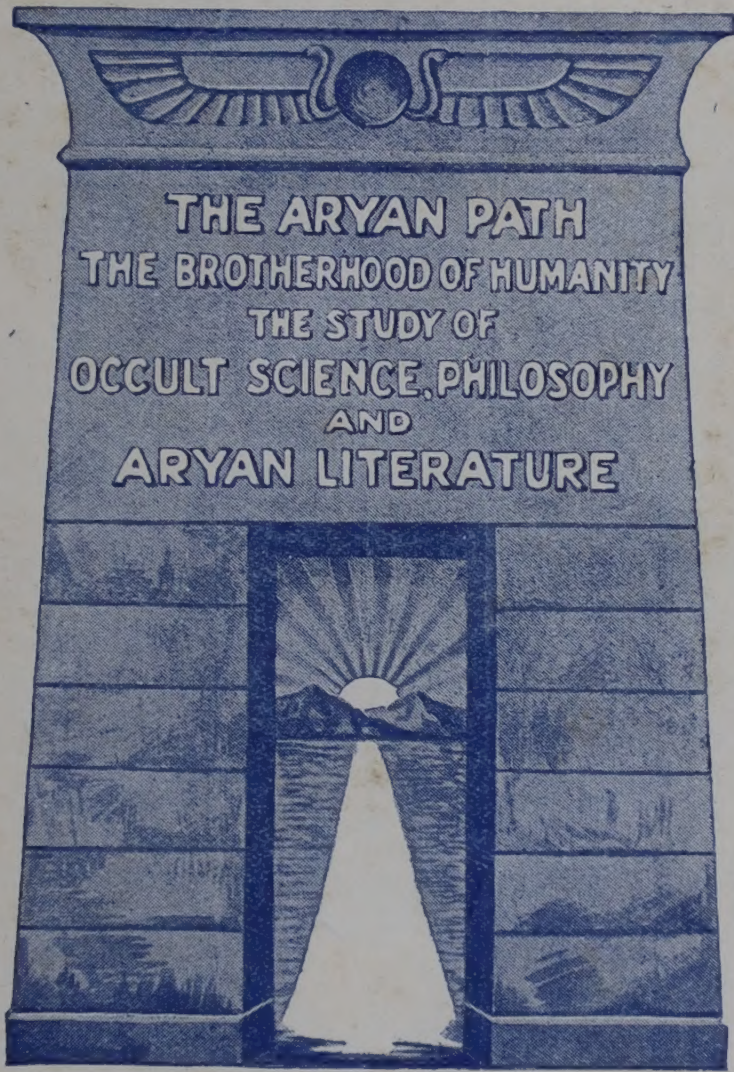




THE  
**THEOSOPHICAL MOVEMENT**  
A MAGAZINE DEVOTED TO



THE ARYAN PATH  
THE BROTHERHOOD OF HUMANITY  
THE STUDY OF  
OCCULT SCIENCE, PHILOSOPHY  
AND  
ARYAN LITERATURE

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Vol. XXII No. 10

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August 17, 1952

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Theosophy gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal "coach," a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides his pupils towards a successful examination for every scientific or moral service in earthly life, but fits them for *the lives* to come.—H. P. B.

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher Than Truth*

BOMBAY, 17th August 1952.

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AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1952.

VOL. XXII. No. 10

## THE WIDER ASPECT OF OUR MOVEMENT

What a petty lot of matter we spend time on, when so much is transitory. After a hundred years what will be the use of all this? Better that a hundred years hence a principle of freedom and an impulse of work should have been established. The small errors of life are nothing, but the general sum of thought is much... I care everything for the unsectarianism that H.P.B. died to start, and now threatened in its own house.

—W. Q. JUDGE

The Theosophical student often falls under the influence of sectarianism which flourishes in the world, in almost every home and in every field of public life. There is no other philosophy which teaches the value and right use of free thought, free speech and freedom in action as does the esoteric philosophy of Theosophy called the Wisdom Religion. The teachings of Theosophy are unsectarian. They give a correct direction in our pursuit and application of true principles in any and every field. The living Theosophical Movement is not bounded by the beneficent activities of any or all Theosophical organizations, though it is hindered by their false impulses and faulty propaganda. The influence of the living esoteric philosophy is well described in the following words:—

In its larger aspect the Theosophical Movement is the path of progress, individually and collectively. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Movement is to be discerned. Organized religions, systems of thought, governments, parties, sects—all have their origins in efforts for the better co-operation of men, for conserving energy and putting it to use. They all in time become corrupted and must change, as the times change, as human defects come out, and as the great underlying Spiritual and Intellectual evolution compels such alterations.

This is sweepingly wide and runs the risk of faulty interpretations; false and fanciful notions may be taken as Theosophical expressions under this expansively broad horizon. Just as liberty

deteriorates into licence, just as love deteriorates into lust, so the great ideas of the world of images deteriorate and concretize into deeds woven by fantasy. On the other hand there has always been a tendency in Theosophical organizations in the direction of sectarianism, against which Mr. Judge sounds a warning in the words which we print at the top of this article.

The present condition of the world has produced, as a result of the motion of Theosophical ideas, large numbers of people who are eager to help and serve men, and to save humanity from the damaging influence prevailing in the materialistic and mechanistic world of today. So many schemes are set afloat, many plans are made, many organizations and associations are founded—all with good motives, but often they show a lack of understanding and of insight. A natural question for the Theosophical student of the present generation is this: What type of activities should he support and labour for, while he is busily engaged in the work of study, application and promulgation of the tenets and teachings of the Esoteric Philosophy? It would not be wise for the Theosophical student, in the present critical condition of the world, to confine his labours to delivering lectures, holding study classes and question and answer meetings at the United Lodge of Theosophists, and making its library useful and serviceable to the general public. The earnest and devoted student who wants to serve the cause of the Great Masters has to take into

account the wider aspect of the Theosophical Movement. He should determine for himself where he will lend his help and what he will do to bring his Theosophical knowledge to energize other movements. H.P.B. in her *Five Messages* has pointed out that the Theosophist is the friend of all good movements, but she has also pointed out that it is the work of individuals to select for themselves their field of activities in connection with these outside movements, without neglecting the chief task of studying, applying and promulgating Theosophy. H.P.B. has said:—

It must not be forgotten that practical charity is not one of the *declared* objects of the Society. It goes without saying, and needs no "declaration," that every member of the Society must be practically philanthropic if he be a theosophist at all; and our declared work is, in reality, more important and more efficacious than work in the every-day plane which bears more evident and immediate fruit, for the direct effect of an appreciation of theosophy is to make those charitable who were not so before. Theosophy creates the charity which afterwards, and of its own accord, makes itself manifest in works.

Next, a guiding principle is available in what H.P.B. has written in her *Key to Theosophy* about the nature and character of the public movements which a student can properly support:—

ENQUIRER... But who is to decide whether social efforts are wise or unwise?

THEOSOPHIST. No one person and no society can lay down a hard-and-fast rule in this respect. Much must necessarily be left to the individual judgment. One general test may, however, be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

This gives us a proper basis for our action. In the coming cycle the message implicit in this extract will press upon the attention of the Theosophical student. There are many movements like those for One World Government and World Citizenship, the movement for disarming the

nations, and for the establishment of peace; there are the cultural movements which are bringing the various peoples of the world nearer to each other in thought and ideation; above all there are the moral movements which are awakening the hearts of men and women everywhere to Theosophical ideas. Some of our teachings have permeated the thought of the world to a very considerable extent, and the penetrating process is now becoming faster; we can see this, for example, in the development that is taking place in the world along the line of the Third Object of the Movement.

It is also being recognized more and more, that the differences of religions are illusory, and that true religion cannot but be the unifying source of all knowledge which teaches a way of the Good Life. The fight between the various branches of philosophy is meaningless. Also, the different branches of science are bound to cooperate and not compete against each other. The world of learning is attempting a fusion of the many branches of modern knowledge. A harmonious synthesis is being created in which religions, philosophies, sciences and arts—all take their proper part and place. This is bound to lead to a practical realization of universal brotherhood as a fact by a greater number of human minds.

The duty of the U.L.T. Associate, who is an earnest student, is to keep himself familiar with the great movements of the world, and be aware of the ideas which are circulating in the universe of thought. He must use his discrimination, with the help of his philosophy, to point to the true and to warn against the false. The Theosophical student may not be able to lead the world, as leading is ordinarily understood; but he is certainly capable of helping others to adjust their own minds and hearts; and especially those men and women who are the leaders in these different movements and who need the light of Theosophy.

Just as the aim of the student should be to promulgate the four great truths about universal unity and causation, human solidarity, karma and reincarnation, but for which purpose he himself must be a student of the many details

of metaphysics and ethics, and have a great background of Theosophical knowledge to sustain and enliven his propaganda, so also in the sphere of public works he should be able to help the leaders who guide the outside movements by a timely contribution, humbly but confidently made, in the right way. In doing this the central principle of the Esoteric Philosophy must never be forgotten: H.P.B. points out that to feed the

hungry body and to clothe the naked body is certainly a noble endeavour, but it is nobler to nourish the soul and to give the robe of knowledge to the naked mind. Wrote a Master once:—

Are you ready to do your part in the great work of philanthropy? You have offered yourself for the Red Cross; but, Sister, there are sicknesses and wounds of the Soul that no surgeon's art can cure. Shall you help us teach mankind that the Soul-sick must heal themselves? Your action will be your response.

## CHELASHIP

The special attention of the general reader as well as of members is called to an important article in the *Supplement* on "Chelaship." ["Chelas and Lay Chelas"] Facts of the highest importance to all who aspire to the practical study of occult science are therein given. As the provisions of criminal statutes have no terrors for the virtuous, so the warning contained in the article will not daunt those who feel themselves equal to the great Trial.—H. P. B.

Meanwhile the world of real occultists smiles silently, and goes on with the laborious process of sifting out the living germs from the masses of men. For occultists may be found and fostered and prepared for coming ages when power will be needed and pretension will go for nothing.

—W. Q. J.

Of the path of true occultism it is said, "the first step is sacrifice." This means sacrifice from the worldly point of view—the point from which we start. That we cheerfully unburden ourselves of undesirable things shows the workings of the true self.—ROBERT CROSBIE.

In recording the Message of the Great Lodge for the cycle which opened in 1875, H. P. B. pointed to the Path of Discipleship. The ancient truth of the Guru-Chela relationship was lost; what had survived when she began her mission was but a distorted shadow of mundane gurus ordering about passive chelas. The crafty egotist was exploiting the ignorant devotion of the good-hearted. The leading of the blind by the blind was flourishing; even today that state of affairs exists. Even now the ideal of the Master, the Disciple and the Path of the Inner Life are little understood. Much confusion still prevails.

H. P. B. tried her best to point to the real Path to the Holy Enlightened Ones. Dangers and pitfalls and temptations abound in the way. The Path is to be walked. Its distant goal is not clearly envisaged. H. P. B. has explained all

this. Warnings are given and protective instruction is offered. "Let sleeping dogs lie"; "Make your mental luggage ready"; "Prepare yourself for Chelaship, not Adeptship"; and so "Follow not me, nor my path; follow the Path I show—the Masters who are behind," etc.

H. P. B. emphasized the dangers of Chela-life as a caution and a warning, but she also pointed to what can be undertaken and attained by the modern aspirant. The 19th-20th-century influences surround the aspirant; they are not helpful to him; they could more easily create a butcher than a Buddha. So, H. P. B. wrote "Chelas and Lay Chelas" (*The Theosophist*, Vol. IV [Supplement], pp. 10-11, for July 1883). On p. 253 she wrote the Note with which our present article opens; the reader should mark the encouragement which it offers. This was in 1883 in this country of

India where she then was and at the time there were many avid to become Chelas. "Chelas and Lay Chelas" appears in the book *Raja-Yoga or Occultism* (pp. 1-8).

When H. P. B. started in London her second magazine, *Lucifer*, very early in Vol. I, in the fourth number, for December 1887, she published an earnest and sincere inquiry on the subject of Chelaship and added a very important and useful answer. This may well be regarded as an addition to her article on "Chelas and Lay Chelas"; quoting again the seven qualifications for Chelaship, she adds two more and completes the subject. This letter and H. P. B.'s answer further clear the ground, for what is said is applicable to all aspirants and practitioners of the present generation also. We reprint below the whole of the inquiry and the answer:—

A Correspondent from New York writes:

...."The Editors of LUCIFER would confer a great benefit on those who are attracted to the movement which they advocate, if they would state:

"(1). Whether a would-be-theosophist-occultist is required to abandon his worldly ties and duties such as family affection, love of parents, wife, children, friends, etc.?"

"I ask this question because it is rumoured here that some theosophical publications have so stated, and would wish to know whether such a *sine qua non* condition really exists in your Rules? The same, however, is found in the New Testament. 'He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me, etc., etc.,' is said in Matthew (x. 37). Do the MASTERS of Theosophy demand as much?"

"Yours in the Search of Light,  
"L. M. C."

This is an old, old question, and a still older charge against theosophy, started first by its enemies. We emphatically answer, NO; adding that no *theosophical* publication could have rendered itself guilty of such a FALSEHOOD and calumny. No follower of theosophy, least of all a disciple of the "Masters of Theosophy" (the *chela* of a *guru*), would ever be accepted on such conditions. Many were the candidates, but "few the chosen." Dozens were refused, simply because married and having a sacred duty to per-

form to wife and children.<sup>1</sup> None have ever been asked to forsake father or mother; for he who, being necessary to his parent for his support, leaves him or her to gratify his own selfish consideration or thirst for knowledge, however great and sincere, is "unworthy" of the Science of Sciences, "or ever to approach a holy MASTER."

Our correspondent must surely have confused in his mind Theosophy with Roman Catholicism, and Occultism with the dead-letter teachings of the Bible. For it is only in the Latin Church that it has become a meritorious action, which is called serving God and Christ, to "abandon father and mother, wife and children," and every duty of an honest man and citizen, in order to become a monk. And it is in St. Luke's Gospel that one reads the terrible words, put in the mouth of Jesus: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, his own life also, HE CANNOT BE MY DISCIPLE." (xiv. 26.)

*Saint* (?) Jerome teaches, in one of his writings, "If thy father lies down across thy threshold, if thy mother uncovers to thine eyes the bosom which suckled thee, *trample on thy father's lifeless body, TRAMPLE ON THY MOTHER'S BOSOM, and with eyes unmoistened and dry, fly to the Lord, who calleth thee!*"

Surely then, it is not from any *theosophical* publication that our correspondent could have learnt such an infamous charge against theosophy and its MASTERS—but rather in some *anti-Christian*, or too dogmatically "Christian" paper.

Our society has never been "more Catholic than the Pope." It has done its best to follow out the path prescribed by the Masters; and if it has failed in more than one respect to fulfil its arduous task, the blame is certainly not to be thrown on either Theosophy, nor its Masters, but on the limitations of human nature. The *Rules*, however, of *chelaship*, or discipleship, are there,

<sup>1</sup> We know but two cases of married "chelas" being accepted; but both these were Brahmins and had *child-wives*, according to Hindu custom, and they were *Reformers* more than *chelas*, trying to abrogate child-marriage and slavery. Others had to obtain the consent of their wives before entering the "Path," as is usual in India since long ages.

in many a Sanskrit and Tibetan volume. In Book IV. of *Kiu-ti*, in the chapter on "the Laws of *Upasans*" (disciples), the qualifications expected in a "regular *chela*" are: (1) Perfect physical health.<sup>2</sup> (2) Absolute mental and physical purity. (3) Unselfishness of purpose; universal charity; pity for all animate beings. (4) Truthfulness and unswerving faith in the laws of Karma. (5) A courage undaunted in the support of truth, even in face of peril to life. (6) An intuitive perception of one's being the vehicle of the manifested divine *Atman* (spirit). (7) Calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world. (8) Blessing of both parents<sup>3</sup> and *their permission to become an Upasan* (chela); and (9) Celibacy, and freedom from any obligatory duty."

The two last rules are most strictly enforced. No man *convicted of disrespect to his father or mother, or unjust abandonment of his wife*, can ever be accepted even as a *lay chela*.

This is sufficient, it is hoped. We have heard of chelas who, having *failed*, perhaps in consequence of the neglect of some such duty, for one or another reason, have invariably thrown the blame and responsibility for it on the teaching of the Masters. This is but natural in poor and weak human beings who have not even the courage to recognise their own mistakes, or the rare nobility of publicly confessing them, but are always trying to find a scapegoat. Such we pity, and leave to the Law of Retribution, or Karma. It is not these weak creatures, who can ever be expected to have the best of the enemy described by the wise Kirátárjuniya of Bharavi:—

"The enemies which rise within the body,  
Hard to be overcome—the evil passions—  
Should manfully be fought, *who conquers these*  
*Is equal to the conqueror of worlds.*" (xi. 32.)

More correspondence—doubts, protests, inquiries, etc. ! Then H. P. B. wrote "Practical Occultism" (published in *Lucifer* for April 1888, Vol. II, pp. 150-54) and in the May issue she

<sup>2</sup> This rule 1. applies only to the "temple chelas," who must be *perfect*.

<sup>3</sup> Or one, if the other is dead.

published her "Occultism versus the Occult Arts" (pp. 173-181). Both these are reprinted in *Raja-Yoga or Occultism*. But the lure of the Occult is a very persistent force and once again the subject came up in *Lucifer* for June 1889 (Vol. IV, pp. 347-48), when C. S. from Stockholm inquired and was answered by H. P. B. Below we publish the inquiry and the answer in full:—

How may it be possible for any one who has no independent means to subsist upon to enter upon Chelaship? It seems as if the very first indispensable rules laid down in the April number of *LUCIFER*, would render it absolutely impossible for any person, who has to earn his bread in any way, save perhaps that of writing books, to mount even the first steps of the ladder. Or does it mean, perchance, that some other human being should always sacrifice himself, should toil and labour many years of his life in order to facilitate the sublime aspirings to Adeptship—of another? One would think, in that case, that the humbler brother or sister (humanly, not kindredly speaking) was on the righter track to perfection according to the precepts of Theosophy.

Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind; for a man can isolate his mind entirely from his body and its surroundings: Chelaship is a *state of mind*, rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period, while the rules given in *Lucifer* for April last pertain properly to a later stage, that of actual occult training and the development of occult powers and insight. These rules indicate, however, the mode of life which ought to be followed by all aspirants *so far as practicable*, since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the *inner man* who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment.

So much for H.P.B. Mr. Judge in his *Path* had a similar experience. Its October 1887 issue carried a "Notice to Inquirers," inviting questions to be answered by Zadok, who was described as "one who seeks 'the small old path'—a student like other mortals," and his answers, it was stated, "will be given as such, and not as autocratic and infallible." Immediately came questions on the subject of Chelaship and below we print them with the answers from *The Path*, Vol II, pp. 249-251, for November 1887:—

## ANSWERS TO QUESTIONERS

The notice published last month, that questions might be asked, addressed to "Zadok," has elicited several queries, from which we select the following. Hereafter "Zadok" will continue his answers, but they will be given through the *PATH's* columns, except where their private nature may call for personal correspondence.

*From C.*

1st.—Is celibacy necessary to the highest spiritual life and attainment? Is this your idea of true occultism?

*Answer*—By no single way is the highest spiritual life attained. The highest Adept and the true occult student, have at some time been wedded to woman. The highest attainment is never reached until a man has passed through this experience. Under certain conditions and at a certain time celibacy is a great aid, but if the student is wedded then it is his *duty* to continue in that condition, and instead of proving a barrier it will be an assistance to his progress if he rightly comprehends its significance. All the lessons which are taught the true occult student are given in daily life and through nature's laws. The celibate loses some of these lessons—lessons which he must inevitably learn—because he violates a great law of nature.

The result of celibacy is that the student works by intellect alone. It is necessary for true occult work that the heart be used also. One of the greater of the "mysteries" can never be learned by the celibate, for he never stands as hand in hand with God a controller of a creative force.

2d.—Is a purely vegetable diet indispensable to a high and serene spiritual life?

*Answer*—One might eat grass, grain and turnips, a million years, but that of *itself* would

not produce a high or serene spiritual life. All these things are aids, not necessities.

If the physical condition is such that animal food can be dispensed with, or without disturbing other people or neglecting the labour given, then it is wise to do away with it. The physical is thereby purified, making it less gross, material and animal like. But "one man's meat is another's poison." Use that which seems the wisest to you. "It is not that which goeth into the mouth but that which cometh out that defileth a man." The right thought, the proper motive, the true Will have more to do with true Occultism than any exterior acts or practices.

*From T.*

1st.—Am I the result of a series of existences or a series of co-existences?

*Answer*—That which is known as you is the result of one continuous existence of an entity. Your present body and your soul (or the personality) are the results of a series of existences. Your Karma is a result of co-existence. The individuality, or spirit, is the cause of the soul and personality, or what is called "you." You are the manifestation of an entity and are the result of many appearances of that entity upon this stage of action in various personalities.

2d.—May one walk for any distance along the Path without being able to see into the Astral light, or without recognizing anything extraordinary?

*Answer*—One may journey an entire lifetime on "The Path" and not see into the Astral Light *consciously*. All men see into it, for all who dream are looking there, the body being asleep and not receptive.

One may journey a long distance and not see, for all do not work in the same manner. Some may hear "ages before they see," or may feel a long time before either seeing or hearing. The tool most efficient at a certain period is the one used.

We may journey the entire way without recognizing anything extraordinary or encountering phenomena. The most extraordinary things are found in the most ordinary, and are overlooked because of their seeming familiarity. When the understanding is directed to the natural, one finds the supra-natural or supra-human things.



All questions are vital so long as they remain unsolved but all will be answered. It requires patience in ourselves, for many times the answers do not come until years after the question has been propounded. If I can be of further use to you please consider me at your service.

From J. V.

"There are two ways to ascend and descend, the direct and indirect." *Tea Table*, Oct. PATH. 1st.—What are these ways?

*Answer*—The thistle down is blown hither and thither with every breath of wind: the arrow speeds straight to the mark from the powerful bow.

The indirect way is that of the thistle down; the Astral going out when the body is asleep, does so in a diffused condition—a passive state—with no adequate force to control it or master unseen forces. It floats at the mercy of every current in the Astral, gleaning here and there as a butterfly but taking the good and bad indiscriminately. It may reach high spheres, but is more likely to remain in those nearest to the physical. This way is travelled by all when asleep, and there dreams are made. It is the passive state where desire is the ruler, and is sometimes travelled in the waking conscious state, but is uncontrollable and unreliable.

The direct way is that of the arrow from the bow. The Astral speeds directly to the sphere which holds the knowledge it is to receive. It does so in obedience to an irresistible force—the Will: Will in accordance with divine law. It is concrete going and returning in obedience to this force, bringing little with it from intermediate spheres other than that for which it is seeking. This occurs in dreamless slumber and the knowledge acquired is not communicated in a dream. This way is travelled in the conscious state for it is the way of the student of the Occult. Unless the man's thought and motive are pure, he is incapable of using the true will, and his Astral goes where other wills or forces drive it. It pauses when other forces interfere—learns from the place it happens to be in, and brings back a horrible jumble sometimes.

2d.—Where do these ways lead?

One way leads to Theosophia—Illumination—when travelled awake or asleep.

The other to consideration of self—ordinary living with its erroneous conceptions—as an Occult way, to love of phenomena and spiritism.

They lead to spheres within the astral, for the astral body passes not beyond astral limits. Only when the soul is freed from the astral and material bodies does it pass to higher spheres. These ways also lead to planets, stars and other worlds, for all these may be within the astral of this globe.

ZADOK

## WHEN TO EXPECT SPIRITUAL HELP

### EXTRACT FROM A PRIVATE LETTER

[This article is reprinted from *The Theosophist*, Vol. V, pp. 299-300, for September 1884.—EDS.]

“\*\*\* For all men one rule holds good—live the purest and most unselfish life you possibly can—cultivate alike your mind and heart—detach your mind as far as possible from worldly pleasures, worldly desires, worldly objects, and set your heart as undividedly as your strength permits on doing good to all living things. If you thus reach, or have in past lives by similar exertions, reached, a certain stage of spiritual awakenment, you will find others more advanced from whom you will receive encouragement and some little help (though in the main each soul has to work out its own road); if you meet none such, then you know that you have not reached the stage at which such encouragement is desirable, and you have only to persevere in the right path, quite sure that in the inexorable sequence of cause and effect that dominates the universe, you will, if not in this, at least in the next life, reach the gateway that leads to the higher life. The way may seem long and weary—but never despair; it leads to the everlasting condition, and to these sooner or later according to your own exertions and deserts you will attain—as all men—not

utterly destroyed on the way, and these are few (the time of trial comes later)—do likewise attain.

“Of what I have said before, let me try to give you an illustration. I am very fond of flowers—to those who have worked in certain lines, their beauty and fragrance have higher meanings. I receive a parcel of amaryllis bulbs, destined later to produce some of the loveliest and most gorgeous blooms known, but when received they look like a set of dry, brown scaled coarse onions, not worthy of a second look. Knowing, however, their innate capacities, I place them carefully in dry earth in pots and leave them to themselves. I do not water them, for the vital principle in them is still dormant, and were I to try water out of season, to endeavour to stimulate them into premature growth, they would rot—so I leave them to themselves—and weeks and weeks and sometimes months and months pass thus and no change, no progress, is discernible, though all the while in their inner tissues, action and reaction are preparing the way for higher development. But one day, in one of them, I discern a tiny green point, pushing its way between the brown scaly skins that cover the sides of the bulb, and then I know that the period of rest is over, and that of activity is commencing, and that I may now begin to water without danger, very sparingly at first, but, as the flower stem rises and the great buds begin to show out, with generous hands.

“So it is with the soul; its inner actions and reactions must have triumphed over its dormancy, and its spiritual aspirations must have pushed their way out of the dry earth of material associations into the clear air of spirituality before the watchers over the progress of their less advanced brethren, can dare to water them, however sparingly, with the water of life. \* \* \*

P. G. N.

## ROGER BACON

In a paper read by Dr. Theodore Crowley before the Mediæval Society at Oxford on February 12th, 1951, and published in the March 1952 *Bulletin of The John Rylands Library, Manchester*, he considers Roger Bacon's treatment of the problem of Universals in his philosophical commentaries. Dr. Crowley remarks that “at no stage of his chequered career did Bacon find any time for Plato's world of ideas.” He did, however, accept “the universal as a *natura communis*, a common nature shared by individuals.” According to his hylomorphic theory, “the vague and general precedes in time the determined and particular.” Dr. Crowley makes it clear that

the *natura communis* is not to be identified with any material or formal element in the singular, nor with the composite of matter and form at any stage of the evolution of the individual.

Considered apart, the universal, Bacon maintains, is one, but “as it actually exists it is multiple, numerically distinct in the various individuals in which it is realized,” though “the universal and the individual are not two, but one.”

Roger Bacon, according to Madame Blavatsky, “belonged by right, if not by fact, to that Brotherhood which includes all those who study the occult sciences.” (*The Secret Doctrine*, I. 581-2fn.) She remarked also that “finally Science, in the person of its highest representatives, in order to make itself clearer to the profane, adopts the phraseology of such old adepts as Roger Bacon, and returns to the ‘protyle.’” (*S.D.*, I. 553) She explained, however, that there are seven protyles on as many planes (*S. D.*, I. 328).

It is easy to see in Roger Bacon's “universal” the homogeneous substance which is “the basis and source of all things.” Where did the 13th century alchemist-philosopher get his concepts? H. P. B. writes:—

The *Knowledge* of Roger Bacon did not come to this wonderful old magician by inspiration, but because he studied ancient works on magic and alchemy, having a key to the real meaning of words. (*S. D.*, I. 581-2)

## “ THE PSYCHOLOGY OF THE OCCULT ”

The writer's attention was attracted to this book<sup>1</sup> by the author's irresponsible remark about Madame H. P. Blavatsky. He calls her, on p. 16, a “blatant sensationalist and unscrupulous trickster.” It is a slur, like many of those thrown off, carelessly or vindictively, by writers unfamiliar with the philosophy of Theosophy. Its injustice is so patent that Shri C. T. K. Chari, like the author a member of the S. P. R. but better informed and with a better sense of fair play, has sent us the following reflections with permission to quote them here:—

“Madame Blavatsky always has been considered fair game by psychical researchers in the West. No ‘scientific’ book on the subject, with its apparatus of chapter headings, foot-notes, glossaries and indices, is deemed complete without an attack on her. The latest exhibition of this kind of intolerance is by D. H. Rawcliffe in his book: *The Psychology of the Occult*. Persistence in abuse is apt to convey the impression to others that it is about the only weapon that the critic has. One does not have to be a Theosophist to realize the dangers of insularity and lack of perspective. Two historians of psychical research who cannot be accused of ignorance of the experimental findings or of bias in favour of Theosophy have indicated how writing about H. P. B. becomes susceptible to all the vagaries of personal opinion.<sup>2</sup>

“Why is this part of the story muffled and not told more candidly? Psychical research in the West is still too much in the fact-finding stage

<sup>1</sup> *The Psychology of the Occult*. By D. H. RAWCLIFFE. (Derricke Ridgway, Ltd., London. 551 pp. 1952. 21s.)

<sup>2</sup> “Dr. Hereward Carrington, in his *Story of Psychic Science* (Rider and Co., London, 1930, p. 61) admitted that ‘the fact remains that Madame Blavatsky wrote several very extraordinary books, in which she imparted a mass of curious occult and Oriental lore.’ Dr. Nandor Fodor in his *Encyclopædia of Psychic Science* (Arthurs Press, London, 1933, p. 33) wrote: ‘Whatever result psycho-analysts may arrive at in the study of her complex character, it must be admitted that she was a remarkable woman and that she indeed possessed psychic powers.’ She published ‘a stupendous work *The Secret Doctrine* which was mostly written in a supernormal condition.’”

to be able to scoff at theories. Theory-building must come sooner or later—some would say that it is overdue—and, when it does, the ‘mass of curious occult and Oriental lore’ which H. P. B. deployed in her ‘stupendous work’ cannot be neglected.”

Mr. Rawcliffe is alarmed by the growing interest in the paranormal and the occult, which he very mistakenly equates with the “supernatural.” Especially the admission of ESP research into the universities shocks him. He has therefore been at pains to assemble data on mediumistic phenomena, hypnotism, dowsing or water-diving, hallucinations, premonitions, borderland experiences between sleeping and waking, etc. He has not taken the trouble to inform himself on what Occultism teaches (none of Madame Blavatsky's works appear in his bibliography) and occasionally he amusingly suggests, under the apparent impression that he is demolishing the “occult,” the very explanation of Occultism, *i.e.*, that the rope-trick is an illusion produced by hypnotism.

He refuses to consider the possibility of any transcendental or at present unknown powers of the mind, as though human evolution were a closed book, and denies any possibility of mental activity which is not physically and psychologically based. Mr. Rawcliffe's quarrel, however, seems to be more with terms than with concepts. He admits the genuineness of many phenomena but apparently thinks he has accounted for them when he has named “hypnotism,” “suggestion,” “coincidence” or, his favourite explanation, “the subconscious mind.”

He has not nearly covered the field of occult phenomena, of course, but he has assembled many data which, if they were only properly documented, would have been of considerable value as supplementary proofs and illustrations of occult laws.

His attitude throughout, however, justifies the statement of a Dutch writer, Dr. H. C. Rümke, to which Shri Chari draws our attention, that unbelief has

the typical forms of genuine belief with the same degenerating outward signs of rigidity, narrow-mindedness and contempt for those who think differently, even down to fanaticism and persecution.

It is well for the good name of modern science that one of its most distinguished exponents, Dr. Julian Huxley, was asked to write the Foreword. In it he specifically dissents from Mr. Rawcliffe's "stigmatizing studies on telepathy, clairvoyance, etc., as 'occult research,' unfit to be admitted to our universities." "What I would like to see," he declares, "is a full study of human possibilities, taking account of values." He writes:—

I am quite prepared to find that certain techniques, such as those of Rajah Yoga involving withdrawal from sense-impressions, may result in new modes of mental activity. . . . And we simply do not yet know what is the basic relation between mental activity and physical brain activity. It is extremely important to try to find out whether under certain conditions mental activ-

ity may be detached from physical; we can be sure that many possibilities of mind or mental activity are still unexplored.

Dr. Huxley also shows a higher appreciation of the possibilities of mystical experiences than Mr. Rawcliffe. The latter had correlated mystical experience with types of psychical or mental unbalance, pronouncing contact with the reality behind the phenomenal world impossible. Belief in the possibility he had written, "is merely one of the delusions of significance which go to make the higher mystical experience what it often is—the most beautiful and inspiring of all mental aberrations."

Dr. Huxley remarks truly that

mystical experiences can, when combined with certain kinds of conscious discipline, be "ennobling," as Mr. Rawcliffe says—supernormal instead of subnormal or abnormal.

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"Our own views are well-known—we do not believe a 'miracle' ever did occur or ever will; we do believe that strange phenomena, falsely styled miraculous, always did occur, are occurring now, and will to the end of time, that these are natural; and that when this fact filters into the consciousness of materialistic sceptics, science will go at leaps and bounds towards that ultimate *Truth* she has so long been groping after. It is a wearisome and disheartening experience to tell any one about the phenomena of the less familiar side of nature. The smile of incredulity is too often followed by the insulting challenge of one's veracity or the attempted impugment of one's character. An hundred impossible theories will be broached to escape accepting the only right one. Your brain must have been sur-excited, your nerves are hallucinated, a 'glamour,' has been cast over you. If the phenomenon has left behind it positive, tangible, undeniable proof then comes the sceptic's last resource—*confederacy*, involving an amount of expenditure, time and trouble totally incommensurate with the result to be hoped for, and despite the absence of the least possible evil motive."—H. P. B.

# QUESTIONS ANSWERED

## AT AN INFORMAL "OCEAN" CLASS

### CHAPTER VII

#### II.—THE INNER EGO, INCARNATION AND THE "MINDLESS MAN"

*Q.*—What is the difference between the "inner man" and the "inner Ego"?

*Ans.*—The expression "inner man" is sometimes used to represent merely the astral man. "Inner Ego" is used to represent the psychic man, or Lower Manas, as well as Manas *per se*; that is, Manas as self-consciousness, irrespective of form or relation. Again, "Inner Man" sometimes means Buddhi-Manas, and sometimes it means the divine Ego.

Suppose for a moment that we regard ourselves as seven-principled beings. This means that we are, so to say, but one Self or Spirit surrounded by seven elements. We live in the midst of seven elements or seven principles, only one of which is visible to the senses—the physical body. Now, what is the Inner Man? Self plus the other six principles. But suppose we peel off not only the body but another of the principles, as takes place at death; what is still left? The Inner Man: Self plus four principles. Now suppose we peel off—that is, separate Man from—another element: it is still the Inner Man. So the term means *Man* plus his principles, apart from the physical body. Oftentimes "inner man" is used simply to indicate the reincarnating Ego, but you will find the very expression, the *inner man*, used by H.P.B. to designate our tempter: she speaks of the more intimate astral man, the astral, which is more often our devil than otherwise.

It is like the word *Man* itself. Say the word *Man* to a materialist; what does it mean? A form that was born so many years ago, that will be dissipated in so many years, and so forth. Then say *Man* to a psychologist, and at once he thinks of man in terms of mind. Say *Man* to a Christian and he will begin to reflect that man is a soul created by God. But say *Man* to a Theosophist, and he will say, "Which man are you talking about? That is, which aspect of the embodied Self or Spirit?"

*Q.*—On p. 64, Mr. Judge says that the Egos will have to make a conscious choice, and that those who do not choose correctly will have to be annihilated. That does not mean that the being *as a being* is annihilated, does it? Is it just the experiences that are annihilated?

*Ans.*—It means that all the personal or material experiences, the harvest amassed throughout this entire period of evolution, will be lost by that act—absolutely gone—and to acquire that experience again, the Ego will have to begin at the bottom and come up all over the weary road that he has travelled so far. There is no annihilation in the sense that anything that is can ever cease to be; there is no creation in the sense that something that was not can be made to be. In other words, neither the scientific idea of evolution, which has materialism as its basis, nor the religious idea of creation, which has superstition as its basis, neither one of them could by any possibility be true as understood by the scientific man or as understood by the religious man. But the Theosophist knows what lies behind those concepts of theirs: they have spelled nature upside down; the fact is there, but they have misconceived it.

*Q.*—Does the same self-conscious being begin all over again his work with matter?

*Ans.*—That is the teaching. There must be a new "first" contact with matter. Remember that, in the spiritual sense, "matter" only means separative existence, instead of unitary existence. But annihilation, in the sense that we use that word—like the creation of something out of nothing, the going into nothingness of something that is—is not meant in the teaching at all. The annihilation spoken of means the loss of that which has been partially gained, and the chance, of course, in the next Manvantara to regain it.

Illustrate that in this way: Here is a man

who has the capacity to go on living for 30 or 40 years. "Luck" goes against him; he thinks that he can get rid of all his misfortunes by committing suicide; that is, he thinks that if he blows his head off, he will be annihilated. Now, he is "annihilated," so far as this life is concerned. He takes a shot, puts a bullet through his heart or brain, and we say, "He is dead; that is the end of him." It is, for this incarnation. But is the *man* annihilated? No. He merely lost what he had so far gained in this incarnation and what he might have gained, and in the next incarnation he has to begin all over again—plus the tendency to come to the same conclusion.

The suicide says, in effect, "I would rather cease to be than go on being as I am," and the very fact of suicide ought to enable us, when we dwell on it as an analogy, to see how it is that when the latter part of the Fifth Round comes, myriads upon myriads of men, unable to face the accumulated Karma of the Manvantara—not merely the precipitated Karma of a single lifetime—will say, "I would rather be out of it; I would prefer extinction to this." They have made their choice, just as any one living today makes his individual choice.

Every year there are thousands upon thousands of suicides; thousands upon thousands of adult, reasoning men and women come to that point of tangled threads in one single incarnation where they say, "I would rather be annihilated than struggle with this, than face this." That is a deliberate choice. When they have to face the precipitation, not of one lifetime but of thousands of lifetimes, what are these people going to do? Will not many of them make the same choice again? And then that means that they will lose all consciousness of separative, individual existence. So, when the new Manvantara opens, they will begin just as is spoken of in the Third Fundamental—they have to pass through every elemental form until they regain the level at which they quit in this cycle. Then only is Manas waked up in them.

Q.—Where was man before the lighting up of Manas?

Ans.—I think we can get at that best by analogy. Where is the sense of smell when there is nothing to smell? Where is the sense of sight when there is nothing to see? Where is the power to think when there are no differentiated objects to think about? *Manas* is the principle of self-consciousness acting in a differentiated universe. Atma-Buddhi is the principle of self-consciousness acting in a homogeneous universe. The moment there is separation, there is Manas. But before there is separation, how could there be anything but Atma-Buddhi? All our senses exist in potency, in potentiality; they are non-existent; they are in a state of absolute being; they are non-active—until what? Until there is something to stimulate them, something to arouse them. We have the sense of smell right now in potency, but until there is some object to excite that sense, it does not exist—it only remains as a mental abstraction; that is, as a permanent potentiality.

So, until there was differentiated life, how could there be Manas? Until the drops of water separated themselves from the lake, how could there be drops of water? That is the whole story. H. P. Blavatsky says in *The Key to Theosophy* that there is no more difference between Buddhi and Manas than there is between a lake and its waters. Now, so long as the waters of the lake remain as one unitary mass, we can't speak of the drops of water except as mental concepts; but the moment the lake is troubled, there is still water, and there are also many drops of water.

We are one single man, yet we can set a thousand activities afloat, and in whatever direction we are active, we present, even from that single point of view, two aspects: the active aspect of ourselves, and our infinite capacity for further and other activities. Now, make an analogy of that—we can see that Manas is the active aspect of Buddhi in any individual form.

Manas is the same principle that we speak of as Buddhi and as Atma. What is Atma? Well, we can use a thousand words, but it is self-consciousness without any qualification or relation whatever. What is Atma-Buddhi? It is the same self-consciousness we are all dwelling in—it is

accumulated experience. And what is Manas? It is the identical Atma-Buddhi, but limited still more to *individual* experience—yours, mine, any other man's. We think of Manas as different from Atma, and of Buddhi as different from Atma. Yet it is all one and the same thing in three different relations. Atman is the man, or self-consciousness asleep to manifestation; what else could it be? Atma-Buddhi is the same self-consciousness awake to the spiritual harvest of all universal experiences. Manas is that same Self in action. It can all be put into one phrase: Manas is the perception of differentiated existence; Buddhi is the perception of homogeneous existence; Atma is the perceiver of both differentiated and homogeneous existence.

*Q.*—What is the difference between instinct and intuition?

*Ans.*—They are both active Buddhi. Instinct, says H.P.B., is direct perception. Intuition, says Mr. Judge, we don't have to reason on, we know; that is direct perception. But man is conscious that he has direct perception; the animal isn't. In both cases it is race consciousness manifesting in the individual, but the man is conscious of his intuitions, while the animal is in no case conscious of its instincts. Yet both faculties are Buddhic.

*Q.*—Is not instinct intuition lighted up?

*Ans.*—Both were said to be of Buddhi, but instinct appears to be the knowledge of matter, and intuition appears to be the knowledge of Spirit. Buddhi has nothing to do with this plane directly, and therefore when we have an intuition, we try to bring it from the Spiritual plane to this plane, and because we are rather muddled up through our various sheaths, we do not always get it through clearly, just as happens with a vision in a dream. We almost never bring the vision through pure because we are impure ourselves. Our intuition is stained, as was suggested, by our desires here, but pure intuition is Spiritual knowledge.

*Q.*—What is the relation of the Ego to Manas?

*Ans.*—There is one Ego in man, but it has three aspects. Manas pure and simple is spiritual

self-consciousness. Then there is its reflection in the most highly evolved matter; that is, personal self-consciousness. Finally, there is Manas in union with all Monads; that is, Spirit or divine self-consciousness, if we want to use a third term for it. It is all the same Manas. Only when we regard Manas as the power of thought is it proper to speak of it as a "principle"; only when we regard Manas as reflected in the highest organized form of matter is it proper to speak of Manas as "personality"; and only when we consider that the spiritual being is capable of changing forms without changing identity is it proper to speak of Manas as the reincarnating Ego. Atma, Buddhi, Manas are three different points of view of one and the same thing. It is worth while, after a study of the Sixth Chapter and after going thoughtfully over this Seventh one, to turn back to pp. 2-3 of the Fourth Chapter, and consider the quotation from *The Secret Doctrine* that is found there.

*Q.*—Mr. Judge says (pp. 61-2) that the inner Ego who reincarnates is Manas not united to Buddhi. Does this imply a separation?

*Ans.*—Suppose we consider that there is a state, the highest of all, which we name Unity or Homogeneity or Spirit—or, in Theosophical nomenclature, *Buddhi*—where the consciousness of all is the experience of each. That is the theory of repose called Nirvana, or Pralaya, and it is duplicated everywhere all the time in each of us. After we work, we have repose and the enjoyment of the fruits of our labour; after a period of rest, every being goes like the bee from the hive to gather what he may from the flowers of existence.

Thus Manas, the intellectual principle, is dissociated from the state of homogeneity, called Buddhi. We have to remember that Manas is to be regarded under three distinct aspects, of which human life is only one, and that the least.

*Q.*—What is pushing us, what is guiding us now?

*Ans.*—Well, what is? These are not academic questions. What is pushing a man when he gets scared? Something he is afraid of. What is pushing a man when he seeks reputation even in the

cannon's mouth, in Shakespeare's phrase? Something is pushing—vanity, glory, ambition. Yes, men risk their lives for vanity, glory and ambition; they will risk not only their lives; they will also risk other people's. And what is it that causes a man to share his last crust with one who is hungry and has no crust at all, who is able only to furnish the appetite? What is it that pushes him? It is one part of that dual nature. When we do evil, what is the lure, the push, the pull? The infernal side of nature. And when we do good, what is the lure, the push, the pull? The divine side of nature. We are open to both influences. You can't have a door that swings both ways and not have it equally afford ingress and egress. So it is with our nature. It is wide open to both good and evil influences and impulses, and so we have to study that nature with care, and reduce the lower to subjection to the higher.

Q.—P. 58: "The Sons of Wisdom...set fire to the combined lower principles and the Monad, thus lighting up *Manas* in the new men." The question is, Are there *two* ways of lighting up *Manas*, namely, first, the actual incarnation of the Sons of Wisdom in these forms and, second, the giving of a spark by the Sons of Wisdom to awaken the latent *Manas* in the new men?

Ans.—Have we ever thought of this process from that point of view? It really is just as the questioner indicates. Here are human forms on earth today in which veritable gods dwell, with no illusion or delusion whatever in regard to Nature, and to them the whole of the four lower principles is but a garment or an instrument of action. And then there are others, their brothers, who incarnated in the same way as they did but who succumbed to the temptations of matter—that is, separative existence and enjoyment—and who lost their way. H. P. B. says that those are the ones who constitute the Fifth Root-Race, by and large. And then there are those who received but a spark; that is, they are either those very beings who lost their human consciousness in former *Manvantaras* and have not yet regained it, or they are those human elementals called in *The Secret Doctrine* Lunar Pitris, who are lighted up by mere presence and association with higher beings. Of

this latter class, those who received but a spark, the statement is made in the *S.D.* that they constitute the bulk of the population of the earth today.

Q.—Is that the new crop of mankind?

Ans.—It would seem so. But, in any event, the term "mindless men" merely means that self-consciousness is lacking to that form of life. Remember, we speak of the mineral kingdom—regarding it Theosophically—as a state of life; the vegetable kingdom as another state of evolving life and the animal kingdom as a third state of evolving life. Without understanding why this is so or what it means, our scientists are well aware that just as between my two fingers there is, from the standpoint of flesh, an "empty" space, so between the mineral kingdom and the vegetable kingdom there is a hiatus—a missing link. Between the animal and the human kingdom there is also a missing link, which is represented by the so-called Pitris or ancestors of whom *The Secret Doctrine* treats—and those are the ones who received the spark and who constitute the bulk of humanity of the present time.

We can understand, therefore, why they fall for religion, why they fall for Spiritualism, why they fall for the radio, why they fall for kings and queens, why they fall for everything that comes along. The inner perceptions of Karma, justice, and brotherhood have not yet penetrated the brain-mind.

Q.—When our Karma does not permit us to take any active part in ameliorating the stress of world conditions, what should be our attitude of mind towards them?

Ans.—Well, a right attitude of mind towards world conditions and every other kind of conditions is the greatest amelioration that any being can give. But we can apply an analogy used by Jesus. He said, in effect, "If you give a drink to one of these, my little ones, you have fed and nourished me." And do you remember that chapter in the *Gita* which says, "If you give a leaf, a flower, or water unto me, you have performed sacrifice"? Suppose we do our daily duties in the right attitude. Is that an ameliora-



tion of world conditions? Why, yes! Good conduct is contagious; courage is contagious; unselfishness is contagious; it isn't just disease and "cussedness" that are contagious. Try it and see—that's the only way the world will ever grow better.

## THE MEANING OF LIFE

What is the meaning of life? An earnest searcher for the answer to this question will not be satisfied with arbitrary assumptions. The answer, however fundamentally simple, generally is not easy to understand. This is especially so when we are absorbed in the interests of the outer life; then the inner appears as merely supplementary or secondary. Yet, from time to time the soul of man yearns to reach beyond appearances to the soul of things and beings and to become more akin to the real. This is so by virtue of that great fact in Nature, generally forgotten when not foolishly denied, that man is himself a soul with an immemorial past and infinite, undreamed-of possibilities for the future. Both these, past and future, are comprised in an eternal *now*, the true nature and depth of which has yet to be realized.

Human nature is inclined to take too much for granted the things, events and relationships of life and even life itself, without seeking for their hidden or occult meaning. Yet the time must come when the search will be made, or Nature will enforce the lesson.

Life's whole situation becomes quite different when the question is asked: What is the significance of this which will pass away as a tangible thing and can be taken away at any moment by the great change called "death"? Is there not something enduring even in the midst of unenduring things? The first question may frighten the timid soul that has lost its bearings in the labyrinth of life. But those who ask the second question can strengthen their resolve to search more deeply. Acquaintance with Theosophy gives an impetus in this direction. Some degree of knowledge of its teachings throws light on the path of the soul's journey and responsibility.

Since the real meaning of life is not to be understood in so many words, but is dependent upon inner awakening and realization, the devotee has to search deeply for that which is profoundly true, as indicated by Those who know, and by life itself. They work ceaselessly that Their younger brothers may also acquire the knowledge and apply it in their turn.

It is said of Those who have conquered the personal nature, thereby transcending the limitations of mortal life and becoming immortal, that these Masters "would not appear unless devotion had been the aim of their existence." Mr. Judge wrote profoundly of this in *Notes on the Bhagavad-Gita*:—

The essence of the instruction given by Krishna is to become devoted... (p 64)

This exhortation to devotion is at once the most simple and the most difficult. Some deride it because they want powers and "development"; others because they think it is too simple; but the wise student, even when he cannot at first grasp its meaning, will revolve it in his mind, strive after it, and make it a thing to be attained by him. (p. 69)

We cannot find the enduring merely by looking among unenduring things. But if we will look within to the Self of all we will find That to be enduring. This is a part of what is meant by taking refuge in the Self. People vainly chase phantasies, forgetting that there is only one worth-while pursuit, *i.e.*, so to think and feel and act as to serve the true and higher Self. Whatever is necessary can be made to serve that cause. Of what avail is anything else? When a life-span is over, what will count? A Master of Wisdom answered this question in as direct and simple a manner as is possible: "*Love and hatred are the only immortal feelings, the only survivors from the wreck of Ye-Damma, or the phenomenal world.*"

The meaning of life can be understood only by true Self-realization. This is no easy attainment; it requires a gigantic evolutionary struggle. A key to the conquest of the lower nature and the attainment of immortality is contained in some correlated words of the Master for those who can fathom their meaning. Explaining the nature of Devachan He spoke of

that immortal feeling of love and sympathetic attraction whose seeds are planted in the fifth, whose plants

blossom luxuriantly in and around the fourth, but whose roots have to penetrate deep into the sixth principle, if it would survive the lower groups.

Buddhi is the sixth principle and its nature is compassion. It is direct perception of universals, of eternal, of the soul of things and beings, in the light of the Supreme Spirit.

The doctrine of the heart is spoken of in many ways. But the realization of it has to come from within. For clear, unadulterated elucidation of fundamental principles, there is no better recommendation than to go to the *original* Theosophical literature. There is something indescribably clarifying in pondering the original pure words of the Wise. If one text does not appear to be helpful in this regard, it is more than likely that another will, provided thorough search is made and deep thought is given to it. Theosophy does not say of any particular Theosophical text: "Nothing can be more intimate than this book, and more helpful in living the Theosophic life." Someone else is likely to think that of some other book. The intimacy and helpfulness of any book does not depend only upon the author, but also upon the reader. A truly Theosophical book can be as intimate as we can make it, and as helpful as we find it enlightening in application. Theosophy is essentially unsectarian. The student earnestly searching for truth will find that each truly Theosophical text complements the other and that the whole original message is required as the synthesis that it is. The fundamental meaning of life emerges through study, assimilation and practice of the essentials of Theosophy in every direction.

The aimlessness of the lives of masses of people testifies to the great need of enduring philosophical foundations to give conscious purpose and self-direction to everyday living in harmony with the will of the higher Nature. This is no easy achievement. It would be scarcely worth while if it were. Yet the profoundest truth can be found in the simplest Theosophical proposition. Take, for

example, in this regard the Aphorism of Patanjali (Book II, No. 18) which says: "The Universe, including the visible and the invisible, . . . exists for the sake of the soul's experience and emancipation."

Even a partial realization of this proposition can effect a most radical change in any man's life. The soul point of view in everything is so vastly different from the exclusively personal outlook, the one-life theory, or the denial of the real, that the effort to take the soul's view-point makes different the whole aim and motivation in life. Theosophy lays the foundation and indicates the necessity for all to make the transition from thoughtless selfishness to deliberate altruism in daily living.

The true meaning of life is obscured by false theories in regard to it. This applies as much to distortions of Theosophical teachings as to scientific or religious dogmas. Hence the need to revert continually to the original message of Theosophy. We may bring that to bear on ever new and fresh applications and illustrate them by precept and example. To replace any teaching, text or proposition is to deviate from the original. Krishna said of the "exhaustless doctrine of Yoga" which He had formerly taught that it had been transmitted from one to another "until at length in the course of time the mighty art was lost." (*The Bhagavad-Gita*, IV. 1-2). Then He had to come again amongst men to restate the same exhaustless doctrine in its original purity. The operation of this law can be seen in the history of the Theosophical Movement.

All this ought to suggest that ever deeper meanings lie within the simplest of Theosophical propositions, and that it is our task to seek out and apply them. By this means we come to realize the higher verities in life. We are then not alone. Through the door of the inner life we join the company both of those who are similarly striving and of Those who have attained Self-realization in the brotherhood of Life.

## THE FORGOTTEN KNOWLEDGE

Thought is a force and like all forces can be trained and directed to particular ends. The greatest canalizer of thought is knowledge which, if rightly applied, checks the fissiparous tendency of thought and helps to conserve and concentrate its energy. Yet, with our present-day advance in "knowledge" we seem to have lost the art of wielding our thought-energy and directing it to nobler ends. Our education is responsible for this to a great extent. The hardening tendencies of modern social life demand that knowledge subserve the economic needs of the individual and the nation; and the universities, though they still retain the classics, have been forced to bow to the popular demand for knowledge which can be easily converted into cash. Thus, while men are seeking to augment their knowledge of material things, the wisdom that is concerned with the deeper and more hidden aspects of man and of nature finds hardly any devotees to undertake the strenuous discipline necessary for its acquisition.

What, then, is the province of knowledge? That it must give us clues to the understanding of the manifested world is evident. It is not so evident, however, that even the least of manifested things has several aspects—basically seven—each of which yields a special type of knowledge. Perhaps a simple illustration can make this clear. A piece of stone yields different types of knowledge in the hands of a physicist, a geologist and a chemist. It yields quite another kind of knowledge to the psychometer, the sensitive and the Sage. To the Initiate, it is an open book which can reveal not only the knowledge obtainable by the experts but also that stone's place in the scheme of things, its ultimate unity with himself and with the ALL. It will thus be apparent that sensuous perception can be used only for very limited delving into knowledge. To reach that aspect of knowledge which lies beyond the external forms, man has to transcend his senses and develop those faculties which have long lain dormant in him for lack of exercise.

That this supersensuous knowledge has been available to mankind at all times is seen from the fact that men so far apart as Hermes and Buddha, Plato and Lao Tzu and Zoroaster, knew it and helped, each in his own way, to indicate its perennial source. Why, then, has this fountain-head of knowledge remained a secret, not only to the ordinary man, but even to such outstanding figures as T. H. Huxley, Darwin and Spencer, to mention only a few? The reason is evident. If true knowledge is universal and comprehends all existing things, then it follows that one who seeks that knowledge must search for it in the totality of manifested Being. Therefore, till the Self of All is recognized, till the neophyte saturates his soul with the unifying essence, he but sets himself up as a thing apart and refuses—though it be involuntarily—to touch any knowledge that disturbs his exclusiveness. Universal knowledge cannot be his because his nature shrinks from universality.

But this is not all: to the acquisition of the higher knowledge, immorality becomes a bar. And this disqualification applies not only to the grosser sins and appetites of the flesh; it applies no less to lapses on the inner planes of man's life. Any desire for self-glorification, the slightest wave of longing to get powers for personal ends, immediately stops the inflow of spiritual knowledge. Not only that; it makes the knowledge already acquired stagnant, so that the power to benefit mankind is lost or weakened till the temptation is overcome.

But, given the altruistic motive and the moral stature, how does the neophyte proceed towards the acquirement of this higher wisdom? Before the sum total of knowledge can be reached the physical, mental, psychic and spiritual faculties must be developed to the utmost possible degree. For the unprepared, no recognized teacher exists under whose guidance these faculties can be developed, for the simple reason that the teacher reveals himself only when the neophyte is ready. The teacher lives in complete seclusion from idle importuners; "No voice penetrates to his inner hearing till it has become a divine voice, a voice which gives no utterance to the cries of self."

The method of approach is left entirely to the student. His primary duty is to serve humanity as best he can. It is only when that service does not withhold its bounty from any, when it sets its face against no man whatsoever, that the disciple can expect to have the higher knowledge revealed to him. To the aspirant, however, the call to service is not irksome. His greatest impediment is in the senses. Their insidious spell brings a lure and a fascination to bear upon him, making him lean more and more towards the pleasures of material life. And if the student gets ensnared by his desires, he loses the universal and tranquil point of view. His service can no longer be of the ALL, but becomes circumscribed by the inclinations of his senses and emotions. As the *Bhagavad-Gita* says, "He who hath his senses and organs in control possesses spiritual knowledge."

Great help in disciplining the senses comes from study of the metaphysics and ethics of Theosophy. These, if dwelt upon assiduously, purify and cleanse the mind and then, as knowledge deepens and strengthens the desire to serve, the student kindles in himself the light of the Spirit. That light is always perceived and help comes from the hidden planes of being, making it unmistakably clear that the student has been known and his effort recognized. Further avenues for acquiring knowledge and for rendering service are now opened to him and it becomes his task to build up fresh reserves of strength to draw upon. He cannot look backwards. He cannot rest. Yet he has to understand that in the very toil and tears of the fight is the promise of strength and of hope.

The mind has to be exercised in new fields of endeavour and, as practice matures into ever greater control of one's instruments, the mind learns to drop at will all its earthly luggage and to wait in an attitude of positive expectancy at the threshold of the Spirit. Then from the silence a voice "speaks where there is none to speak" and intuition floods the soul with the light of true knowledge. As each learner touches this knowledge he understands that he has a yet more solemn duty to discharge towards those who have heard not the divine melody. It becomes his responsibility now to translate the divine knowl-

edge for those who sit starving for the bread of Wisdom. But in so doing he must efface his personality. Wise among the ignorant, he still remains undivided from any. He shuts out egotism, yet is his stature exalted. He becomes, like those who have preceded him, "a window through which the light shines."

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## A GERMAN DOWSER

The Hanover correspondent of the Munich *Süddeutsche Zeitung* contributed to its May 7th issue an account of a German dowser's experiments with the "earth radiations" to the influence of which some dowsers attribute the activity of the dowsing-rod. August Peinecke, an architect employed by a big electrical firm in that city, had during the first world war dowsed for the German forces in Roumania. Herr Peinecke has worked out a theory of earth radiations, claiming that, where currents of such radiations overlap or cross, sensitive people react to them with sleeplessness, discomfort or even illness. Animals of many species, he claims, instinctively avoid such places.

Collaborating with a high-frequency engineer, Herr Erich Temme, Herr Peinecke found that a copper cord tied around his waist stopped the movements of his dowsing-rod, which had been almost uncontrollably lively. Deducing from this that the copper cord had intercepted the earth rays, he worked out accordingly an apparatus which, placed on the ground in a spot reported to show magnetic disturbance, seemed to obviate the difficulties.

It would be interesting if orthodox science would consider hypothetically Herr Peinecke's theory and test it out.

Science has made elaborate studies of terrestrial magnetism and its variations under certain conditions and in different localities. Lacking, however, the clue which Theosophy offers, that of universal Unity and Causation, it is not surprising that science has not taken the logical step of investigating thoroughly "the qualities, correlations and potencies" of magnetism and its *alter ego*, electricity, and especially "their effects in and upon the animal kingdom and man."

Theosophy teaches that "a material or substantial magnetic fluid" has to be admitted if the phenomena of either terrestrial or animal magnetism are to be explained.

## IN THE LIGHT OF THEOSOPHY

One of the chief causes contributory to the seriousness of India's food problem is the often lamented inadequacy of the irrigation system. The vagaries of the monsoon and the steadiness of soil-erosion persist implacably, and instead of attempting a diagnosis people have recourse to the patent medicines of artificial manure.

The dangerous decline has been in progress for many decades. As long ago as 1879, a correspondent of H. P. B.'s *Theosophist* wrote: "...this poor nation is slowly dying for lack of food-grains." In her great concern for her adopted country H. P. B. published two articles by "Forester" on the Indian forests; for she believed that the real cause of the difficulty lay "neither in foreign rule, excessive taxation, nor crude and exhaustive husbandry, so much as in the destruction of the forests."

She pointed out then what the International Union for the Protection of Nature now enthusiastically strives to promulgate, that, as put by Tom Gill in *Land Erosion in Mexico*:

the very basis of soil survival and the control of erosion lies not in the cornfields or in the irrigation dams, but up on the hillsides where forests and forests alone can combat the destructive forces of wind, erosion and flood.

The importance of forest conservation has long been recognized in the West, where statistical and other investigations have shown that forests on the slopes of mountains attract rain, soften the climate, and aid in the conservation of subterranean reservoirs of water. The recently launched *Bulletin* of the I. U. P. N. gives in its second issue an account of some efforts in Europe to preserve primitive forest belts. Indian agriculture will pay dearly for any rash extension of cultivable lands at the expense of the wanton destruction of forests.

We complain much today of "natural calamities," but they are the just and inevitable results of our reckless policy in the past, pursued in defiance or culpable ignorance of the warnings of those who knew. Let us improve our ways. "Nature has provided the means for human

development; and her laws can never be violated without disaster."

The *Sunday Chronicle* (Bombay) for June 15th gives Leroy B. Campbell's reflections on the experience of an eager party of American explorers in the Amazon jungle. Theosophists have been to the forefront in warning that modern scientific avidity has far outrun our moral advance and more and more this is being realized, among so-called civilized peoples. The native carriers of the South American expedition seem to have intuitively grasped this. After eight days of hard travel, though the scientists were anxious again to push rapidly forward the next morning, their carriers would not break camp, the reason offered being that they felt that their physical progress had during the preceding days been so rapid that time must be given for their souls to catch up with their bodies! How long this may have taken is not revealed but, as Mr. Campbell says:—

...perhaps the Amazonian natives have something. Let's pause a spell, reflect and give *our* souls a chance to catch up!

In his recently published book, *Indians of the Andes: Aymaras and Quechuas*, apropos of the origin of the Megalithic structures of Peru, Mr. Harold Osborne quotes the Indians who had preceded the Inca régime, which the Spanish Conquest overthrew in the first half of the 16th century, as maintaining that the ruins of Tiahuanacu had been there long before the Incas. They had some curious legends of their origin. Indian tradition assigns these ruins and their huge stone figures to the "age of obscurity," which has been interpreted as the last Glacial epoch.

H. P. B., pointing to the "startling resemblance between the architecture of these colossal buildings [of Peru] and that of the archaic European nations," wrote that the relation between them

is simply explained by the derivation of the stocks, who devised these erections, from a common centre in an Atlantic continent. (*The Secret Doctrine*, II. 745-6)

Some of the individual stones at Tiahuanacu weighing 100 tons and being estimated to have weighed twice that before shaping, polishing to the smoothness of glass and carving to razor-sharp edges, the problem of their transportation in a country where wheels were not known would seem to defy solution by ordinary hypotheses. Consulting Aymara cosmological mythology on this point, Mr. Osborne writes:—

A story is recorded by several writers that the stones came down of their own accord, or at the sound of a trumpet, from the mountain quarries and took up their proper positions at the site. A curious belief survived Inca days that the ancient race had known the secret, later forgotten, of softening the stone with certain herbs so that it became easily workable.

It would not be beyond the possibilities of sound, directed with knowledge, to raise such immense weights. (See *S. D.*, I. 555) Madame Blavatsky, however, mentioned in connection with the huge rocking stones found in several countries, most of them relics of the last of the Atlanteans, that there were "ancient priests who moved such stones by will-power and from a distance." (*S. D.*, II. 342fn.)

An increased public interest in paranormal phenomena seems evident from many recent articles in current periodicals. In the May 10th issue of *The Saturday Evening Post*, evidence for after-death apparitions is marshalled and in particular a vivid detailed description is given of the appearance, to a scientist, of his father who had died at a distance a few hours before. Even the clothes his father had that day been wearing and the caliper rule which had protruded from his pocket were correctly seen. The American Society for Psychical Research sponsors the "facts" but offers no explanation.

The "Miracle" of Jesus appearing to Disciples after the Crucifixion has been duplicated by numerous apparitional appearances of lesser men. Therefore such appearances are not "Miracles." All, however, are the result of the operation of

Law, and are explained by the Theosophical philosophy. H. P. B. writes, in "Dialogues Between the Two Editors" (*Raja-Yoga or Occultism* pp. 101-3):—

... the dying man does not generally do it knowingly; nor is he aware that he so appears... If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. The thought becomes objective; the double, or shadow of a man, being nothing but the faithful reproduction of him, like a reflection in a mirror, that which the man does, even in thought, that the double repeats. This is why the phantoms are often seen in such cases in the clothes they wear at the particular moment, and the *image* reproduces even the expression on the dying man's face... there must exist a connecting link—a telegraph wire—between the two persons, a point of psychic sympathy, and on this the thought travels instantly.

A hitherto unpublished essay by Woodrow Wilson on "Leaders of Men," written in the 1890's, appears in the May 2nd number of the *Princeton Alumni Weekly*. Theosophical students realize how slowly ideas percolate through the race mind, and these thoughts of Woodrow Wilson, idealistic advocate of a League of Nations, bear witness to his perception of this:—

Once and again one of those great Influences which we call a Cause arises in the midst of the nation. Men of strenuous minds and high ideals come forward with a sort of gentle majesty as champions of a political or moral principle. They wear no armour; they bstride no chargers; they only speak their thought, in season and out of season. But the attacks they sustain are more cruel than the collisions of arms. Their souls are pierced with a thousand keen arrows of obloquy. Friends desert and despise them. They stand alone; and oftentimes are made bitter by their isolation....

Our slow world spends its time catching up with the ideas of its best minds. It would seem that in almost every generation men are born who embody the projected consciousness of their time and people. Their thought runs forward apace into the regions whither the race is advancing, but where it will not for many a weary day arrive. A few generations, and that point, thus early descried, is passed; the new thoughts of one age are the commonplaces of the next.

## BOOKS

By H. P. BLAVATSKY

### Isis Unveiled

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

### The Secret Doctrine

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

### The Theosophical Glossary

A photographic reprint of the original edition of 1892.

### Transactions of the Blavatsky Lodge

### The Key to Theosophy

### Raja-Yoga or Occultism

### The Voice of the Silence

### Five Messages to Theosophists

By W. Q. JUDGE

### Vernal Blooms

### The Ocean of Theosophy

### Letters That Have Helped Me

### Echoes from the Orient

### The Bhagavad-Gita

### Notes on the Bhagavad-Gita

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### The Heart Doctrine

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## OTHER BOOKS

### Light on the Path

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### Because—For Children Who Ask Why

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## U.L.T. PAMPHLET SERIES

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

Pamphlets by Wm. Q. Judge

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

Pamphlets by Damodar Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

## MAGAZINES

*Theosophy*—Los Angeles—XLth Volume

*The Aryan Path*—Bombay—XXIIIrd Volume

*The Theosophical Movement*—Bombay—XXIInd Volume

## BULLETINS

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

## U.L.T. STUDY GROUPS

BARODA, CALCUTTA, DELHI, KANPUR,  
MYSORE AND POONA.

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

# The United Lodge of Theosophists

## DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration" I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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

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