death is to blend with him.

When reuniting with friends, to think of Sridhara, *i.e.*, of Vishnu as the consort of Lakshmi or Sri—the bearer of fortune. This has reference to the sacredness of the marriage tie and the meaning of real union, to procreation and the continuity of the human race. Hearts must be united, as are the hearts of Vishnu and of his consort, Lakshmi.

When dreaming bad dreams, to think of Govinda, he who protects the innocent. He is the shepherd or guard of the cows and other animals, and also the spiritual shepherd who guards his worshippers. Therefore, he is to be invoked when we wake up after a bad dream. Remembering that we have a guard and a shepherd, we are comforted.

When we are in difficulties, to remember Madhusudana, the killer of the great giant Madhu, who was causing trouble even to the God Brahma himself by continually asking him to fight with him. Both Madhu and Kaitabha, another giant, had become very powerful. To help Brahma, Vishnu clouded their minds with illusion and forced them to will their own deaths. Therefore, when in trouble, we are asked to invoke this destroyer of trouble-making elements to come to our aid.

In the midst of a forest, whether a forest of trees or the forest which is life, to think of Narasimha, the man-lion incarnation of Vishnu, who rules the forest. Nothing, not even the giant Hiranyakasipu who was slain by Narasimha, can harm us if we think of this aspect of Vishnu.

When fire threatens, to think of Jalasai, the one lying on the water, Water quenches fire and is cool to the touch.

When we are caught in deep waters, to remember Varaha, the Boar incarnation of Vishnu, for this was the form he had assumed to

raise the Earth, with his huge tusks, out of the “Waters of Space,” rescuing it from the demon Hiranyaksha, the ruler of the nether world, who was holding it down.

When climbing mountains, to think of Raghunandana, the incarnation of Vishnu as Rama, for he can lead us over the mountains and valleys of samsara, this continuous circle of births and deaths.

When going, to think of Varuna, the Lord of the “Waters of Space”—Akasha in one sense—the great superintendent of the Moral Order. Nothing is hidden from him; he knows and sees all in heaven and on earth and beyond them, and chastises transgressors. He witnesses men’s truth and falsehood. He who moves and acts keeping him in view, does not violate the moral order and cannot come to grief.

In all acts, of Madhava, the Lord of Knowledge. He is the husband of Madhavi, or Lakshmi, the giver of riches, physical and spiritual. Actions performed when remembering him will, therefore, at all times bring us all forms of help, including spiritual help.

Vishnu has a thousand names, based on his qualities, and in above have been explained only a few of these to suggest thought on the manifold aspects of Divinity. He who remembers daily these names “which drive away sin and fear,” says Bhishma in the Mahabharata, “shall encounter nothing untoward in the here or in the hereafter...he overcomes all unhappiness....In the blessed who are devoted to the Supreme Lord, there will be no anger, no jealousy, no avarice, no evil thought.”

SHE, in the dark, found light
 Brighter than many ever see.
 She, within herself,
 Found loveliness,
 Through the soul’s own mastery.
 And now the world receives
 From her dower:
 The message of the strength
 Of inner power.

—LANGSTON HUGHES
 “HELLEN KELLER”

IN THE LIGHT OF THEOSOPHY

Recently, when a tiny baby Macaque (a gregarious Old-World monkey) named Punch appeared on Instagram, holding a plush toy with both arms and refusing to let go, hugging it all the time, it touched the hearts of many. Punch was abandoned by his mother and shunned by his tribe, so the zookeepers at a zoo in Japan gave him an orangutan plushie to act as a mother figure. A mixture of compassion and grief filled the comments section. The adults were reminded of their own softness and vulnerability. During periods of uncertainty in our lives, we all long for comfort. Attachment is a universal need to connect, to be understood and to belong. It could be a toy, a pet, a friend, or a partner that becomes a sort of safety net that tells us, “You are not alone.” There are four types of attachment. People with “secure attachment” are those who love freely without fear, and feel comfortable being both close and independent. Those with “anxious attachment” crave closeness but fear losing it. They worry if the person they are close to does not respond, and often overthink love. Those with “avoidant attachment” have learned to survive by keeping emotions at a distance, and they value independence more than vulnerability. Those with “disorganized attachment” are those who swing between wanting love and fearing it.

Namrata Jain, a psychotherapist and Relationship Expert, says that when we saw Punch hugging that toy, we were reminded of our younger selves, our anxious moments and our lonely nights and could see that side of us which longs to be held without judgment, to be told “You are okay.” “We are all wired for connection...and there is no shame in seeking comfort when the world feels cold.”

Punch’s story revealed that we all crave security and warmth. There is in us “the need to feel safe, to belong, and to know someone is there, even when the world goes quiet,” writes S. Nitin. (*The Free Press Journal*, March 1, 2026)

Feelings are an integral part of the constitution of man, which must be controlled and not destroyed. If we wish to experience peace and joy of life we must refrain from closing the “gates of feeling.” “He who determines that nothing shall make him suffer, does but cloak himself in a profound and chilly selfishness. It will protect him from pain; it will also separate from pleasure,” says *Through the Gates of Gold*. Prof. C. S. Lewis comments that to love at all is to be vulnerable. You may wrap your heart carefully with hobbies and little luxuries, avoiding all entanglements. No doubt, it will be safe in the casket of your selfishness—safe, dark, motionless and airless, but it will also become impenetrable and irredeemable.

Human beings need the company of other human beings, notwithstanding all assertions of independence. It is true that sooner or later we must learn to be on our own, and stop being other-possessed. But, it must happen naturally and gradually. We are prepared for independence, only when we have fully appreciated inter-dependence and passed through various experiences that the company of other human beings—good, bad and indifferent—has to teach us.

Human beings are slaves to their emotions, attachments and desires, which is the main cause of unhappiness. The Buddha, the greatest psychologist of all time, has given us a list of tendencies which cause bondage and produce grief. Attachment arises from our likes and dislikes. We are attached to that which we like. Affection involves deeper emotions, particularly towards other beings—a son, daughter, father, mother, friend or any other individual. Attachment and affection are personal, what we need to cultivate is detached attachment, universal compassion and loving kindness.

Life’s experiences teach us to cultivate detached attachment in all walks of life. We cannot appreciate life by remaining at the periphery or know about the depths of the ocean by sitting at the shore and only wetting our feet, for fear of being drowned. The universe exists for the experience and emancipation of the soul. We are expected to blend the capacities of a stoic and a voluptuary. “He

must be capable of testing and valuing to its most delicate fraction every joy existence has to give; and he must be capable of denying himself all pleasures, and that without suffering from the denial,” says *Light on the Path*. In other words, we should be able to enjoy the pleasures, as also human companionship, and yet not become *dependent* on them.

A Master of Wisdom hints at the ladder of love. *He who loves lives*. Without love there can be no unfoldment, no growth. *He who loves another, lives on earth*. In loving another, we go over the wall of our selfhood, push aside our own happiness as triviality, and effortlessly plant the interest of another in the centre of our being. We have fulfilled the law towards one person. This gives us a foretaste of what we need to do towards all. *He who loves others lives in heaven*. When we are able to generate unselfish impersonal love for our fellow men, expanding the circle of love to include, “the great orphan—Humanity,” and are able to love without being loved in return, and are ready to sacrifice our own good for the welfare of others, then we find ourselves in blissful state of mind of heaven. But there is a still higher step. *He who silently adores the Self of all creatures lives in that Self: and It is eternal peace*. Even the satisfaction of helping others must be given up, and one must learn to remain in harmony with all that lives and breathes.

Is there a relationship between brain size and intelligence? It appears that brain size alone can tell us little about intelligence. Research by modern neurologists, psychologists and other scholars of the mind and brain, in the recent past, have found that there may be some benefits to having a larger brain, but there are many other factors that contribute. According to Charles DeCarli, lead author of the study and director of the UC Davis Alzheimer’s Research Center, these factors include, early life environment, experiential factor, as also good health, better food and access to education. Modern neurology research shows that human brains are getting

bigger, and increase in size could indicate better cognitive health. Also, larger brain structures “may reflect improved brain development and improved brain health.”

The early Egyptians studied human brains to better understand disease and injury and the Greek scientists of the fifth century B.C.E. identified the brain as the seat of intelligence and memory. They “measured brain size, noting how larger our brains were (at least in proportion to body size) than those of most animals.” They came to the conclusion that “our much larger brains were just one of the many reasons why humans were the dominant species on the planet.”

By the nineteenth century, researchers focused on both brain and skull size, collecting a large number of human skulls from people of various races and backgrounds around the world. “A related area of study, phrenology, purported to provide insight into an individual’s intelligence, as well as their personality traits and overall character, by examining not only head size, but also other features, including contours, bumps, and depressions on people’s skulls....Nowadays, both areas of study [craniometry and phrenology] are completely discredited by neuroscientists, psychologists, and anthropologists.”

When scientists weighed, measured and extensively examined Albert Einstein’s brain, after seeking permission from his family members, they found that “Einstein’s brain was no larger than that of a person with normal intelligence. In fact, it was a little smaller and lighter than average.” According to DeCarli, it is not enough to consider only brain size when one is looking at intelligence, as there are too many other factors to consider, such as experience, upbringing and aptitude, writes Stephen C. George. (*Discover*, March 25, 2026)

Sir Francis Walshe, one of the distinguished neurologists, in a lecture delivered in the year 1953, expressed that it is important to recognize that for the soul to function as an essential element in a human being, it needs sense data, and the brain is the collecting, integrating and distributing mechanism of that data.

“Yet it would be quite childish to identify the instrument with its user, even though the user may be dependent upon the instrument for operating.” Thus, the brain is only an instrument of the mind.

The human brain is the most complex phenomenon. Intelligence in animals is related to brain weight in relation to body weight, as well as to brain size relative to body size. It is believed that human beings of great intellectual powers always possessed larger brains. Comparing the brain size of man with that of apes, H.P.B. writes:

“But let not Evolutionists speak so lightly of the comparative size of the brains of man and the ape, for this is very *unscientific*, especially when they pretend to see no difference between the two, or very little at any rate. For Vogt himself showed that, while the highest of the Apes, the gorilla, has a brain of only 30 to 51 cubic inches, the brain of the lowest of the Australian aborigines amounts to 99.35 cubic inches. The former is thus ‘not half of the size of the brain of a new-born babe,’ says Pfaff.” (*S.D.*, II, 193 fn.)

There are many views concerning the relation between brain-size and intelligence as well as concerning the origin of brain convolutions and its relation to intelligence. Human brains are more folded or convoluted than brains of any other animal. It is thought that having more gyrification is a measure of intelligence. Theosophy teaches that the brain is not the cause of the mind. In fact, the depth and variety of the brain convolutions are caused by the presence of the mind. If the brain is damaged or the connection between the brain and Manas is broken, then intelligence will not be manifested. Mind uses the brain for reasoning from premises to conclusion.

“The human brain is simply the canal between two planes—the psycho-spiritual and the material—through which every abstract and metaphysical idea filters from the *Manasic* down to the lower human consciousness” (*U.L.T. Pamphlet No. 25*, p. 5). All true impressions are in the divine nature, but they must be reflected in our everyday consciousness. At the simplest level, we receive help and communication from our divine nature during Dreamless Sleep state.

Most of the time, we are unable to bring back the memory of those experiences to waking life, because our brain is not *receptive* and *porous*, as it is entangled in everyday activities and concerned with only mundane plane. We change the quality of our brain by taking up or ideating on universal ideas or even metaphysical ideas and living a morally pure life.

Mind or mental activities affect the brain and brain substance. H.P.B. points out that “the brain is the instrument of waking consciousness, and every conscious mental picture formed means change and destruction of the atoms of the brain. Ordinary intellectual activity moves on well-beaten paths in the brain, and does not compel sudden adjustments and destructions in its substance. But...[any] new kind of mental effort calls for something very different—the carving out of new ‘brain paths’”

Phrenology is defined as “a discredited 18th-19th century pseudoscience that claimed an individual’s character, personality traits, and intelligence could be determined by examining the size and shape of their skull.” When William Q. Judge, the co-founder of the Theosophical Society passed away in the year 1896, the sculptor, Mr. August Lindstrom, who had never seen Mr. Judge in his life, was asked to make his bust after his death. He made a cast of the dead man’s head, from which he modelled the bust. He expressed that he was struck by the shape of Mr. Judge’s head. Most heads of remarkable men show development of one or few faculties in particular at the expense of other faculties, but here he could see that there was uniform and high development of all the faculties. There could be seen tremendous will power with an equal development of gentleness; gigantic intellect going hand in hand with selflessness and modesty. He said, “There are only two heads that I know of in history that compare with his—Michael Angelo’s and Italian ascetic, Savonarola’s.” Those who are aware of the life and works of Mr. Judge would agree with the conclusion reached by Mr. Lindstrom regarding the character of Mr. Judge.