

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## “THEOSOPHY FIRST”

Madame Blavatsky included in her Fourth Message to the American Theosophists at their Convention held at Boston, Massachusetts, less than a month before her death, a fervent appeal for earnest dedication to the service of Theosophy, declaring:

Every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, “Be Theosophists, work for Theosophy!” Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done.

This paragraph has often been quoted as a fillip to flagging zeal for the Cause and a quickener of devotion, but it should be taken in conjunction with an earlier paragraph in that message, in which the difficulties faced by the Movement were set forth candidly. To gloss over these, to take it for granted that her pointed warnings, however necessary for others, were not conceivably meant for us, is to ignore a danger signal and invite disaster on oneself and on the Movement which needs for its full success the one-pointed devotion of all its professed adherents.

Consider the several vital points in that message, which so many in her day and since have failed to take to heart. She pointed out the critical nature of the stage through which the world in general and the Theosophical Society in particular would pass in the years between 1891 and the close of the cycle in 1897-98. Within that period was made the unwarranted, misguided and unbrotherly — not to say disgraceful — attack by prominent members of the Society upon the *bona fides* of the devoted William Q. Judge, of whom the Master had written in 1887 that “he of all chelas suffers most and asks or even expects the least.” He drew such comfort as he could under that attack, from his conviction

that "the hands that smite us are our own," but there seems to be no doubt that, free though he was from anger and resentment, the decline in his health, followed in 1896 by his death, which deprived the Movement of the ablest exponent of and worker for Theosophy after Madame Blavatsky herself, was not unrelated to the injustice done him by his attackers.

All that need not have been, had those responsible heeded the warning which preceded the passage quoted above from Madame Blavatsky's message of 1891:

Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work.

In her First Message to the American Theosophical Convention, that of 1888, she had warned: "...let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally." And with what noble modesty she had included herself, who had brought the restatement of Theosophy for the cycle which commenced in 1875! For she had added: "We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher — one who has no right to dogmatize."

In the years between that time and ours unwise and indiscriminating adulation has done incalculable harm to the Movement, foisting on the Society one leader so little worthy of the name as to have brought it into disrepute on moral grounds, and in less flagrant cases injuring enthusiastic hero-worshippers and, even more, recipients of their homage, making vastly more difficult the efforts of the latter to gain self-knowledge and to win the victory that each sincere aspirant has to try to win over his lower self.

How many of the victims of unthinking and exaggerated praise may have read those warnings of the devoted teacher, who had so short a time to live after she gave them, and even recognized their relevance to others without taking them to heart themselves! And yet how many of the Movement's worst disasters can be traced back to such unwarranted self-confidence, strengthened by the adulation of well-meaning partisans!

With what wise foresight had H.P.B. translated verses bearing on this danger to the Movement in her judicious selection from treatises included in the *Book of the Golden Precepts for The Voice of the Silence*, intended, as its title-page announced, "for the daily use of Lanoos (disciples)"! The treatises from which those priceless excerpts came were those which she believed would "best suit the few real mystics in the Theosophical Society." Their message, however, is not only for these but for every earnest student-aspirant who is wise enough to make it the object of his constant study; and not least valuable for those in danger of being surfeited by praise and led to put a false evaluation on their qualifications and efforts for the Cause.

The few brief excerpts from that priceless devotional prose-poem which we bring together here should arm against vainglory the sincere aspirant who takes to heart their message and guides his efforts by them. Their warnings are so clear that he who runs might read unless blindfolded by megalomania or hero-worship, harmful alike to him who gives and him who takes:

Shun praise, O Devotee. Praise leads to self-delusion.

When...thy Soul withdraws like the shy turtle within the carapace of SELFHOOD, learn, O Disciple, of her Silent "God" thy Soul is an unworthy shrine.

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.

'Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation.

If Sun thou canst not be, then be the humble planet. Aye, if thou art debarred from flaming like the noon-day Sun upon the snow-capped mount of purity eternal, then choose, O Neophyte, a humbler course.

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered.

A sense of pride would mar the work. Aye, build it strong, lest the fierce rush of battling waves, that mount and beat its shore from out the great World Maya's Ocean, swallow up the pilgrim and the isle — yea, even when the victory's achieved.

Make hard thy Soul against the snares of *Self*; deserve for it the name of "Diamond-Soul."

Remain unselfish till the endless end.

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Beware, O my son, of self-incense. It is the most dangerous, on account of its agreeable intoxication. Profit by thy own wisdom, but learn to respect the wisdom of thy fathers likewise. And remember, O my beloved, that the light of Allah's truth will often penetrate much easier an empty head, than one that is so crammed with learning that many a silver ray is crowded out for want of space.

—BARRACHIAS-HASSAN-OGLU,  
Arabian Sage

## OCCULT OR EXACT SCIENCE ?

[In our last issue we reprinted the first part of the article by H. P. Blavatsky under the above caption. Below we reprint the second part of that article from *The Theosophist*, Vol. VII, pp. 481-89, for May 1886. The concluding portion will appear in our next issue.—EDS.]

### II

It has already been remarked that neither the medical faculties, nor the scientific bodies of physicists, could ever explain the *primum mobile* or *rationale* of the simplest phenomenon, outside of purely physiological causes; and that, unless they turned for help to Occultism, they would have to bite the dust before the 20th century was very old.

This seems a bold assertion. Nevertheless, it is fully justified by that of certain medical celebrities: that *no phenomenon is possible outside of physiological and purely physical causes*. They might reverse this statement and say *no final investigation is possible with the light of only physiological and physical causes*. That would be correct. They might add that, as men of exact science, they could not employ other methods of investigation. Therefore, having conducted their experiments to a certain boundary, they would desist and declare *their* task accomplished. Then the phenomena might be passed on to transcendentalists and philosophers to speculate upon. Had they spoken in such a spirit of sincerity no one would have the right of saying that they had not done their duty: for they would have done the best they could under the circumstances, and, as will presently be shown, they could do no more. But at present the neuropathic physicians merely impede the progress of real psychological knowledge. Unless there is an opening, however small, for the passage of a ray from a man's higher *self* to chase the darkness of purely material conceptions from the seat of his intellect, and to replace it by light from a plane of existence entirely unknown to the ordinary senses, his task can never be wrought to a successful termination. And as all such abnormal cases, in order to be manifested to our physical as well as spiritual senses, in other words, to become objective, must always have their generating causes interblended between the two spheres or planes of existence, the physical and the spiritual, it is but natural that a materialist should discern only those with which he is acquainted, and remain blind to any other.

The following illustration will make this clear to every intellectual reader.

When we speak of light, of heat and sound, and so on, what do we mean? Each of these natural phenomena exists *per se*. But for us it has no being independently of our senses, and exists only to that degree which is perceived by a sense corresponding to it in us. Without being in the least deaf or blind, some men are endowed with far less acute hearing

and sight than their neighbours; and it is a well-known fact that our senses can be developed and trained as well as our muscles by exercise and method. It is an old axiom that the sun needs an eye to manifest its light; and though the solar energy exists from the first flutter of our Manvantara and will exist to the first killing breath of Pralaya, still, if a certain portion of that energy did not call forth in us those modifications that we name perception of light, Cymmerian darkness would fill the Kosmos and we should be denying the very existence of the sun. Science makes a distinction between the two energies — that of heat and that of light. But the same science teaches us that the creature, or being, in which the corresponding external actions would cause a homogeneous modification, could not find any difference between heat and light. On the other hand, that the creature, or being, in which the dark rays of the solar spectrum would call forth the modifications that are produced in us by the bright rays, would see light there, where we saw nothing whatever.

Mr. A. Butlerof, a professor of chemistry and an eminent scientist, gives us many instances of the above. He points to the observations made by Sir John Lubbock on the sense of colour in ants. It was found by that distinguished man of science that ants do not allow their eggs to remain subjected to light, and carry them off immediately from a sunlit spot to a dark place. But when a ray of *red* light is turned on those eggs (the larvæ), the ants leave them untouched as though they were in complete darkness; they place their eggs indifferently under a red light or in utter darkness. Red light is a non-existent thing for them; as they do not see it, it is for them darkness. The impressions made on them by bright rays are very weak, especially by those nearest to the red — the orange and yellow. To such rays, on the contrary, as light and dark blue and violet — they seem very impressionable. When their nests are lit partly with violet and partly with red rays, they transfer their eggs immediately from the violet on to the red field. To the ant, therefore, the violet ray is the brightest of all the spectral rays. Their sense of colour is therefore quite the opposite of the same sense in man.

But this contrast is still more strengthened by another fact. Besides the rays of light, the solar spectrum contains, as everyone knows, the so-called heat rays (for red) and the chemical (for violet). We see, however, neither the one nor the other, but term both of them *dark rays*; while the ants perceive them clearly. For, as soon as their eggs are subjected to the action of those dark rays, the ants drag them from that (to us) quite obscure field on to the one lighted by the *red* rays; therefore, for them, *the chemical ray is violet*. Hence says the professor: "Owing to such a peculiarity, the objects seen by the ants must appear to them quite different from what they seem to us; those insects find evidently in nature hues and colours of which we have not, nor can have, the slightest conception. Admit for one moment the existence in nature of such objects as would swallow up all the rays of the solar spectrum, and scatter only the chemical rays; these objects would *remain invisible to*

us, while the ants would perceive them very well.”

And now, let the reader imagine for one moment the following: that there may be a possibility within the powers of man, with the help of secret sciences, firstly of preparing an “object” (call it *talisman* if you will) which, detaining for a longer or shorter period the rays of the “solar spectrum” on some one given point, will cause the manipulator of it to remain invisible to all, because he places himself and keeps within the boundary of the chemical or “dark” rays; and *secondly* — reversing it, to become enabled to see in nature by the help of those dark rays that which ordinary men, with no such “talisman” at hand, can never see with their natural, naked eye! This may be a simple supposition, or it may be a very serious statement, for all the men of science know. They protest only against that which is claimed to be supernatural, above or outside *their* Nature; they have no right to object to the acceptance of the *supersensuous*, if shown within the limits of our sensuous world.

The same holds good in acoustics. Numerous observations have shown that ants are completely deaf to the sounds that we hear; but that is no reason why we should suppose that ants are deaf. Quite the reverse; for taking his stand on his numerous observations, the same scientist thinks it necessary to accept that the ants hear sounds, “only not those that are perceptible to us.”

Every organ of hearing is sensitive to vibrations of a given rapidity, but in cases of different creatures such rapidities may very easily not coincide. And not only in the case of creatures quite different from us men, but even in that of mortals whose organizations are peculiar — *abnormal* as they are termed — either naturally, or through training.<sup>16</sup> Our *ordinary* ear, for instance, is insensible to vibrations surpassing 38,000 a second, whereas the auditive organ of not only ants but some mortals likewise — *who know the way to secure the tympanum from damage, and that of provoking certain correlations in ether* — may be very sensitive to vibrations exceeding by far the 38,000 in a second, and thus, such an auditive organ — *abnormal* only in the limitations of exact science — might naturally enable its possessor, whether man or ant, to enjoy sounds and melodies in nature, of which the ordinary tympanum gives no idea. “There, where to our senses reigns dead silence, a thousand of the most varied and weird sounds may be gratifying to the hearing of ants,” says Professor Butlerof,<sup>17</sup> citing Lubbock; “and these tiny, intelligent insects could, therefore, regard us with the same right as we have to regard them — as deaf, and utterly incapable of enjoying the music of nature, only because they remain insensible to the sound of a gun, human shouting, whistling, and so on.”

The aforesaid instances sufficiently show that the scientist’s knowledge of nature is incapable of coinciding wholly and entirely with all that

<sup>16</sup> The case of Kashmiri natives and especially girls who work on shawls is given in *Isis*. They perceive 300 hues more than Europeans do.

<sup>17</sup> *Scientific Letters*, X.

exists and may be found in it. Even without trespassing on other and different spheres and planets, and keeping strictly within the boundaries of our globe, it becomes evident that there exist in it thousands upon thousands of things unseen, unheard, and impalpable to the ordinary human senses. But let us admit, only for the sake of argument, that there may be — quite apart from the supernatural — a science that teaches mortals what may be termed supersensuous chemistry and physics; in plainer language — *alchemy* and the *metaphysics* of *concrete* not abstract nature, and every difficulty will be removed. For, as the same Professor argues — “If we see light there, where another being is plunged in darkness; and see *nothing* there, where it experiences the action of the light waves; if we hear one kind of sounds and remain deaf to another kind of sounds, heard, nevertheless, by a tiny insect — is it not as clear as day that it is not nature in her, so to say, primeval nakedness, that is subject to our science and its analysis, but simply those modifications, feelings and perceptions that she awakens in us? It is in accordance with these modifications only that we can draw our conclusions about external things and nature’s actions, and thus create to ourselves the image of the world surrounding us. The same, with respect to every ‘finite’ being: each judging of the external, only by the modifications that are created in him (or it) by the same.”

And this, we think, is the case with the materialist: he can judge psychic phenomena only by their external aspect, and no modification is, or ever can be, created in him, so as to open his insight to their spiritual aspect. Notwithstanding the strong position of those several eminent men of science who, becoming convinced of the actuality of “spiritual” phenomena, so-called, have become spiritualists; notwithstanding that — like Professors Wallace, Hare, Zöllner, Wagner, Butlerof — they have brought to bear upon the question all the arguments their great knowledge could suggest to them — their opponents have had, so far, always the best of them. Some of these do not deny the fact of phenomenal occurrences, but they maintain that the chief point in the great dispute between the transcendentalists of spiritualism and the materialists is simply the nature of the *operative force*, the *primum mobile* or the power at work. They insist on this main point: the spiritualists are unable to prove that this agency is that of *intelligent spirits* of *departed human beings*, “so as to satisfy the requirements of exact science, or of the unbelieving public for the matter of that.” And, viewed from this aspect, their position is impregnable.

The Theosophical reader will easily understand that it is immaterial whether the denial is to the title of “spirits” pure and simple or to that of any other intelligent being, whether human, sub-human, or super-human, or even to a Force — if it is unknown to, and rejected *a priori* by, science. For it seeks precisely to limit such manifestations to those forces only that are within the domain of natural sciences. In short, it rejects pointblank the possibility of showing them mathematically to be that which the spiritualists claim them to be, insisting that they have

been already demonstrated.

It becomes evident, therefore, that the Theosophist, or rather the Occultist, must find his position far more difficult than even the spiritualist ever can, with regard to modern science. For it is not to phenomena *per se* that most of the men of science are averse, but to the nature of the agency said to be at work. If, in the case of "Spiritual" phenomena these have only the materialists against them, not so in our case. The theory of "Spirits" has only to contend against those who do not believe in the survival of man's soul. Occultism raises against itself the whole legion of the Academies; because, while putting every kind of "Spirits," good, bad and indifferent, in the second place, if not entirely in the background, it dares to deny several of the most vital scientific dogmas; and in this case, the Idealists and the Materialists of science feel equally indignant; for both, however much they may disagree in personal views, serve under the same banner. There is but one science, even though there are two distinct schools — the *idealistic* and the *materialistic*; and both of these are equally considered authoritative and *orthodox* in questions on science. Few are those among us who clamoured for a scientific opinion expressed upon Occultism, who have thought of this, or realized its importance in this respect. Science, unless remodelled entirely, can have no hand in occult teachings. Whenever investigated on the plan of the modern scientific methods, occult phenomena will prove ten times more difficult to explain than those of the spiritualists pure and simple.

It is after following for nearly ten years the arguments of many learned opponents who battled for and against phenomena that an attempt is now being made to place the question squarely before the Theosophists. It is left with them, after reading what I have to say to the end, to use their judgment in the matter, and to decide whether there can remain one tittle of hope for us ever to obtain in that quarter, if not efficient help, at any rate a fair hearing in favour of the Occult Sciences. From none of their members — I say — not even from those whose inner sight has compelled them to accept the reality of the mediumistic phenomena.

This is but natural. Whatever they be, they are men of modern science even before they are spiritualists, and if not all, some of them at any rate would rather give up their connection with, and belief in, mediums and spirits, than certain of the great dogmas of orthodox, exact science. And they would have to give up not a few of these were they to turn Occultists and approach the threshold of THE MYSTERY in a right spirit of enquiry.

It is this difficulty that lies at the root of the recent troubles of Theosophy; and a few words upon the subject will not be out of season, the more so as the whole question lies in a nutshell. Those Theosophists who are not Occultists cannot help the investigators, let alone the men of science. Those who are Occultists work on certain lines that *they dare not trespass*. Their mouth is closed; their explanations and demonstrations

are limited. What can they do? Science will never be satisfied with a half-explanation.

*To know, to dare, to will and to remain silent* — is so well known as the motto of the Kabbalists that to repeat it here may perhaps seem superfluous. Still it may act as a reminder. As it is, we have either said *too much*, or *too little*. I am very much afraid it is the former. If so, then we have atoned for it, for we were the first to suffer for saying *too much*. Even that little might have placed us in worse difficulties hardly a quarter of a century ago.

Science — I mean Western Science — has to proceed on strictly defined lines. She glories in her powers of observation, induction, analysis and inference. Whenever a phenomenon of an abnormal nature comes before her for investigation, she has to sift it to its very bottom, or let it go. And this she has to do, and she cannot, as we have shown, proceed on any other than the inductive methods based entirely on the evidence of physical senses. If these, aided by the scientific *acumen*, do not prove equal to the task, the investigators will resort to, and will not scruple to use, the police of the land, as in the historical cases of Loudun, Salem Witchcraft, Morzine, etc.; the Royal Society calling in Scotland Yard, and the French Academy her native *mouchards*, all of whom will, of course, proceed in their own detective-like way to help science out of the difficulty. Two or three cases of “an extremely suspicious character” will be chosen, on the external plane of course, and the rest proclaimed of no importance, as contaminated by those selected. The testimony of eye-witnesses will be rejected, and the evidence of ill-disposed persons speaking on hearsay accepted as “unimpeachable.” Let the reader go over the 20 odd volumes of de Mirville’s and de Mousseau’s works embracing over a century of forced enquiry into various phenomena by science, and he will be better able to judge the way in which scientific, often honourable, men proceed in such cases.

What can be expected then, even from the *idealistic* school of science, whose members are in so small a minority? Laborious students they are, and some of them open to every truth and without equivocation. Even though they may have no personal *hobbies* to lose, should their previous views be shown to err, still there are such dogmas in orthodox science that even they would *never dare to trespass*. Such, for instance, are their axiomatic views upon the law of gravitation and the modern conceptions of Force, Matter, Light, etc., etc.

At the same time we should bear in mind the actual state of civilized Humanity, and remember how its cultured classes stand in relation to any idealistic school of thought apart from any question of Occultism. At the first glance we find that two-thirds of them are honeycombed with what may be called gross and practical materialism.

“The theoretical materialistic science recognizes nought but SUBSTANCE. Substance is its deity, its only God.” We are told that practical materialism, on the other hand, concerns itself with nothing that does

not lead directly or indirectly to personal benefit. "Gold is its idol," justly observes Professor Butlerof<sup>18</sup> (a spiritualist, yet one who could never accept even the elementary truths of Occultism, for he "cannot understand them"). "A lump of matter," he adds, "the beloved substance of the theoretical materialists, is transformed into a lump of mud in the unclean hands of ethical materialism. And if the former gives but little importance to inner (psychic) states that are not perfectly demonstrated by their exterior states, the latter disregards entirely the inner states of life. . . . The spiritual aspect of life has no meaning for practical materialism, everything being summed up for it in the external. The adoration of this external finds its principal and basic justification in the dogmas of materialism, which has legalized it."

This gives the key to the whole situation. Theosophists, or Occultists at any rate, have nothing then to expect from materialistic science and society.

Such a state of things being accepted for the daily *routine* of life — though that which interferes with the highest moral aspirations of Humanity cannot, we believe, live long — what can we do but look forward with our hopes to a better future? Meanwhile, we ought never to lose courage; for, if materialism, which has depopulated heaven and the elements, and has chosen to make of the limitless Kosmos instead of an eternal abode a dark and narrow tomb, refuses to interfere with us, we can do no better than leave it alone.

Unfortunately it does not. No one speaks so much as the materialists of the accuracy of scientific observation, of a proper use of one's senses and one's reason thoroughly liberated from every prejudice. Yet, no sooner is the same privilege claimed in favour of phenomena by one who has investigated them in that same scientific spirit of impartiality and justice, than his testimony becomes worthless. "Yet if such a number of scientific minds," writes Professor Butlerof, "accustomed by years of training to the minutest observation and verification, testify to certain facts, then there is a *prima facie* improbability that they should be collectively mistaken." "But they *have* and in the most ludicrous way," answer his opponents; and this time we are at one with them.

This brings us back to an old axiom of esoteric philosophy: "*Nothing of that which does not exist somewhere, whether in the visible or invisible kosmos, can be reproduced artificially, or even in human thought.*"

"What nonsense is this?" exclaimed a combative Theosophist upon hearing it uttered. "Suppose I think of an animated tower, with rooms in it and a human head, approaching and talking with me — can there be such a thing in the universe?"

"Or parrots hatching out of almond shells?" said another sceptic. Why not? — was the answer — not on this earth, of course. But how do we

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<sup>18</sup> *Scientific Letters*, X.

know that there may not be such beings as you describe — tower-like bodies and human heads — on some other planet? Imagination is nothing but the memory of preceding births — Pythagoras tells us. You may yourself have been such a “tower man” for all you know, with rooms in you in which your family found shelter like the little ones of the kangaroo. As for parrots hatching out of almond shells — no one could swear that there was no such thing in nature, in days of old, when evolution gave birth to far more curious monsters. A bird hatching out of the fruit of a tree is perhaps one of those countless words dropped by evolution so many ages ago that the last whisper of its echo was lost in the Diluvian roar. “The mineral becomes plant, the plant an animal, an animal man,” etc. — say the Kabbalists.

Speaking of the evidence and the reliability of senses — even the greatest men of science got caught once upon a time, in not only believing such a thing, but in actually teaching it *as a scientific fact — as it appears*.

“When was that?” was the incredulous question. “Not so far back, after all; some 280 years ago — in England.” The strange belief that there was a kind of a sea-fowl that hatched out of a fruit was not limited at the very end of the 16th century to the inhabitants of English sea-port towns only. There was a time when most of the men of science firmly believed it to be a fact, and taught it accordingly. The fruit of certain trees growing on the seashore — a kind of Magnolia — with its branches dipping generally in the water, had its fruits — as it was asserted — transformed gradually by the action of salt water into some special Crustacean formation, from which emerged in good time a living sea-bird, known in the old natural histories as the “Barnacle-geese.” Some naturalists accepted the story as an undeniable fact. They observed and investigated it for several years, and the discovery was accepted and approved by the greatest authorities of the day and published under the auspices of some learned society. One of such believers in the “Barnacle-geese” was John Gerard, a botanist, who notified the world of the amazing phenomenon in an erudite work published in 1596. In it he describes it, and declares it “*a fact on the evidence of his own senses*.” He has seen it himself, he says, touched the fruit-egg day after day, watched its growth and development personally, and had the good luck of presiding at the birth of one such bird. He saw first the legs of the chicken oozing out through the broken shell, then the whole body of the little Barnacle-geese “which began forthwith swimming.”<sup>19</sup> So much was the botanist convinced of the truth of the whole thing that he ended his description by inviting any doubter of the reality of what he had seen to come and see him, John Gerard, and then he would undertake to make of him an eye-witness to the whole proceeding. Robert Murray, another English *savant* and an authority in his day, vouches for the reality of the

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<sup>19</sup> From the *Scientific Letters*, Letter XXIV, “Against Scientific Evidence in the Question of Phenomena.”

transformation of which he was also an eye-witness.<sup>20</sup> And other learned men, the contemporaries of Gerard and Murray — Funck, Aldrovandi, and many others — shared that conviction.<sup>21</sup> So what do you say to this “Barnacle-geese —?”

— Well, I would rather call it the “Gerard-Murray goose,” that’s all. And no cause to laugh at such mistakes of those early scientists. Before two hundred years are over our descendants will have far better opportunities to make fun of the present generations of the F.R.S. and their followers. But the opponent of phenomena who quoted the story about the “Barnacle-geese” is quite right there; only that instance cuts both ways, of course, and when one brings it as a proof that even the scientific authorities, who believe in spiritualism and phenomena, may have been grossly mistaken with all their observation and scientific training, we may reverse the weapon and quote it the other way; as an evidence as strong that no “acumen” and support of science can prove a phenomenon “referable to fraud and credulity,” when the eye-witnesses who have seen it know it for a fact at least. It only shows that the evidence of even the scientific and well trained senses and powers of observation may be in both cases at fault, as those of any other mortal, especially in cases where phenomenal occurrences are sought to be disproved. Even collective observation would go for nought, whenever a phenomenon happens to belong to a plane of being, called (improperly so in their case) by some men of science the fourth dimension of space; and when other scientists who investigate it lack the *sixth sense* in them, that corresponds to that plane.

(*To be concluded*)

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<sup>20</sup> He speaks of that transformation in the following words, as translated from the Latin: “In every conch (or shell) that I opened, after the transformation of the fruits on the branches into shells, I found the exact picture in miniature in it of the sea-fowl: a little beak like that of a goose, well-dotted eyes; the head, the neck, the breast, the wings and the already formed legs and feet, with well-marked feathers on the tail, of a dark colour, etc., etc.”

<sup>21</sup> It is evident that this idea was commonly held in the latter half of the 17th century, seeing that it found a place in *Hudibras*, which was an accurate reflection of the opinions of the day:

“As barnacles turn Poland Geese  
In th’ island of the Orcades.”

## THE PATH WITHIN

Master, why does *The Voice of the Silence* tell us that though "the Path is one for all, the means to reach the goal must vary with the Pilgrims"? We can understand that a journey can be undertaken either on foot or by one or another means of conveyance, but how can the goal of Divinity be reached by *many* means?

Friend, who travels this Path? What are the vehicles that are used for this travelling? Are they outside of the traveller or are they within him? What exactly is the Path? It is necessary to ask yourself these questions before you consider the many means to reach the goal.

Master, *I* travel this Path — *I*, the Personal Ego, all that I know of as myself. So I suppose you can say that it is my body, feelings, mind, the sum-total of my traits and tendencies that I call my character, that travel the Path. But what is the relationship between all these that I consider to be myself and the Path? That, too, is what I do not understand. Is the Path well marked? Are there obstacles on it? Is it on the physical plane, the astral plane, or the mind plane? We learn that it is *one* all the way, but at the very end becomes twofold. How shall I know which of the two ways to follow at the end, and how shall I choose the best one for me?

Friend, prepare yourself beforehand. The trouble with us all is that we do not prepare ourselves. If we undertake a physical journey we try to learn all we can about the place we are going to, what we shall need and what things to take with us; but we start walking this spiritual Path without knowledge or understanding. If we are to travel up a mountain and start off without making proper provision for the weather up there we shall die of cold; but if we take the advice of those who have been there before and prepare our luggage, we shall be kept warm. There is much that we have been told regarding the inner Path; many hints have been given as to the correct procedure, the requirements of the journey, the preparations to be made. Why not pay attention to these and proceed in a well-planned manner instead of wearing all the warm clothes that we shall need towards the end of the journey right at the beginning when it is hot?

Well, Master, how shall I prepare myself?

First, my Friend, by thinking over the statement that "thou wilt have to travel on alone. The Teacher can but point the way." Realizing this, you will understand why it is written that "for him who is on the threshold of divinity no law can be framed, no guide can exist." Does this frighten you when you understand its meaning as far as you can with your mind? Do you realize the heart-loneliness that goes with it?

Do you know what it means to “be on your own” at this most crucial of all moments on the Path? If so, you will understand what you have to prepare for all along the way.

Master, I begin to see that what is said in the Third Fundamental is vitally important to us at all stages — we progress by “self-induced and self-devised efforts.” No fixed rules will help us because every unit of mankind is different from every other (except in essence) and therefore all difficulties will have to be met according to our character and capacity for achievement. If we are used to devising for ourselves our own particular ways and means at every step on the Path we shall not feel lonely or frightened at the time of the last great battle. The achievement is the same; the vehicles or the means by which the achievement is gained differ according to past experiences.

Friend, what are we told about the first step on this Path? —

Thou hast to be prepared to answer Dharma, the stern law, whose voice will ask thee at thy first, at thy initial step:

“Hast thou complied with all the rules, O thou of lofty hopes?

“Hast thou attuned thy heart and mind to the great mind and heart of all mankind?...”

Hast thou attuned thy being to Humanity’s great pain, O candidate for light? (*The Voice of the Silence*, pp. 55 and 57)

How do we attune our heart and mind in this way? Have we made the initial preparation?

Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF. (*The Voice of the Silence*, pp. 53-54)

It is here that the foundational work is done and here that the different means and ways begin to show themselves. Each of us starts with an emotional character and a mental character in addition to all that he has learnt through and with his vehicles. In any given condition the effect on those going through the condition must vary. For instance, suppose one is watching an act of cruelty performed on an animal. The emotional person is affected in his emotions and probably either weeps helplessly or is moved to anger and gets ready to fight the offender. This emotionally overwrought person has to learn to control his impulses while taking proper action to relieve the sufferer and help the one who is inflicting the suffering. On the other hand, the callous person has to learn that “inaction in a deed of mercy becomes an action in a deadly sin.”

So, Friend, all along the Path we have to go on examining ourselves, and only the traveller through life can know just what he needs to make himself ready to overcome the pitfalls on the way.

Seek it [the way] not by any one road. To each temperament there is one road which seems the most desirable. . . . The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life. *But he is only so when he grasps the whole individuality firmly, and by the force of his awakened spiritual will recognizes this individuality as not himself, but that thing which he has with pain created for his own use. . . .* (*Light on the Path*, p. 5)

Master, what is the Path and why is it said that it is within the Pilgrim?

Friend, walking the Path means nothing but a change of character, the acquirement of greater powers and faculties, mental, physical and psychical, and the purification of the vehicles. What else can it mean but a change of attitude and of character? The key to a change of character and of outlook is within the mind.

Thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy Soul.

Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within. (*The Voice of the Silence*, pp. 66-67)

We have to become "like the fix'd star in highest heaven," and it is this fixity of purpose and of soul-thought that we have to attain from the beginning. Therefore is it said that the Path is within us. We experience all things within ourselves, and send out the steady light that shines from the heart and shows the way to all. We are asked to "remain unselfish till the endless end." Remaining unselfish, shining for all except ourselves, we are truly enlightened and can safely choose our way.

It is to be noted that at the end the harmony which has been established between the Pilgrim and the whole of Nature makes the latter know of his triumph, and a "chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet-smelling Earth and rushing Wind" — from all the elements, in fact. From *The Secret Doctrine* you can learn much as to what these elements really are.

Yes, Master, I can understand that unselfishness, or rather selflessness, unites one to the ALL, that selfishness in any form or guise separates one from the ALL on every plane of consciousness, and I begin to see that journeying on the Path implies an alteration in myself. It seems as if there is to be developed an inner centre in oneself which shall be firm and unruffled and able to withstand everything, even the great flow of the Ocean of Spirit at the very end. How is this inner centre to be established?

Friend, *Light on the Path* says, "Stand aside in the coming battle";

and, "Look for the warrior and let him fight in thee." Who is this warrior? He has to be looked upon and obeyed "as though he were thyself, and his spoken words were the utterance of thy secret desires." The whole of *Light on the Path* should be studied well. We must find the warrior in ourselves. Let us ask ourselves what secret desires we have and whether they are in harmony with the will of the inner warrior. Have we the secret desire to help all mankind, the great as well as the lowly? Have we the desire to lose ourselves in the ALL and to feel one with the criminal as well as with the saint? Have we the desire never to rest but to work always for the good of all beings? Only if these are our secret desires will the warrior be our eternal and sure guide, who will never forsake us. "Had I but serv'd my God with half the zeal I serv'd my king, he would not in mine age have left me naked to mine enemies" — that is the cry of all who serve the impermanent and perishable. All, all is impermanent and perishable save the Warrior within. And remember — his voice and our secret desires have to become one.

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The path to Occult Sciences has to be trodden laboriously and crossed at the danger of life; every new step in it leading to the final goal, is surrounded by pitfalls and cruel thorns. The pilgrim who ventures upon it is made first to confront and *conquer* the thousand and one furies who keep watch over its adamantine gates and entrance — furies called Doubt, Skepticism, Scorn, Ridicule, Envy and finally Temptation — especially the latter. He who would see *beyond* has to first destroy this living wall; he must be possessed of a heart and soul clad in steel, and of an iron, never failing determination, and yet be meek and gentle, humble, and have shut out from his heart every human passion, that leads to evil.

—A MASTER OF WISDOM

## THE SCRIPTURE OF THE SOUL

The eighth day in the second fortnight of the Hindu month of Shravan, which falls this year on August 30, is according to tradition the birthday of Lord Krishna. Students of Theosophy venerate the Teacher and his priceless Teaching embodied in the *Bhagavad-Gita*, the Song Celestial. Therefore it is but appropriate to consider some of the important teachings contained in this Scripture of the Soul. Krishna came under the Law of Cycles to usher in the *Kali Yuga* — the dark age hard as iron. Being the shortest of the four *yugas*, its momentum is so swift and changes are brought about so rapidly on all planes and in all spheres of life and labour that opportunities for treading the spiritual path in one's daily life and for bringing about a spiritual reformation and regeneration within oneself are greater at the present time than at any other. Krishna came for the specific purpose of the preservation of the just, the destruction of the wicked and the establishment of righteousness. The teachings given out by him are not new but are age-old, as he himself points out at the beginning of the Fourth Discourse of the *Gita*, where he gives his divine pedigree.

The *Gita* is the Scripture of the Soul; not only is it a dialogue between the great teacher Krishna and his disciple Arjuna, but from another point of view it is a dialogue between the human soul, Manas, the thinker, and the Divine Soul, Atma-Buddhi, in each of us, for we are all Arjunas, and Krishna is seated in the hearts of all. Krishna is not only the teacher but also the principle of Divine Life, or the Supreme Self. The *Gita* teachings primarily concern the inner man, for a change needs to be brought about in our *inner* attitude, in our mental grooves and heart qualities. Our personal life needs to be adjusted on the basis of the spiritual principles given in the book.

Being the Scripture of the Soul, it is not meant for Hindus only but is universal in scope and character and can be practised and lived up to by anyone irrespective of his caste or creed, social status or educational achievements. As Krishna himself states in the Eighteenth Discourse:

There dwelleth in the heart of every creature, O Arjuna, the Master — *Ishwara* — who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place.

So every individual, if he so wishes, can take up the study of this Scripture of the Soul. It is gratifying to note that because of the impact of the present Theosophical Movement launched by Madame Blavatsky in 1875 in the city of New York, the *Bhagavad-Gita* has become more and more popular in the West, among the great thinkers of the age as also the common men. Many are not merely interested in its study but look upon it as a valuable practical guide to an integrated life.

The beauty of this Scripture of the Soul is that within the span of eighteen short chapters the whole philosophy of life is summed up. All subjects are treated in a general manner and have a meaning and a message for all people and for all times. The universality of the Supreme Self, the immortality of Spirit and Soul, the twin doctrines of Karma and Reincarnation, the control of the senses, of the passions and of the wandering mind, the divine discipline, the constitution of man and the mystery of death, the kingly science, the three *gunas*, the divine and the demoniac nature of man, different kinds of faith, and above all the right performance of duty without thinking of personal benefit, are all dealt with, with profound simplicity. Arjuna was led from the stage of doubt and despondency to convinced faith, slowly and gradually, step by step. He was always left free to choose for himself, and even at the end he is told: "Act as seemeth best unto thee."

Krishna's instructions are given in no hard-and-fast way, nor does he exclude anyone, not even a sinner. He gives hope and courage to all souls. In the Fourth Discourse he states: "Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge." And again in the Ninth Discourse: "Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous, for he hath judged aright." The expression "*exclusive* devotion" should be noted. It needs fearlessness, the first of the divine qualities. The impersonality of the Teacher is indicated in the preceding verse:

I am the same to all creatures; I know not hatred nor favour;  
but those who serve me with love dwell in me and I in them.

*Whosoever serves with love*; the only qualification that is needed is pure love. What a beautiful relationship!

People look upon the common things of life as trivial and they go in search of God to secluded places, to forests or mountain tops; at times they even torture their limbs and starve themselves. In the Seventh Discourse Krishna says:

I am the taste in water . . . the light in the sun and moon . . .  
sound in space . . . the sweet smell in the earth, and the brightness  
in the fire.

These things are familiar to each and all. The Supreme Self is omnipresent, and yet it becomes difficult for people to recognize it as such because it remains veiled, and that which is near at hand cannot be perceived. Recognition of the omnipresence of God teaches us the sanctity of life, makes us consider all things and creatures as sacred and incites us to live in harmony with the whole of Nature.

The divine discipline of moderation is not meant for special occasions or for special people, to be observed in some special way. It is meant to be observed in daily functions. Everyone wakes up and puts the body to sleep; everyone takes food and drink; everyone works and rests; it

is our daily routine, but moderation in everything has to be observed and extremes avoided, so as to lead a regulated and disciplined life.

In the matter of food also the *Gita* gives practical advice. In these days when vitamins are so much talked about, when all sorts of tonics are advertised, when people show more and more interest in dietetics, it is worth considering the simple method of selection of food according to one's *gunas* or qualities, that Krishna describes. One is attracted to particular types of food in terms of one's predominant *guna*.

The food which increases the length of days, vigour and strength, which keeps one free from sickness, of tranquil mind, and contented, and which is savoury, nourishing, of permanent benefit and congenial to the body, is that which is attractive to those in whom the *sattva* quality prevaieth.

And then are described the types of food preferred by those in whom *rajas* and *tamas* are predominant. Each one has first to change his own tendencies; that is of primary importance. When *tamas* and *rajas* are overcome, one will be attracted to *sattvic* food. When the wrong cause is removed, a permanent cure is brought about. It is again an inner adjustment.

The Scripture of the Soul traces the fundamental cause of all troubles to the inclinations of the senses, leading to passion, anger, delusion, loss of memory, loss of discrimination, and finally, the loss of all. It is a prolonged malady, and unless and until the sense inclinations are curbed, it is no use seeking other remedies. When Arjuna complains about the restless, turbulent, wandering mind, what is the prescription given? Detachment and constant practice. As soon as the mind flies to any object or subject, it has to be brought back to the spiritual centre of our being, and then only can one be concentrated and become a man of meditation.

Today, when there is such a craze for yogic exercises, postures, standing on the head, etc., it is worth while noting the three definitions of yoga as given in the Scripture of the Soul: (1) equal-mindedness; (2) skill in the performance of actions; (3) disconnection from union with pain. True yoga has nothing to do with physical exercises, nothing to do with hatha-yogic practices. A balanced mind is an asset in all circumstances, joyful or sorrowful; skill has to be shown in any and every action, small or big, high or low, so-called; and freedom achieved from all kinds of pain, physical or mental.

Perhaps the most important lesson taught in the Scripture of the Soul is the doing of one's own duty without looking for its fruit, or result of any kind. One does not have to abstain from duties but has to renounce the personal benefit resulting from their performance. That is true renunciation. Even in giving gifts this principle is to be always remembered. Purity of motive is very important, and this is lost sight of in our modern civilization. Nowadays gifts are usually given with a view to the benefit they will bring to oneself. The spirit accompanying the gift is much more important. What kind of gifts are acceptable to Krishna?

I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit, or water unto me.

What is offered need not be precious or expensive, but it is to be offered with a *pure heart*. That is important.

Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me.

The thought behind every single act should be the Supreme Self.

The Scripture of the Soul deals not only with the living of the life but also with the mystery of death. A grand sermon is given about the immortal Spirit which cannot be burnt by fire, corrupted by water, dried by air or killed by any weapon. At death, the physical body is merely thrown away like an old garment, but the immortal Spirit is eternal, beginningless and endless, and will take birth in a new body in course of time, to resume the threads of the past life once again. "Whoever at the hour of death abandoneth the body, fixed in meditation upon me, without doubt goeth to me," says Krishna. What a solemn promise! No ceremonies, no rituals, no priests to act as intermediaries to lead one to heaven! If during life one has been in constant communion with Krishna, the Ego seated in the heart, then naturally at the hour of death one's thoughts will be fixed on that inner Divinity.

How to acquire the wisdom contained in the Scripture of the Soul?

Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error.

The first qualification is service and the last humility — an entirely different method from the one by which head-learning is obtained in schools and colleges. Again an inner change is needed. If this fourfold method is adopted, then wisdom will be given by the wise.

Krishna even takes upon himself the burden of the responsibility of the happiness of those who constantly worship him. People in the world want happiness, seek happiness, but they do not want to discipline themselves; they do not even see the necessity for treading the spiritual path, the only way to attain to the Supreme and to use the Light acquired for the benefit of other human beings.

This great Scripture of the Soul is summed up by Sanjaya in the following significant words at the end of the Eighteenth Discourse:

Wherever Krishna, the supreme Master of devotion, and wherever the son of Pritha, the mighty archer, may be, there with certainty are fortune, victory, wealth, and wise action; this is my belief.

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## ANSWERS TO QUESTIONERS

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To Zadok.

Suppose persons have reason to believe they have found the beginning of the Way, and then find they do not care to investigate the mysteries of Occultism; that they are content to remain without knowledge on these subjects, though they found Truth through Theosophy, and that they are happy because they feel that whatever God orders in their lives must be right, whether it is pleasure or pain.

Suppose also that such persons, though having put themselves in a spiritually receptive condition, feel no weight of Karma, though willing to suffer to whatever extent is needed from it. Do you not think such persons may be deceiving themselves in thinking they are Theosophists, when they have lived many weeks in this condition? Do you think it harder for women to attain spirituality than men? And if so, still should they not strive all the more to obtain it? I know we should not avoid anything merely because it is irksome or uninteresting.

Do not Theosophists allow themselves to feel happy if happiness comes to them without their desiring it? Also why do Theosophists wish to avoid feeling pain or pleasure, if God orders the circumstances which produce them, after we have subjected our will to His?

Please answer in your next issue of *THE PATH*.

*Answer.*—Men attach an erroneous meaning to Occultism. If one has found the beginning of *the Way* he has found some of the mysteries of Occultism, for none find *the Way* until they find something of the Unseen. It is impossible for one to put himself in a spiritually receptive condition without "*investigation*" of or being under the sway of Occultism or Occult conditions; and it is through these same conditions that he knows that pain and pleasure are one and all wise. Karma does not always manifest itself as suffering, by any means; it is quite as likely to produce joy as sorrow, and Karma is not always weighty. Such persons of whom you speak may be trying to become Theosophists, but are not Theosophists. A seeker for Divine wisdom seeks in all directions and refuses none.

2. It is as hard for man as for woman to enter the mysteries. Man works through the intellect, woman through the emotions or heart. Both are equally useless after a time, and of the two the heart is the better tool. But woman becomes engrossed or overwhelmed by her emotions, and passes no farther. The greatest Teachers have been those who have had most of the womanly in their natures. It is more difficult to master the body as a woman than as a man. This can be answered only partially in print.

3. The *true* Theosophist allows himself, or is *taught* to feel, both pain

and pleasure, happiness and sorrow, for he knows them all to be wise. Men long for and desire, they fight for happiness and do not find it. We have given to us peace, which is far beyond happiness. Happiness is of this world and is a mockery of the True; yet as all other men we feel it, for we feel all things, for in all these things lie the lessons to be learned as men. I dare not speak for other men, but were I to wish to avoid either pleasure or pain, knowing them to be God's will, then would I utterly fail. Once having subjected *my* will — my human will — to His, then I avoid nothing that *is* His will.

—ZADOK

*To Zadok.*

1. Why, since the Deity chose of His own divine will to make the descent into matter, or — as some put it — by this process alone came to Him a realizing sense of His being, in the manifestation through and by matter, why should this be considered a “fall,” or, indeed, *an evil at all*, since, being the work and choice of the Deity, it must necessarily have been both wisdom and goodness which dictated the “descent”; and, as Theosophy teaches the inner Light and indwelling Emanuel (God with us) to be ever present in all forms of life, wherein consists the evil of this divine descent, and why must this experience be necessarily associated with evil at all?

2. I met an F.T.S. the other day who believes he has arrived at “Saintship” and cannot therefore err. He cannot bear the slightest contradiction, believing that he has arrived at such a state of “enlightenment” that he is infallible, whereas we less gifted mortals feel that he often makes grave mistakes. Of course this assumption is untenable in this case, but are sainthood and consequent infallibility likely to result from the humdrum everyday life of an ordinary nineteenth-century man?

*Answer.* — For the Deity there is no fall. He cannot fall. In the so-called descent into matter, He must manifest *through* something. Never does the Ineffable stand unveiled before mortal man. When the All Wise deemed it good to manifest Himself as individualities, He did so through the soul. After creating the human man with the soul that all things possess, “He breathed into his nostrils and man became a *living* soul,” or the Deity manifested Himself through the soul in the man. Nothing below man is immortal. Man is not immortal; his soul is not immortal; but the breath of God, which is God's life or God himself, *is forever*. Man was to have lived as the angels, “for they also were made”; but, although by the grosser elements of matter or nature, by its lusts and desires, its seductive beauties and deceptive pleasures, realized most fully through the senses of the human body, the *soul* was drawn *down* instead of upward, into *ignorance of the true* instead of toward the wisdom of God, holding and binding thus the spirit in the meshes of the grossest part of nature, and so *fell*. God did not fall — the spirit; nor did man as the human man; but the soul, being a free agent, did so, causing the spirit to be limited, and entailing pain and anguish upon the human man.

Man with the Divine manifest in him was to know only the good, or wisdom; but, not content, he must eat of the *tree of the KNOWLEDGE* of good and evil, or the misapplication of the good, and *fell* into ignorance. There can be no greater evil than losing the wisdom of a God for the ignorance of a man. Herein consists the only evil of the *fall* after the descent into matter.

2. How do you know that he makes grave mistakes? I may not say that anyone errs or makes mistakes, other than my own self. Neither you nor I may say another is saint or devil from our own standpoint of what makes either. Both you and I have been taught, however, that one who has arrived at the state of "Saintship" never lays claim to it or to "enlightenment."

Saintship and a certain measure of infallibility will result from humdrum everyday life in the nineteenth century, and in no other way, if rightly comprehended. Otherwise one would not be here at all, or would have lived in some other time, before time was. To become a saint one must know what sinners are and what sin is. The best way to arrive at this knowledge is through the nineteenth century or the time in which we live, through life and all it tells us. Believing that one cannot err and in one's infallibility is, however, not a characteristic of saintship.

—ZADOK

*From* Walter B.

1. What would be the effect if a sleeper, whose astral is abroad, were suddenly or violently awakened?

*Answer.* — The question is too general to be answered categorically. The effects vary in each case, and in the greater number only a powerful seer or adept could tell what, if any, effect had been produced. Further, several effects could be mentioned which would be incomprehensible to you unless you possessed actual experience in the matters referred to, for which no words of description exist as yet in the English language.

A person approaching to awaken a sleeper sends out the force of his thought at once long before he begins to awaken the person. That thought calls the attention of the sleeper's intelligence, and awakening has already begun before you have touched or spoken to him.

In general it is not well to suddenly awaken a sleeper. Yet thousands of cases are occurring daily where men in deep slumber are violently awakened with no bad results.

The matter inquired of, to be of profit, must be *experienced*, the sphere to which it relates not being one easily or usefully described.

2. Does the Astral body return in such case in time to avoid a calamity; and, if not, would the material bodily organism continue to perform its functions in a manner similar to a person in a hypnotic state?

*Answer.* — Partly answered in No. 1. Whenever the astral body is away it returns in time, in the greater number of cases. The material body is capable of performing many functions in an automatic way, so long as the real vital spark is not lost. As hypnotism is in its infancy both as to facts and terms, it is useless to compare anything to it: it would be better to refer to somnambulism for examples and comparison.

But in considering these questions you should be clear as to what you mean by "astral body," and as to whether it is a common fact that the generality of people have developed their potential astral body sufficiently for it to depart three inches from the material one. With most people, the astral body, when not closely interknit and working with the material body, is in a confused and nebulous state; hence it must be not common that it departs to any distance.

—JULIUS

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Though it should have been obvious that there can be only one science of medicine and not as many sciences as there are schools, the policy of the Indian Government used to be to encourage research in the various medical systems as though they were water-tight compartments. The present Health Minister, Dr. Sushila Nayar, is to be congratulated on the project for integrated research in all these systems which she recently launched. It may prove to be the first step towards the unification of the best in the indigenous medical traditions and the allopathic or dominant system today.

The attention of allopathic practitioners has again and again been called to the fact that there is a price to pay for medical "progress." In a report in the *Annals of Internal Medicine*, Dr. Elihu M. Schimmel of Yale University Medical School notes that "modern medicine has introduced potent procedures that cannot always be considered harmless." A survey conducted by him revealed that many patients suffered medical complications, sometimes ending in the death of the patient, for which the doctor's treatment was responsible in whole or in part.

In view of this, the scheme of integrated research is a welcome move which can reconcile and enrich the hitherto rival systems of medicine that have kept aloof from one another. Several indigenous drugs have been selected for joint investigation by practitioners of different schools. India's vast resources of medicinal plants and herbs need to be fully investigated and tapped.

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## A STUDY IN "THE SECRET DOCTRINE"

In the Preface to *The Secret Doctrine* H. P. Blavatsky wrote:

The aim of this work may be thus stated: to show that Nature is not "a fortuitous concurrence of atoms," and to assign to man his rightful place in the scheme of the Universe. . . .

We shall take up these two points. H.P.B. tells us on page xx that the "Esoteric philosophy . . . proves the necessity of an absolute Divine Principle in nature." She continues: "Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*." We learn that Nature, like man, is sevenfold; and on page xxxv she tells us that "any septenary division at once gives a clue to tremendous occult powers," though, fortunately for humanity at large, it is "no clue to the present generation." This great knowledge has come to us through "*transmitters*, not original teachers." These transmitters but gave "new forms and interpretations, while the truths upon which the latter were based were as old as mankind" (p. xxxvi).

Throughout the pages of *The Secret Doctrine*, up to the end of Book I, Part I, H.P.B. tries to enlarge upon this idea of an absolute Divine Principle in Nature, and in the "Summing Up" we find a wonderful description of the septenary division throughout Nature. The statement on page 277, "There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole infinite Kosmos . . .," should be used as a basis for all study. If this is so, then "everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception" (p. 274). Further, if this is so, and "the whole order of nature evinces a progressive march towards a *higher life*" (p. 277), we can begin to sense that the great Dhyan-Chohans and all the spiritual powers are of that same divine Intelligence and Omniscience made active. If we consider that every human being innately has the wish to help others, to guide their destiny, the further statement that "the Universe is worked and *guided* from *within outwards*" (p. 274) becomes easier to understand. No God guides and rules and works the Universe, but different aspects and forms of the One Divine Omniscience continue the work according to their capacities, for the good of the Whole. The sentence, also on page 274, "The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform," helps the understanding of evolution and of man's relationship to the whole.

Man is at an important stage of progress in this vast evolution, "Man . . . being a compound of the essences of all those celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even a combination of them" (p. 276). Why? Because the man-stage marks a turning point in evolution. Everything in

the Universe, we learn, is, was, or will be man. Each atom has to “*reach through individual merits and efforts*” that plane where it re-becomes the one unconditioned ALL (p. 268).

The statement that “the Watchers descended on Earth and reigned over men — ‘*who are themselves*’ ” (p. 267) becomes understandable and we begin to sense the unity of the “Solitary Watcher” with ourselves. He has arrived at the goal; we are progressing towards the goal. The “wonder” of it all raises our consciousness and warms the heart. Yet even he but gives form to the ONE, and the statement on page 280, “the ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through ‘the still small voice’ of our spiritual consciousness,” becomes full of meaning. When we read of the four Maharajahs who guard the four quarters of the Earth and link them up with the Law of Karma we can begin to sense these Beings as once *men* and now agents of the Law of Evolution. No propitiations are possible to them, but a unity with them helps us to work with Nature more wholeheartedly.

As from the highest Archangel (Dhyan Chohan) down to the last conscious “Builder” (the inferior class of Spiritual Entities), all such are *men*, having lived æons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals — are all *future men*. That fact alone — that a Spirit is endowed with intelligence — is a proof to the Occultist that that Being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole infinite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. But the first differentiation of its *reflection* in the manifested world is purely Spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or Intelligence before they have acquired such, personally and individually. (S.D., I. 277)

If we begin to understand that all beings are in fact one, we shall be helped in our understanding of the Hierarchies. To understand that the great universal power of *Kriyashakti* is a power of *thought* (p. 293) by which even at our stage, consciously or unconsciously, we can produce phenomenal results, helps us to see that the conscious manifestations of the great Powers, even of the Universal Mind, are in terms of the same Law.

Electricity and Magnetism are manifestations of the Universal Life-Principle (p. 293); so we see why we are told in the last of the Ten

Items of *Isis Unveiled* that a knowledge of these two aspects of life is essential to us.

Why has H.P.B. described the *Shaktis*, the primary Forces in Nature, at the close of Part I in the first volume of *The Secret Doctrine*? Is it not partly to show us again the oneness of all, the fact that everything has emanated from the One? "Each of these Forces has a living *Conscious Entity* at its head, of which entity it is an emanation" (p. 293). "All that which *is*, emanates from the ABSOLUTE" (p. 295).

The extracts from a Commentary quoted on pages 289-92 give a wonderful description of the "Initial Existence." The mineral, the plant, the animal and man are all shown as embodying that one Divine Breath. If we sense this Force of life unfolding itself on its downward path, how wonderful must be the "return journey" to the Source! The First Fundamental comes to life for us. What is said in the summing up of the Ten Items of *Isis Unveiled* — "One common vital principle pervades all things" — takes life as we remember the "mission" of all points of consciousness and the main and final mission to "control" this vital principle by the power of the perfected human will.

Finally we remember the Third Fundamental again. We have to ascend "through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha)." Others have done this in the past as also in the present *Manvantara*. We, too, have to do it step by step.

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The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in *The Secret Doctrine*. Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being again and again reborn, or like man himself — reincarnated.

—W. Q. JUDGE

# QUALIFICATIONS FOR CHELASHIP

## VI.—THE STAR OF THE SOUL.

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There is a principle of the Soul, superior to all nature, through which we are capable of surpassing the order and systems of the world. When the Soul is elevated to natures better than itself, then it is entirely separated from subordinate natures, exchanges this for another life, and deserting the order of things with which it was connected, links and mingles itself with another.—IAMBlichus.

The sixth of the qualifications to be acquired by one who has resolved to tread the Path of Chelaship is given by H.P.B. as “An intuitional perception of one’s being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit).”

The mission of Theosophy is to awaken man to a recognition that he is a Spirit-Being. Ignorance of his true nature makes him selfish, and thus he becomes the root of all troubles — not only for himself but for the whole of Nature. Knowledge of his Divine Nature enables him to restore broken harmony and more — to enlarge and to deepen it.

Human evolution is a series of progressive awakenings, each of which brings the Soul into closer proximity to its Parent-Star. Theosophy teaches ways and means of quickening that process. Study of the philosophy brings the student mental understanding; application in daily life unfolds heart perception — an intuitional recognition of the Spirit, which manifests as conviction, not stubborn but steady, not vociferous but silent.

The link between the soul in the body and his transcendent Divinity corresponds to the bond between Chela and Guru; the power of the latter bond depends upon the strength of the former. Only when man consciously obeys the dictates of his Monadic Self is he ready to become a Chela to the Living Gurus.

The Spirit in man is the Eternal Pilgrim, whose long evolutionary journey brought to birth self-consciousness. When man received the Light of Manas through the sacrifice of the Lords of the Flame, it made him *aware* of his Divine Nature.

No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. (*The Secret Doctrine*, II. 272)

That is why we find that from the remotest antiquity mankind as a whole has always believed in the existence of a Spiritual Ego within mortal man. The inherent ideas burnt into human consciousness survived even the dark periods which obscured the Light of Wisdom, and the idea of the Spirit in Man is one of them.

With the growth of mind the separative self asserted its independence and ignored the dictates of the heart. The pliable child becomes stubborn and obstinate as the development of lower Manas takes place. A similar phenomenon took place in the life of humanity. The child forgets its heavenly home as "shades of the prison-house begin to close"; and man has now become a prisoner so accustomed to the walls of flesh and the iron bars of the window of Kama through which alone he is able to see without, that he has completely forgotten that he is an exile from Heaven. Infant humanity knew itself as divine; young humanity of today, out of conceit and assertiveness, calls itself the product of matter on its way to disintegration.

The Spiritual Soul needs a channel for growth and therefore it obtains a personality. But the latter is in no fit condition to be used as a vehicle for the manifestation of Spirit because the elemental forces of matter have become its ruling powers.

At the moment when each of us receives life and being, he is taken in charge by the genii (Elementals) who preside over births, and who are classed beneath the astral powers (Superhuman astral Spirits). They change perpetually, not always identically, but revolving in circles. They permeate by the body two parts of the Soul, that it may receive from each the impress of his own energy. But the reasonable part of the Soul is not subject to the genii; it is designed for the reception of (the) God, who enlightens it with a sunny ray. Those who are thus illumined are few in number, and from them the genii abstain: for neither genii nor Gods have any power in the presence of a single ray of God. (*The Secret Doctrine*, I. 294-95)

The duality of Manas makes man a self-conscious being on two planes. Throughout the Life-Cycle the Monad remains conscious of its Divine Identity, though its vehicle man is unaware of the fact. On our plane the lower Manasic entity informs the man of clay; but its consciousness is identified with the personality, causing delusion. We know ourselves, not as Human Souls, but as the name and form assumed by the personal man in his incarnation. Because of attachment to Nama-Rupa and through that to Raga-Dvesha man forgets that he is Divine, and misinterprets the fact that he is human.

The marks of the Spirit-Being are Wisdom, Compassion, Self-Sacrifice. When these are manifested through the body the latter becomes full of light. The Chela learns to transcend the personality, not to separate himself from humanity but to use his vehicles to radiate the light and warmth of the Spirit on earth-bound souls. It is said: "If thou wouldst

be perfect, O Servant of Life, thou must live in the Light and work in the shadow."

The "intuitional perception" demanded of the Chela, however, is more than mere instinctual recognition of the Divine. Instinct is unerring in its own realm but becomes blind when mind begins to function. Intuition is infallible because it perceives the truth; it can perceive nothing else. The ignorant believe in the Spirit but search for it outside. The student is taught to look within for the Inner God and to manifest its qualities without. Thus the conviction of the Chela has to have a basis in knowledge and personal experience.

It is not only the intuitive perception of the Spirit that the Chela is required to develop, but the intuitive perception that his soul, that is himself, is the vehicle of the manifested Avalokitesvara. By deliberately using the term the qualification-clause points to more definite work the Chela has to undertake. Here a basis of Knowledge is provided and we will try to understand what Avalokitesvara stands for. Theoretical knowledge will enable us to start application, however remote such knowledge be from the Wisdom born of Realization.

Avalokitesvara means "the on-looking Lord" and H.P.B. explains that "in esoteric philosophy Avaloki, the 'on-looker,' is the Higher Self, while Padmapani is the Higher Ego or Manas." He is also called "the 'Supreme Lord' of the Bodhisattvas"; and again he is described as Jigten Gonpo, *i.e.*, Protector against Evil, and Chantong — He of the Thousand Eyes. What Avalokitesvara is to Padmapani on the cosmic plane, that our Atma-Buddhi is to the Manasic Ego. Each aspirant-practitioner must recognize the latter, whenever he is ready — that is the first step. All students theoretically know that within themselves the Higher Manas is, but how many know what its real nature and powers are? By study and contemplation, and above all by application, *i.e.*, by correct observance of the rules of Theosophical discipline, we have to assimilate the Higher Ego — *Manasa*. From one point of view, as the emanation of Higher Manas, the lower Manas of our present incarnation is like unto Padmapani, the Higher Ego being Avalokitesvara; but as lower Manas does not possess the spiritual stamina sufficient to resist the onslaught of Kama (under Karma of course) its native colour — like the basic green of vegetation which springs from earth — undergoes a change and the flowers and fruits which are put forth are of variegated hues, differing in value. It is through the lower-manasic-ego, purified of earthly dross and extricated from Kama, that we begin to know ourselves in our Padmapani nature. Then follows the manasic-meditative life where actions — many and sundry — become more and more noetic. At present our deeds are kamic or psychic; when they become, in increasing degree, manasic or noetic, we have become ready not only to know but to be Padmapani. Having known ourselves as God incarnate we are fit and in a position to know our Avalokitesvara, our Father in Heaven. We have to assimilate the divine individuality while in this animal shell. The divine individual-

ity is not only Padmapani but Avalokitesvara incarnated in him. One step more — our Higher Self or Atma-Buddhi is itself an emanation and as the unified triad, Atma-Buddhi-Manas, is the child of its father — a Dhyani-Buddha. At the very fount of his Monadic existence each man is a Dhyani-Buddha; when the disciple is asked to recognize himself as the vehicle of the manifested Avalokitesvara, *i.e.*, Padmapani, it is his spiritual parent that he must seek. We shall close with an apposite quotation from *The Secret Doctrine* (I. 572-73), meditation on which will yield beneficial results.

The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with the INDIVIDUALITY. The "Angel" of that Star, or the Dhyani-Buddha will be either the guiding or simply the presiding "Angel," so to say, in every new rebirth of the monad, *which is part of his own essence*, though his vehicle, man, may remain for ever ignorant of this fact. The adepts have each their Dhyani-Buddha, their elder "twin Soul," and they know it, calling it "Father-Soul," and "Father-Fire." It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright "Image." How much has Bulwer Lytton known of this mystic fact when describing, in one of his highest inspirational moods, Zanoni face to face with his *Augoeides*?

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The man who neglects the truth he finds in his soul, in order to follow its dead-letter, is a time-server.

Man who has not hesitated to project his image in space and call it the Creator, scrupled not to endow God with his own vices.

To him who has subdued self by SELF, his self is a friend; but to him who has not subdued senses by mind, that self is an enemy.

Let your soul work in harmony with the universal intelligence, as your breath does with the air.

That man who accurately understands the movement and the cause of the revolutions of the wheel of life is never deluded.

All the air resounds with the presence of spirit and spiritual laws.

—*Eastern Proverbs*

## EXTRACTS FROM UNPUBLISHED LETTERS

The heart quality is a rare force. The personality-heart is so active that the Real Heart remains dormant. The curbing of egotism is not practised because so many like to indulge in it. Many are unconscious of the fact that they are rooted in personality, surrounded by its forces. It is an uphill path and human joints and legs are weak and desire the easy way, and *Tamas* lets Time conquer the Soul. Knowledge will compel thought and understanding and then feeling will awaken. If it is fast awakening in you, is it not because understanding and discernment came? Of course Karma aided, but you took advantage of Karma. Let us have patience — active patience, and also faith. It is Their Movement and They will reward our enthusiasm, patience and faith. The fire of faith burns bright only when weaknesses, like wood, burn down to ashes. Sandalwood is costly; ordinary wood is found in abundance. In the fire of Knowledge ignorance is consumed and then the fragrance of heart-virtue is bound to be inhaled.

One may know the philosophy mentally; one's knowledge may be wide but not deep. The horizon of the mind is wide and extensive and elastic; but the cave of the heart is deep. The subject of the Guru, the "little guru" of whom Judge speaks, the chain of gurus, etc., is not fully understood. Why? It is a subject of *heart* understanding and people want mental satisfaction. How can a hungry man satisfy himself by listening to a lecture on food values? Heart-hunger is not felt, for the heart is tamasically or rajasically engaged. Between recognition of knowledge, *i.e.*, understanding, and realization, *i.e.*, experiencing, there is a gulf, not a mere difference of degree. The first result of the lighting up of Manas was Devotion — the heart quality. Theosophy's lighting up of the Heart (the Tathagata Light) is an event in and by itself. The "infant" man did not comprehend the Manas-lighting; he felt it. Fortunate the person whose feeling is aroused for Theosophy ere the light of knowledge comes.

About the heart: It is fine that you see the value of it; self-knowledge is of loving deeds the child and this applies both to the personality and the Individuality. Our loving deeds as a mere personality reveal the lower quaternary's *good* aspect; but the Individuality performs its own loving deeds by the power of the *Paramitas*. There are three hearts: one by which evil and selfish deeds are done; the second by which a man does good; and the third by which a man radiates spirituality. The first is animal instinctuality; the second is human goodness; but the last is Divine Radiance. Kama-Manas is the source of the first two, but Manas Taijasi and Manas-Buddhi is the instrument and avenue for the last, the true Heart. At present we shift from one to the other; we are animal or we are human, and the highest aspect of the human is saintliness. It is the Sage who has developed his Real Heart. The *Antahkarana* has to rise to the plane of its Parent Manas, the Ego, and fight as the warrior the

personality, and finally win the Grace of Buddhi for itself. You have here a plan of the whole human evolution. Work out for yourself the aspect of each in terms of the three *gunas*; you will get more light and the practical task will become more clear. Instinct, intelligence, intuition and inspiration are also related to this process of human unfoldment.

The spiritual Heart has become passive or negative and has to be awakened. The human heart is misguided, having fallen under the dominance of the animal heart; it needs to be educated and the purification of the animal nature becomes necessary. Our emotions are not purely human; they are coloured by animal selfishness and egotism. Good, *i.e.*, unselfish or non-egotistic emotions have to come to birth. Study, application, promulgation does it.

Who is the aspirant? How does he grow into a devotee? These are basic questions. What was said you have correctly comprehended; it is well put and is worth repeating: "By the mind freeing itself from feelings and desires and uniting with Buddhi." Here are the process and the goal: (1) At present our consciousness is Kama-Manasic; (2) it must become Manasic, *i.e.*, *Antahkaranic*; (3) *Antahkarana* must move towards and become Higher Manasic; (4) finally, the awakening of Buddhi should be completed. The awakening of Buddhi is in two stages: (*a*) The good man, to become spiritual now and here, must tend to theosophize himself — impersonalize himself. Impersonalize your feelings; do not kill them. We are hot in feelings; do not extinguish the fire; let it go down to the ember stage and then fan the flame to adequate warmth. Love and compassion and all the children that spring from the higher mind and Buddhi should be cultivated now and here. (*b*) Buddhi must be *activated*; see the footnote in *The Voice of the Silence* (p. 10). Study and meditation provide the motor-power; the daily routine of life provides the method.

At the present hour Buddhi is passive in all who are the children of the fifth Race in the fourth Round on this fourth Globe, the Earth. We have to activate it. Buddhi is the Eternal Substance — the casket of Atma. Even when activated, the nature of its activity is different from what we call action — hustle and bustle and doing this and that. There is order, rhythm, the eternal fitness of things, not only observed but understood, and so there are calmness and light, patience and strength — slow quickness. But you must recall an intuition which you have had and try to evaluate it. By looking at how Buddhi functions, even indirectly, you will get an idea of what should be done. Remember, the lower Manasic ray which incarnates in the body has within it a basis of Buddhi (Wisdom-Compassion) and also of Atma (Will). This lower Manas is exploited and enslaved by Kama. When Manas is extricated from Kama it carries, as the *Antahkaranic* being, this basis of Atma and Buddhi. This is the plank of our salvation — separation from animalism. The taming of the lower nature from wildness and vileness to use and

service is a long process, but if we remain conscious and deliberate we hasten the change.

Book study will not activate Buddhi but it helps the aspirant to learn how to do it. Altruism in thought depends on our understanding of Brotherhood. Judge's letter, No. 4 in the first volume of *Letters That Have Helped Me*, lays down a most excellent basis. Application without right study leads people astray. The philosophical formula is necessary and that must be right.

We cannot pray to get Buddhi. Buddhi is to be studied as a principle and very soon we find out that it is passive and can be activated by the right kind of effort. It is not so developed or awakened by people because they are involved by the *rajoguna* as the closing portion of the third chapter of the *Gita* points out.

Manas has the faculty of *viveka* or discrimination. The faculty of discernment which comes out of detachment or dispassion is *vairagya* and brings into operation the intuition. *Viveka* and *vairagya*, discrimination and discernment, are qualities respectively of Manas and Buddhi. But H.P.B. points out that Buddhi is at the moment passive in most men and it has to be activated. Without Manas, Buddhi cannot be activated. Self-consciousness comes with Manas, and it begins to operate directly through the moral choice which is within the province of Manas. In making moral choice the embodied self, lower Manas, gets entangled with desires and therefore its moral choice goes wrong. The freedom of Manas from Kama brings it into closer proximity with Buddhi.

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Intuition means "direct cognition and comprehension," without reasoning from premises to conclusions; it is a power that every human being has, either latent, or operative in some degree. It is beyond or above the reasoning faculty; the bar to its operation is our tendency to depend upon our reasoning powers, based as they are upon our superficial and incomplete common knowledge. This common knowledge is based upon our personalities in their relation to the external world, and does not take into account the spiritual nature of Man, who is the real Seer and Thinker. To arouse the Intuition, the false views of Man and Nature so generally held have to be replaced by the knowledge of these that Theosophy imparts. Not only has the mental perception to be gained, but *all our thinking* must be based upon this right knowledge. We will then stand as the Immortal, changeless Thinker, who witnesses all appearances as *changing expressions of conscious beings*, and can see beyond any and all expressions to the essential spiritual nature of every entity.

—ROBERT CROSBIE

## IN THE LIGHT OF THEOSOPHY

Under the title "How Father Sun Dominates Mother Earth" (*Unesco Features*, June 12), Bruno Friedman explains the objectives of the International Years of the Quiet Sun (IQSY), a vast international co-operative scientific enterprise running through 1964 and 1965. One of these objectives is to study the as yet poorly understood "how" and "why" of the many effects of solar flares upon our earth, and to gather data that may enable prediction of the occurrence of such flares. But the most important objective is to study how the sun normally, in the absence of such eruptions, dominates our earthly environment. IQSY's broad investigation has the participation of some 70 nations with thousands of observation stations all over the face of the globe, including the Arctic and Antarctic. The whole earth has in fact become one immense observatory.

The cyclic waxing and waning of sunspots has for long been suspected to produce all kinds of effects on the earth. It is now being admitted that there is a correlation between solar activity and earth weather, and the exact nature of this correlation is one of the important areas of investigation during IQSY. The investigation will also, it is hoped, bring to light other correlations between sunspot cycles and earthly cycles.

Mr. Friedman writes of the ways in which the sun reaches across 150,000,000 kms. (93 million miles) of space to influence the earth.

It is now known — though only recently — that the earth does not orbit in empty space, but circles within the margins of the sun's atmosphere. While this atmosphere is very thin, far thinner than even the lowest vacuum which can be produced in a laboratory on earth, its presence is highly significant.

Flowing outward from the sun, the solar atmosphere reaches the earth as a constant stream of protons (nuclei of hydrogen atoms) and electrons moving at a velocity of around 400 km/sec. (250 miles/sec.). The existence of this stream, called the "solar wind," was proved by American and Soviet space vehicles, though conjectured previously from observations made upon comets. During flares, gusts of the solar wind may attain a speed of 1500 km/sec. (900 miles/sec.).

It is now also known that the sun's magnetic field reaches much farther outward in the Solar System than was previously surmised to produce significant effects. The earth is constantly imbedded within this magnetic field.

It is the solar wind and the sun's magnetic field, together with the immense quantities of heat, light and other radiation reaching our atmosphere, which are responsible for the many earthly phenomena which IQSY is dedicated to studying, together with the special impacts of solar flares.

In addition to solar activity itself, the IQSY investigations will fall into other major fields such as Meteorology, Geomagnetism, Auroræ, Airglow, Cosmic Rays, Ionospheric Studies and Radio Astronomy.

This investigation of the most intimate relations between the sun and life on earth is of great interest and significance from the point of view of students of Theosophy. *The Secret Doctrine* said in 1888:

If ever this theory of the Sun-Force being the primal cause of all life on earth and motion in heaven is accepted, and if that other far bolder one of Herschell — about certain organisms in the Sun — is accepted even as a provisional hypothesis, then will our teachings be vindicated, and esoteric allegory shown to have anticipated Modern Science by millions of years, probably, for these are the Archaic teachings. . . . It is the Sun-fluids or Emanations that impart all motion and awaken all into life, in the Solar System. It is attraction and repulsion, but not as understood by modern physics and according to the law of gravity; but in harmony with *the laws of Manvantaric motion* designed from the early *Sandhya*, the Dawn of the rebuilding and higher *reformation* of the System. (I. 529-30)

We have an important scientific corroboration for one of our fundamental dogmas — namely, that (a) the Sun is the store-house of Vital Force, which is the *Noumenon* of Electricity; and (b) that it is from its mysterious, never-to-be-fathomed depths, that issue those life currents which thrill through Space, as through the organisms of every living thing on Earth. (I. 530-31)

There is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart — the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system. (I. 541)

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The amount of damage that man's recklessness can cause to the earth's flora and fauna can be seen from the following instances reported in recent issues of *The Times of India*.

Millions of fish were seen dead and floating some time back over an area in the Indian Ocean (*Times*, June 23). While some oceanographers believe this to be the result of the exhaustion of the oxygen available in the sea water, others suspect sea pollution and poisoning. There was the case of extensive fish deaths in the Mississippi River recently, which scientists have linked to the pesticide endrin, a DDT-like spray dissolved

by rain-water and washed off cotton and sugar-cane fields into the river. The problem of sea-bird deaths in the coastal areas of Britain — caused by oil-polluted water on the beaches — has been tackled energetically but not yet solved. The disposal of radioactive wastes at sea is another big threat to sea life. Pollution of the ocean's waters poses graver long-range problems than most people are prepared to concede.

Then there is the problem of crop damage caused by the indiscriminate use of pesticides. *The Times of India* of June 27 provides an instance: The intensive anti-pest operation conducted by the Maharashtra Government to eradicate the citrus psylla pest and fungus diseases that had been playing havoc in the Vidarbha orange groves has caused extensive damage to the current season's crop. At no time had the orange groves in that area been subjected to such a wide variety of chemical treatment as in the past three years. The distressed growers are beginning to feel that the cures prescribed by plant protection officials are worse than the diseases themselves.

Still another danger we are facing today is large-scale destruction of forests, which is rendering the once flourishing tracts into semi-arid areas. The Maharashtra Government's Home Minister, Mr. D. S. Desai, while inaugurating a meeting of the Standing Committee of the Central Board of Forestry in Poona stated that the "human and social aspects" of the problem of protection of forests made it a complex one (*The Times of India*, June 6). The economy of the people, particularly the aboriginals, living in and around the forests, was closely linked with them. They lived in sub-standard conditions and, for want of an alternative source of livelihood, intruded on the forests. Mr. Desai suggested that the opening of forest industries, even on a small-scale basis, in the vicinity of the forests would, apart from ensuring fuller utilization of forest products, serve to give employment to the rural communities and thus stop them from indiscriminately destroying the forests out of sheer economic distress.

A great deal of the present vandalism, erosion, soil and water pollution and food poisoning would never have taken place if we had felt more deeply about the earth and its inhabitants, and their place in life and society. These words of John Storer, from his book *The Web of Life*, merit careful consideration:

Through the use of his *intellect* man has partially escaped from the *controls* of Nature. He has achieved almost unlimited power to multiply his numbers and at the same time destroy the world's resources that might have supported him. Under the domination of his intellect, the world's life, and the environment of that life, seem to have reached a *crossroads* and the choice of *direction* is for the future to decide. . . . The great and deciding test, however, still remains whether man can co-ordinate knowledge into understanding and build within his heart the incentives and wisdom to use these new-found powers wisely, and with responsibility for the common good.

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The April issue of *Mother Earth* (Journal of the Soil Association, London), prints veterinary surgeon F. D. T. Good's account of the fluoroacetamide poisoning which caused the death of 120 farm and domestic animals at Smarden in Kent, and Merthyr Tydfil in South Wales. This figure takes no account of the wild-life, the birds, the rabbits, the nomadic cats; none were left. Mr. Good lives and practises in Tenterden, near the village of Smarden, where there is a chemical factory which makes pesticides, among them fluoroacetamide. Poisonous residues from the factory had seeped into streams and ditches on neighbouring farms, and the cattle and sheep that drank this polluted water developed what at first seemed a mysterious illness, and later dropped dead. Many animals were wiped out before fluoroacetamide poisoning was suspected.

Fluoroacetamide is complex in its effects; it acts differently in different species of animals and has no known antidote. The action of this poison is to interfere with the supply of nourishment to the brain and other organs such as the heart and kidneys. Farmers have been using fluoroacetamide for years for spraying their fields, and neither washing nor boiling removes it if the crop is harvested too early after spraying. "The amount permitted to spray one acre of these edible crops," writes Mr. Good, "will kill 75,000 dogs."

Thus the chemical industry, protected by the Government, may have been poisoning people, not to mention animals. There are no known tests to find traces of the poison in animals or humans; death would merely show heart failure. Mr. Good is of the firm belief that individual illnesses and deaths caused by this poison are prevalent, though they pass unrecorded, in both men and animals. He rightly concludes that the events in Smarden and other places are "not a parochial subject but an international one," and that they ought to make us take a more critical look at many other pesticides about which we have been warned. The fluoridation of public water supplies might well be reconsidered in the light of these events.

It is a pity that we have to wait for tragedy or death before any official action is taken. In our greed for production by quick methods, we have sacrificed all the older wisdom; we have lost respect for life.

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Norman Cousins, in his editorial, "The Danger Beyond Smoking," in the *Saturday Review* (New York) of January 25, relates a conversation he had with a doctor friend of his, a heavy smoker:

"I didn't need the Government's report [said the doctor] to convince me that smoking can cause cancer or bronchitis or various forms of heart disease. I see the evidence almost every day in the hospital wards and among my own patients. . . ."

"You know all this and yet you yourself will continue to smoke?"

“Yes.”

“Why?”

“I suppose I’m like many of my own patients. I’ve advised them to give up smoking but they’d rather not. It doesn’t make that much difference to them if some years are lopped off their life. . . . They really don’t care.”

“And you feel the same way?”

“Just about.”

Nothing can be more dangerous to a nation, says Mr. Cousins, than the feeling by a considerable portion of its people that they do not care whether they live or die; and this indifference affects the tone and quality of the entire community. Mr. Cousins suggests a research project to look into some of the causes of this indifference.

Shri C. Rajagopalachari, India’s elder statesman, commenting on this *Saturday Review* editorial in *Swarajya*, states that the attitude of indifference towards life is the result of the “banishment of the Soul in favour of the self-sufficiency of the body.”

The main cause of the growing indifference to living or dying is the loss of faith . . . in any spiritual entity other than and behind the body and mind, which “cannot be cut by the sword or burnt by fire or drowned in water” but will continue undying. It is not only thus stated in the *Gita*, but in every scripture of every religion of the world it is taught that the indwelling person is an undying spirit and the body in which he moves about is just a tenement. This postulate of the Soul is increasingly denied, alluringly replaced at first by a yearning for progress, but steadily developing into total negation. When this negation of the Soul is accomplished, the question arises, “Why should I live and why should I worry?” There is no convincing answer to this “why.” . . .

It is not an accident that Sweden, the perfect welfare State, has a high suicide rate — is it not the highest in the world? And when indifference to life has settled down as the mood of young men, what is there to prevent them from “making the best of it” at once? There is nothing to prevent delinquency or any rash adventure provided it yields sensuous pleasure or pleasurable excitement. The cost does not matter, for what greater price can there be than life which has lost all value?

“Those that deny the soul, thereby kill their selves and consign themselves to live in a sunless world enveloped in utter darkness,” says the *Isha Upanishad*.

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Death is a human experience that man fears the most and understands the least, and this very dread prevents him from understanding it.

Science is now looking into the physiology of the body's death, and has made some reassuring discoveries. One significant fact that scientists today are recognizing is that, in their efforts to understand death, they must begin by understanding life.

An article, "What Happens When You Die," in the May *Science Digest* brings out what many physicians and other competent observers know, that there is no such thing as death agony. Death is almost always preceded by a perfect willingness to die. However great the previous suffering, there is always an interval of perfect peace before death.

Another article, "A Doctor Looks at Death," by Dr. Félix Martí-Ibáñez in the June *Reader's Digest* (Indian edition) brings out that in order to die with grace when the time comes, we need to know now how to live.

Death is less frightening [the writer states] when we concede that life attains maximum fullness only when it is guided by an ideal, by something for which we are willing to die if necessary. Whatever incites us to die also incites us to live with greater intensity. . . . The man who *loves* life lives a fuller and better life because he has put death in its proper place. . . .

Everything known to medicine seems to show that the sensation of dying is like that of falling asleep. And if a person accepts his death as an act of service to an ideal, or as the end of his life's work, it could be a blessing. It could be accepted more willingly if we knew that we had fulfilled our duty in life.

Furthermore, abandoning our worldly goods and our loved ones would be less distressing if we knew we were leaving behind a legacy of love, creation, goodness, justice and ideals. . . .

The great fear is that of the unknown, similar to the childhood fear of darkness. Does the complex system of images that we call consciousness survive? Carl Gustav Jung said, "The decisive question for man is: Is he related to something infinite or not? Only if we know that the thing which truly matters is the infinite can we avoid fixing our interest upon futilities, and upon all kinds of goals which are not of real importance." . . .

The gentle Rabindranath Tagore once said, "It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers. It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and flow. Because I love this life, I know I shall love death as well."

To attain this philosophic attitude, we must cultivate the idea of dying with wisdom and dignity as a fine end to a fine life.

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