

AUM

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LET US PRAISE THE FATHERS WHO BEGOT US

The Fifth group [hierarchy] is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*.

—*The Secret Doctrine*, I. 219.

...the true esoteric sense of the word "Makara," does not mean "crocodile," in truth, at all, even when it is compared with the animal depicted on the Hindu Zodiac. For it has the head and the fore-legs of an antelope and the body and tail of a fish.—*S. D.*, II. 577.

The fifth group of the celestial Beings is supposed to contain in itself the dual attributes of both the spiritual and physical aspects of the Universe; the two poles, so to say, of Mahat the Universal Intelligence, and the dual nature of man, the spiritual and the physical.

—*S. D.*, I. 221.

Let us note one more thing in relation to the mysterious number five. It symbolizes at one and the same time the Spirit of life eternal and the Spirit of life and love terrestrial—in the human compound; and, it includes divine and infernal magic, and the universal and the individual quintessence of being.—*S. D.*, II. 579.

It becomes the task of the fifth Hierarchy—the mysterious beings that preside over the constellation Capricornus, Makara, or "Crocodile" in India as in Egypt—to inform the empty and ethereal animal form and make of it the Rational Man. This is one of those subjects upon which very little may be said to the general public. It is a MYSTERY, truly, but only to him who is prepared to reject the existence of intellectual and conscious spiritual Beings in the Universe, limiting full Consciousness to man alone, and that only as a "function of the Brain." Many are those among the Spiritual Entities, who have incarnated bodily in man, since the beginning of his appearance, and who, for all that, still exist as independently as they did before, in the infinitudes of Space.—*S. D.*, I. 233.

Ma,—we are told by the author of the "Twelve Signs of the Zodiac"—is *Five*; *kara*, a hand with its five fingers, as also a five-sided sign or a *pentagon*. The *Kumara* (in this case an anagram for occult purposes) are *five* in esotericism, as Yogis—because the last two names have ever been kept secret; they are the fifth order of Brahmadevas, and the fivefold Chohans, having the soul of the five elements in them.—*S. D.*, II. 577-8.

...the sign of Makara is connected with the birth of the spiritual "microcosm," and the death or dissolution of the physical Universe (its passage into the realm of the Spiritual); so the Dhyan Chohans, called in India *Kumara*, are connected with both.—*S. D.*, II. 579.

[*Makara*] is the *vahan* of *Varuna*, the Ocean God.—*S. D.*, II. 577.

...Kama [is] the first god in the Vedas, the Logos, from whom have sprung the Kumaras, and this connects them still more with our "fabulous" Indian Makara.—*S. D.*, II. 579-80.

Among Watery Beings I am Makara.—*Bhagavad-Gita*, X. 31.

The presiding deities of this season, as the Sun moves northward, are the mysterious Makaras, about whom H.P.B.'s *Secret Doctrine* gives us instruction more in the shape of hints than in detail. The nine extracts which are given above, if properly studied, will give the intuitive aspirant some insight into the mystery which is enshrined not only in the 10th sign of the Zodiac, but also in man though, alas, in most human beings it has become entombed. If we succeed in rolling away the stone which closes the tomb we shall perceive the Radiance of the Virgin Youths, the Kumaras, with whom our human kingdom is very intimately related and whose benign influence is upon us, though we are ignorant of it and so fail to make use of it.

We owe the Light of Wisdom and the Power of Compassion which, however they are veiled at present, all human beings carry within themselves to the Fifth hierarchy referred to in the above extracts. In the present-day gloom caused by strife, competition, greed and carnage we wonder where that Wisdom and that Compassion are to be found. Are they not dead? Esoteric Philosophy teaches that they are not dead though they are deadened. In many human beings the war between the Living Soul and its constant enemy—*Kama* or Passion—is not taking place consciously to themselves. The materialism of modern science and the degrading influence of dogmatic religion have put to sleep the Righteous Warrior in most men and women. One of the divine missions of Theosophy is to shake men out of the jog-trot of existence and awaken them to the realization that the cause of their ignorance, superstition, mental laziness and moral waywardness is removable. Knowledge is available. The method of applying it to oneself can be learned. It is possible to gain emancipation from the temptation to evil deeds as well as to overcome irresponsible passivity.

There is an appropriate time for all activities. We work during the day; sleep is for the night. Similarly, the season most appropriate for making

good resolves is this one, when Nature renews herself and her creative forces are most active. We of the modern civilization have separated ourselves from Living Nature and not only think of ourselves as independent of the Comely Mother but feel justified in exploiting her resources and obstructing her work to our own detriment. When she would renew us with health, we work for disease; when she would graciously provide, we block the ways of her bounty. How? Through self-regard and pride. And these are born not of crass ignorance but of false scientific knowledge and misleading religious beliefs.

What will help us to become Warrior Souls? The Fire of the Makaras will help us. Their Thought-Breaths create a beneficent Fire Mist and we can ignite our desire-fraught minds with that force. We must arouse ourselves to recognize the truth that what we should fear is not the Third World War, not the food shortage, not the perversities of the world of Mammon or our own impoverishment. These fears are born of the disregard of the truth that unless we fight our own lust, wrath, greed, vanity, pride, concupiscence, there will be international wars, class struggle and family feuds. Says *The Secret Doctrine* (II, 268):—

The Third Race was pre-eminently the bright shadow, at first, of the gods, whom tradition exiles on Earth after the allegorical war in Heaven; which became still more allegorical on Earth, for it was the war between spirit and matter. This war will last till the inner and divine man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of the former will be at eternal feud with his master, the Divine Man. But the *animal* will be tamed one day, because its nature will be changed, and harmony will reign once more between the two as before the "Fall," when even mortal man was created by the Elements and was not born.

This passage contains fundamental truths of value to the Theosophical practitioner and also to the propagandist. We must learn and we must teach the message of this passage.

How shall we adjust our outer terrestrial self to our own spiritual nature? By adequate knowl-

edge of the terrestrial and the spiritual and by the perception that the corrupted nature of the former and the non-recognition of the latter are responsible for the disharmony between the two. If "the animal *will* be tamed one day" (S. D., II. 268), why not make a serious and sincere attempt now, and accomplish the task in a speedier fashion? We all want peace; we desire harmony. Why not work for these when the way is shown? Why this obstinacy, almost amounting to perversity, in going the way of the animal—not that of the ferocious tiger, then that of the barking dog or the spitting cat, of the braying ass, the hissing serpent or the strutting cock? It is not merely the result of sensuality. It is due also to the tendency to imitate the cynic, the

sophisticated, the hedonist. Evil company corrupts more than good manners.

Let us take advantage of this Season of Right Resolve. Even the man of most evil ways is to be considered righteous if he has judged aright. (*Bhagavad-Gita*, IX. 30) The strength to carry forward our resolve will come with knowledge, which is to be obtained through regular study of our divine nature and its celestial parents.

The death and dissolution of the terrestrial, animal nature will naturally occur if the Christ be born in us. The gift of the Makaras, of Wisdom and Compassion, is ready at hand. Let us accept it with gratitude and pass it on to as many as we can of those who are ignorant of the priceless boon.

THE MESSAGE OF CHRISTMAS

Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is still forlorn.
The Cross on Golgotha will never save thy Soul,
The Cross in thine own heart alone can make thee whole.

ANGELUS SCHEFFLER

The circling path of time has brought us once again to the Festival of the Winter Solstice, and Christmas is but the modern form of that ancient festival. Theosophy, admitting as it does that facts of soul-life are enshrined in the ancient festivals of the different religions, provides the key for looking into their true meaning; and those who may not wish to make them occasions for feasting and merry-making but may desire to participate in them in an enlightened manner, would profit by attempting to find out the spiritual significance, universal and eternal, of these festivals. Christmas is such a festival—a festival which has a message for the Real Man.

The sages of old, who knew that seasons were but the reflections of psychic and spiritual processes in the invisible Nature, fixed the celebration of certain sacred festivals to coincide with the seasons. The celebration of the Winter Solstice, which is of immemorially ancient origin and was once of almost world-wide observance, had nothing to do with Christianity, till in the 4th century of our era the Church Fathers decided to

celebrate the birth of Jesus of Nazareth on December 25th, to coincide with the festival of the Pagan world. Very little is known of Jesus the man, and, despite the efforts of innumerable scholars, the real day or even the year of his birth is totally unknown. But

as one of the greatest reformers, an inveterate enemy of every theoloical dogmatism, a persecutor of bigotry, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly-defined figures on the panorama of human history. (*Isis Unveiled*, II. 150)

Whatever the date on which Jesus was born, the Christmas season has its own esoteric significance, for then it is that the cycle of the Sun's journey northward once again begins, and light dispels darkness more and more with each succeeding day. From very ancient times this increase in the light and power of the Sun was understood to be the birth of the Sun. Thus in the *Ramayana* it is said, "the sun is the author of the seasons and the creator of light." It was on the 25th of December that the Sun-Gods were believed by nearly all the ancient peoples to have

incarnated. Now esoterically the Sun stands for the Messiah, the Christos. It has to be understood, as it was by the ancients, as the "visible symbol of the impersonal deity."

"The Sun is the soul of *all things*; all has proceeded out of it, and will return to it."...The sun is meant allegorically here, and refers to the *central*, invisible sun, GOD, whose first manifestation was... Light. (*Isis Unveiled*, I. 270)

The birth of the Sun, therefore, symbolizes the dispelling of the dark shadow of ignorance and illusion by the pure Light of the Spiritual Sun, which is the Light of Truth or of Wisdom; the presence of the Christ Principle in a regenerated world; the awakening to the perception that we too are suns, reflections of the one true Sun.

Christmas is the festival of awakening. We see it in all Nature. December the 25th is the natal day of Nature, for then it is that the seeds beneath the earth begin to germinate and we have all the splendid bursting forth in the spring-time. H.P.B. has pointed out that the astral life of the earth is young and strong between Christmas and Easter; all the occult forces in Nature have then an upward and increasing tendency. And so it is with man, in whom is reflected what happens in Nature. As applied to the individual, the festival of the Winter Solstice symbolizes soul-awakening or the becoming patent of the Divinity which lies latent in the recesses of everyone's heart. This awakening of Divinity in the heart of the individual is referred to as his second birth. Christmas is a season of the rebirth of the spiritual nature, of Divine Wisdom or Christos.

H.P.B. has said:—

Christ is to be sought neither in the wilderness nor 'in the inner chambers,' nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric SAVIOUR—is *no man*, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit crucified in him by his own *terrestrial passions*, and buried deep in the 'sepulchre' of his sinful flesh; he who has the strength to roll back the stone of matter from the door of his own inner sanctuary, he has the risen Christ in him. The 'Son of Man' is no child of the bond-woman—*flesh*, but verily of the free-woman—*Spirit*, the child of man's own deeds, and the fruit of his own spiritual labour. (*The Esoteric Character of the Gospels*, p. 2)

Thus everyone who strives to do so may find Christ—the impersonal, Divine Principle—in his "inner man," as Paul, the Initiate, says, through knowledge and devotion, whether he calls himself a Christian or not. The Light of Christos is within us, and it is "the true Light, which lighteth every man that cometh into the world." The *Gita* says:—

It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth. (XIII. 17)

Each of us can make this Light shine more brightly in our own hearts and shed its radiance all around, so that we too in our turn may one day attain the Christ condition or the Mahatmic condition. The message of Christmas, therefore, is a message of hope for the aspirant-neophyte.

Let us take advantage of the resurgence of life and energy during this season which can help us in our attempts to lead the higher life and give us an impulse of a spiritual kind. Let us form our resolves now—to live up to the teachings of Jesus, to unfold Divinity, to be reborn in the true sense—and we shall have added strength to hold on to them. For, if we help Nature and work on with her, Nature in her turn will help us and make our task easier by showing us the means and the way to fulfil our good resolves.

Christmas, then, if interpreted in the true sense, has a message for every one of us. Those who understand its significance celebrate it not by merry-making or by the observance of outer ritual, but in their own heart-consciousness. At Christmas time, when we greet each other, let our greeting be not merely a lip-greeting; let it arise from the heart and carry the message of love, of brotherhood, of good-will to all that lives. People wish each other happiness, but real Joy—*Ananda*—is to be found within ourselves, where Divinity resides, if we but look for it there; for "the Soul of Things is sweet, the Heart of Being is celestial rest." Christmas is also a time for giving and receiving. But let us not forget that there is a giving that is much more precious than that of things, and which never diminishes but ever expands as it is given, making the giver richer and richer. It is the offering of

Truth, of good thoughts and of gentle service. Life itself is the most generous of givers and its gifts are ours for the taking, did we but know.

The message of the season has been beautifully rendered by the poet Tennyson, who urges us to

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

HOW CYCLES CAN BE USED

We have all come to realize that cycles exist and that they affect us. Sometimes we say, for example, "The period of hot weather always makes me irritable." Fewer times do we deliberately plan for an expected return of a cycle and this is, to some extent, not entirely unfortunate. A business man knows that his accounts must close on such and such a date; a housewife knows that her ration card must be used by such a day. Due forethought, not last-minute rush, is required. On the other hand, because the business man, the last time, had to spend hours searching for some small error in order to strike a balance, or the housewife, when going for the grain before, lost her bag, this should not give rise to too much apprehension and anxiety. Such anxieties are self-productive and their causes can be reanimated. By the power of ideation, some types of disasters may *unnecessarily* be made to reproduce themselves. So a balanced and wise cautiousness in our attitude towards our previous mistakes and our future legacies therefrom is required.

The great American rivers, the Missouri and the Mississippi, are given to annual flooding of the flat country through which they flow. Protective embankments have been erected, but even with this safeguard sometimes an early spring, following a winter of heavy snowfall, produces sudden disaster. So in our personal life.

All ordinary men and women have some weaknesses. Some realize such failings only when disaster overtakes them. They are those "wise after the event." Some take inadequate precau-

tions or procrastinate, and they become eventual victims too. Some make such elaborate preparations that they receive cyclic reactions in an entirely unexpected manner, and are unable to see that their unnecessary efforts are related to the apparent difference in the effects. Others, seasoned by trials and tribulations, by choices made of the right rather than the pleasant, have learned to balance, evaluate and forecast. They have learned through experience that mistakes and errors of judgment must be met and paid for. Such mistakes and errors may not be wholly of their own personal making. But each one's share in the reaction does not necessarily wait for conditions once more to arise, in the slow march of humanity, so that sins and failings can be met simultaneously by all concerned. When the reactions to mistakes do overtake us, suffering and repentance should not, however, be dragged out indefinitely.

Theosophy teaches a short cut to the meeting of our Karma, *i.e.*, the return of cyclic effects. It is implicit in the axiom that forces of evil can always be turned to forces for good. How is this to be done? Certainly neither by bemoaning our fate, being passive, or going to some priest to get a very temporary emotional solace. Better than that is even the forgetfulness of alcoholic intoxication, for, on awakening with a splitting headache, at least we *know* that we had taken only temporary relief measures. It is more difficult to see the bad effects of a mental or an emotional intoxicant.

A cyclic effect falls upon us. What should we do? Try to evaluate it: completely, accurately and impersonally. What was lacking in our moral outlook or our actions which caused this effect? Were we rash, conceited, impulsive, angry, envious, revengeful, too slow, too sure of our course being a virtuous one? Above all, what is our *present* motive for wanting to find a remedy? Is it for *our* convenience, comfort and mental equipoise? If we are students of Theosophy, let us ask what our mishap, rashness or wrong action has done to the Sacred Cause to which we are devoted and which in greater or lesser degree we represent to the people whom we contact and who therefore judge Theosophy by our conduct.

Having settled the point of motive to our inner satisfaction, let us turn to H.P.B.'s article on "Psychic and Noëtic Action," in *Raja-Yoga or Occultism*. We shall find that each action we perform can be done from the impersonal or from the selfish (not necessarily evil but, rather, personal) point of view. Permanently overcoming the Karmic effects depends on our attempts to make our thoughts noëtic or Higher Manasic.

This can be applied *immediately*. We can immediately try to bring all our thoughts, feelings and acts in accord with Theosophical principles, which are always strictly moral ones. Our tongue, one of the creative organs in us, can be curbed and silenced. Calm will result. We can try to dress, eat, write, drink, sleep, walk, work, play, as Eternal Pilgrims—as Egos who have of deliberate purpose involved themselves in personality after personality so that they might learn to perfect themselves while dealing with matter.

Once this attitude is adopted, and we have, as the modern phrase has it, "come clean" with ourselves and with those Examples of Perfect Livelihood whom we revere and try to emulate, the "chains of Karma" fall away from us, sometimes with startling suddenness, sometimes after long, for we have to learn not only valiancy but also patience. Still we shall have the inner satisfaction and that something—indefinable yet tangible to ourselves—which gives energy, fortitude and wise action.

There is the plane of Archetypal Ideas, of True Morality—the science of *Gupta Vidya*, the secret science. Theosophy offers the practitioner the possibility of contacting the great Akasic Records and also of seeing their reflections in the

field of relative knowledge. At the same time, there is the reverse of the medal; the dark waves of the Astral Light reflect men's sins, failings and temptations, to which each man, with his freedom of choice, can likewise be attracted.

"Which will you choose?" is a question for strenuous heart-searching and application, not weekly, daily, or hourly, but minute by minute. It is proverbial that a little knowledge is a dangerous thing. Desiring to do good and rushing to do it without knowing what we are about may lead to dire, though not necessarily immediate, consequences. It is always the narrow path of balance which we must follow, undaunted when checked by Karma, courageous enough to admit our mistakes, humble enough to know when we have been fools, although we might have prided ourselves on being at least embryonic Saviours.

It is a difficult path—age-old and well-trodden, dangerous yet trustworthy, precipitous, yet leading to the heights. If we try to tread it for ourselves we tumble—the sooner the better. If we try for the sake of others, but lack competence, the falls may be used as awakeners and strengtheners. But "Try and ever keep trying" is the axiom which must continuously sound in the student's heart and mind. Eventually the fogs will lift, strength will be gained, the warrior within will begin to fight for us, and we shall gain the Vision Splendid of an emancipated Humanity—no longer servers of Time and slaves of cyclic effects; but also to take our destiny in our own hands with prevision and forethought. All this is implicit in the Doctrine of Cycles and we can begin, humbly but quickly, to learn it when our self-made destiny bids fair to overwhelm us.

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER VIII

II.—FOOD, INCARNATION, AND THE THINKER IN EVOLUTION

Q.—On p. 67 (2nd Indian ed.) :—

At a point of time very far from now the present vegetable matter will have been raised to the animal stage and what we now use as our organic or fleshy matter will have changed by transformation through evolution into self-conscious thinkers.

What does this passage mean ?

Ans.—It does not mean that the vegetable, animal or mineral form will become some other self-conscious entity, but that the Intelligence or Life or Monadic consciousness now expressing itself through the vegetable, animal or mineral form will ultimately, under the Third Fundamental Proposition, develop and reach that point where Manas can be lighted up in it. Manas is potential, of course, in the Life; when that Manas is lighted up, then there is a self-conscious Thinker. The whole of evolution is locked up in those few words.

Q.—P. 73 (2nd Indian ed.) :—

Now if the road to reincarnation leads through certain food and none other, it may be possible that if the Ego gets entangled in food which will not lead to the germ of physical reproduction . . .

This seems puzzling. Could Mr. Judge here refer to certain dietetic aberrations ? What is meant by the Ego's getting "entangled" in food ? What is meant by "certain food and none other" ?

Ans.—Mr. Judge does not seem to be referring to particular diets. He did say he would throw out a hint for the benefit of certain Theosophists. But if we think from the basis already known to us of physiological processes, we can get something. We know, for example, that before anything can be taken into our system—whether in the form of the reproductive germ or in the form of the somatic germ or body cell—that particle has to get into the blood and *become* blood. We also know that before it can get into the blood, the multitudinous food elements have to be reduced to a common denominator that we call chyle.

Now, if the Ego gets entangled in the kind of food that cannot be reduced to the synthetic basis which makes it possible for it to enter the blood, then that Ego is debarred for the time being from getting into incarnation.

More and more, the food of humanity lacks the reproductive element, because we do not put it in. We can only take out of food what we put into it and, although we are the highest beings here on earth, we use nature with never a thought that nature is in evolution. Consequently, little by little, the spiritual element which has to be present in all food becomes absent; the psychic element—the higher psychic element which has to be present in all food if it is to have the reproductive germ—becomes absent; and the time comes when, although there is an Earth here, no Ego can reincarnate on it—just as that time came on the Moon.

There are no Egos on the Moon. Why not ? No possibility of getting a body there. All those elements of nature which we alone can supply, we failed to supply to the lives below us; so, because of that, we were unable to reincarnate there and had to try some place else.

Perhaps this would be a good thing for us to think about. Our natures being what they are, our heredity being what it is, our education being that which is common to our time, it follows that, if Theosophy be indeed true, then very much that is lodged in our minds—both consciously and unconsciously to ourselves—is erroneous or is outright error.

It follows, further, that with the minds we have, as we study Theosophy, we shall constantly see objections which to us will seem very, very real. When we ask to have these harmonized, what we really mean is to have Theosophy explained in harmony with *our preconceptions* ! It can't be done, because our preconceptions point in one direction, and Theosophy points in the

opposite direction. Theosophy, for example, says that a man is a Soul; that he is a beginningless and endless being. If that statement is true, then the bulk of the activities of humanity are worse than useless; the bulk of our thinking is a positive detriment.

We ought to take these things into consideration and, instead of asking others to make this, that, and the other clear, try if we ourselves can't find a common ground. How? By reducing our ideas to their synthetic origin, and then we will have no trouble whatever in assimilating the Secret Doctrine.

We can get all kinds of food but, no matter what kind of food it is that we eat, we can't take it into our systems, make it flesh of our flesh and blood of our blood until, first, it has been reduced to a unitary basis, to a common denominator, to a synthetic standard, which is the same as the basic constituent of our own nature. To put it in a single word, we can say that, whatever it is that we eat, we have to reduce it to a *homogeneous* basis before we can absorb it physically. With whatever we eat mentally, we have to do the same thing, and the trouble we have in understanding Theosophy lies in our ideas and in our thinking.

When we reduce our ideas to a homogeneous basis we shall have not a particle of trouble in understanding anything in the philosophy, because it will no longer be something in a book—it will be our own re-aroused knowledge. In other words, we say, "I think so-and-so." That is why there are the difficulty and the objection. All right, let me get right at the fundamental of my own thinking, and I will find that my fundamental is no fundamental at all! Then I will throw it away and turn around and look at *my* ideas in the light of Theosophy, instead of looking at Theosophy in the light of my ideas—all the difference in the world!

Q.—You made the statement that the majority of our thoughts and our actions were useless. How can that be reconciled with the thought that our evolution is a cycle of necessity? We *can't* be useless.

Ans.—Put it this way: Never mind what our ideas are—what do they spring from? They

spring from the idea that we are mortal beings, and that this present self is all that there is to us or that there ever was of us or that there ever will be of us. That is the fundamental basis of human nature; but if it is true, why waste time with Theosophy? If Theosophy is true, why waste time with this Tower of Babel called "our ideas"?

You see, we are trying to reconcile the irreconcilable. We have to go step by step. It is the old story of the Dublin City Hall. They passed a resolution: RESOLVED, that the city needs a new city hall; RESOLVED, that we will construct a new city hall; RESOLVED, that we will construct the new city hall out of materials contained in the old city hall; RESOLVED, that we occupy the old city hall until the new city hall is completed.

Now, in a way, that is just what we have to do. We must occupy our "ideas" while we are renovating them. Consider that any number of people go crazy over the occult—they try to rebuild, restore, to do the whole business of hundreds of incarnations, perhaps, in 20 minutes by the town clock! The result is similar to what happens to a man on the top of a 10-storey building who is in a hurry to get to the ground. He jumps; he alights all right—but he is in no condition!

So we ought to come down to bases. We can say to ourselves, "Here is my objection. What does my objection rest on? On my own human fundamentals." Then let us compare that with the Theosophical Fundamentals; throw our human fundamentals away; and we will strike at the roots of human misconceptions.

Q.—Why is man as he is, and how did he come?

Ans.—Don't you think that if we consider the question from the standpoint of Cycles and what we know of the lighting up of Manas, we can see how we have come to be as we are? There is the descent of the spiritual being—one in whom the three higher principles alone were active—to partial union with beings in whom the three lower principles alone were active. Have we thought of the meaning of *Manas*? *Manas* means the higher triad, that is, those spiritual beings in whom the three highest principles only are active—Atma-Buddhi-Manas. That was ourselves, down

to the middle of the Third Race. Such a being descends and enters into a union of consciousness—more or less complete, more or less partial—with a being which has come from unconscious planes; that is, Primordial Matter, up to that point where the three lower principles are fully active. Then, when the three higher principles (represented by the triangle which points upward) and the three lower principles (represented by the triangle with its point downwards) unite, there is human consciousness. But the contact is of the three higher principles—Spirit—with the three lower principles—Matter.

Perhaps we may consider, incidentally, that evolution goes on in Venus in orderly fashion; evolution goes on in other worlds in orderly fashion. It is only in this fourth-rate humanity—that is what Fourth Round means—that evolution goes on in a disorderly manner. Our job is, as we see, to light up Manas in ourselves in order to be able to light up Manas in others and in the world.

Q.—How can we prove that animals do not use reason or that they have no thinking principle? (p. 72, 2nd Indian ed.)

Ans.—In the first place, you can't prove a negative. Why try? You can't prove that there are no miracles, but you can, by a process of abrogating the reason, *believe* that there are miracles.

Let us consider animal consciousness. When we say that the animal has no reasoning powers we ought to remember again to be on our guard in the use of terms. Our use of the thinking faculty is a self-conscious use—or could be. The animal's use of the thinking faculty is non-self-conscious. That is the real meaning of the word *psychic*, the non-self-conscious use of the mind principle.

Anyone who observes an animal can see that there are the rudiments of reason; that is what makes an animal. "Animal" means rudimentary mind, whereas man's mind is partially organized. The animal's mind enables it to put one and one together, so to say, and make two, but it does not permit putting one and two and three together to make six. In other words, no animal is capable

of sequential reasoning—and that is what we mean by "reasoning mind"—because there is nothing to weld the links of thought together. That takes something that is not thought, something that is not desire, something that is not feeling. What does it take? A Thinker, that is, a self-conscious form of Life. So we know by this as well as for many other reasons, that an animal is not self-conscious.

Q.—Why is it that speech originates or begins only with the incarnation of Manas?

Ans.—How is it that speech didn't begin till the incarnation of the Egos in the rudimentary forms? (We shouldn't call them animals; they were rudimentary elemental forms, psychic forms, astral forms.) There are several answers to that. In the first place, as man we did not need to speak; any man could at once enter into the mind of any other man and whatever the other man thought or whatever the other man felt, or whatever the other man knew, that was *his*, also, as if he himself had been through those experiences. So there was no necessity for speech.

The "mindless men" so-called, these rudimentary minds in astral forms, *because* their minds were rudimentary had a rudimentary form of speech, just as the animals have now—that is nothing but an heirloom of the past. But when *man* entered into that state, he had to devise some means of keeping up communication with his fellow-men. His past experience in former *Manvantaras*, the help of still older and wiser Egos than ourselves, and the experience gained not only by ourselves but also by the Life in these mindless men in former *manvantaras*, made it perfectly easy.

Thus, speech couldn't begin until Manas, having incarnated, left the state of unity. We exchanged, says H. P. B., our personal individualities—in which the consciousness of all was the consciousness of each at will—for individual personalities. Now, having made the exchange, we never knew the difference. Does that seem strange? Over here is a man who possesses that power we call discrimination; suppose that we had some way to perform a psychological surgical operation to remove his discrimination; and

suppose we removed it. How could he know that he had lost it? Can you tell me, please?

The animal is aware of no sense of loss. But take man everywhere—it doesn't matter what he calls himself or what he thinks of anything—everywhere humanity is an *orphan*. The sense of a lost estate, of a lost relationship and of something that ought to be and must be and is not, is in him. That's the memory of past births; but it's the memory of the *impersonal individuality*, the shadow in the individual personality.

Q.—Since man knows that he is immortal, why doesn't he know how to keep himself on the true path?

Ans.—Perhaps the answer is that it's vain to look in your hip pocket for the watch when you are wearing it on your wrist! There is such a thing as *misplaced* knowledge. We are looking in Matter for the knowledge of Spirit. How could we find it there? Then, again, we totally fail to reflect on the meaning of the word "knowledge." Mr. Judge uses that word over and over again; so does H. P. B.; so do we; but *they* don't mean what we mean. Let's see: We say "knowledge" means a subject and an object; it means a knower and something he knows. In other words, our use of the word "knowledge" implies *duality*; their use of the word "knowledge" implies *unity*.

How can we put that another way? It is easy for us to see that matter is a state of life, or substance, or consciousness. The idea that knowledge implies unity seems incredible to us because we do not try to consider whether it may not be that *intelligence* is a state or condition of being, or life, or consciousness. In other words, that knowledge is Primordial Matter, that knowledge is pure Spirit, that our personal consciousness is the reflection of that state in this brain and body—these four lower principles.

It is nothing but Plato's illustration of the cave. Suppose there were a great fire outside, an immense light, a never-dying sacred fire, and a wall between us and the fire. But suppose there was a hole up there and a mirror over the wall and we looked at the wall. We should see the image or shadow or reflection of the fire outside as that reflection came through the hole. But

we should not see the fire, the wall that separates us being another state of consciousness, an intervening state. We should think that the *reflection* was what people meant when they talked about fire.

So with the words, "Spirit," "Knowledge," "Intelligence," "Self." If they are used as Theosophical terms, they mean one and the same thing all the time; but we think of *Self* as one thing and *knowledge* as another.

Finally, our idea of the word "knowledge" is exclusively confined to relative knowledge, just as our use of the word "Self" is purely confined to the relative use of the word "Self," whereas when H. P. B. and W. Q. J. speak of Self they are speaking of the Absolute Self, the undying Self, the unborn Self, the unchanging Self. When they speak of Intelligence or Knowledge, Soul or Spirit, they speak of the undying, the unborn, the unchanging Perceiver everywhere, in everything.

BASIS OF INVESTIGATION

Often students of Theosophy are dubbed blind believers. Some men calling themselves Agnostics or Rationalists claim for themselves the privilege of being reasoning thinkers, to the exclusion of all others—Mystics or Occultists, Theosophists or Gnostics.

H. P. Blavatsky had numerous friends and admirers among the Rationalists like the well-known "Saladin" (W. Stewart Ross) and she always was a vigorous defender of freedom of thought, of speech and of action. In her *Key to Theosophy* (p. 267) she says:—

We prefer immeasurably more in our Society Agnostics, and even rank Atheists, to bigots of whatever religion. An Agnostic's mind is ever opened to the truth; whereas the latter blinds the bigot like the sun does an owl. The best—i.e., the most truth-loving, philanthropic, and honest—of our Fellows were, and are, Agnostics and Atheists (disbelievers in a *personal* God).

From time to time she reprinted from Free-Thought, Rationalist and Secular periodicals extracts bearing on this subject. There are blind believers among the Agnostics and the Rational-

ists and there is dogmatism and creedalism in their ranks also. All students of Theosophy are not free of these weaknesses.

So we print below from *Lucifer*, Vol. III, p. 82, for September 1888 something of value to all, with H. P. B.'s introductory words :—

We copy this extract from a review of "Agnosticism and Christianity," by "Julian" (*Secular Review*, June 2nd, 1888), as embodying remarkably logical and philosophical arguments against some so-called axioms which can never be accepted as such.

"Mr. Samuel Laing, in his new booklet, 'Agnosticism and Christianity,' begins with stating Professor Huxley's definition of knowledge. The Professor is made to say : 'A man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe.' As an axiom this is most faulty. As a universal truth it is, *me judice*, wholly untenable. It may be in part true, so far as phenomenal 'knowledge' is concerned, but certainly is not at all true of 'belief.' Belief is based solely on man's faith in the competency and credibility of the person who professes to instruct, and not 'on scientific grounds,' as the Professor states. Children do not believe on scientific grounds, but solely because they think the person who tells them is competent to know and honest to state what he knows. All our belief in history is based entirely on our faith in the historian. Nine-tenths of our knowledge is that of faith; the remaining tenth is of a very mixed character indeed, and very often inferential and most erroneous. Experiment is by no means infallible; data are by no means always to be trusted. Hasty inferences from experiment and data have led to a legion of errors, and new experiments with new data often re-write the 'knowledge' thus obtained.

"Then, again, not one in a million has any 'scientific grounds for his knowledge or belief' even in phenomena. He is taught by a master, that master by other masters or by books, and those masters or books were most of them only

second-hand. Phenomenal knowledge, no doubt, must be originally based on personal observation, data, or experiment; but such science forms only an infinitesimal part of our 'knowledge or belief.'

"Then, in regard to the other dictum of Professor Huxley, quoted by Mr. Laing—'We know nothing beyond phenomena'—it is by no means clear what the Professor means. We know scores and scores of things *besides* phenomena; but of phenomena themselves we only know what our senses inform us of, or what we believe the senses of others have taught them. Thus a blind man has no personal knowledge of the phenomena of sight; but all he knows of such matters is from faith. And very often the knowledge derived from our five senses is quite erroneous, and requires correction. Trusting to our eyes, the sun, moon, and stars are round planes like plates; but telescopes inform us they are balls or spheres. A ship at sea viewed from the beach seems quite near at hand, but may be many a long mile off the spectator.

"Sometimes these corrections are truly marvellous, as when rays of light of widely different lengths appear to be all equal: as, for example, in the sun, many thousands of miles make no difference in the apparent lengths of the rays of light, so that those from the solar equator seem no longer than those from the pole nearest the earth. Our sight, therefore, is not trustworthy; our sense of touch is equally deceptive; and so is our sense of hearing, which perpetually leads us astray in regard to the direction and source of sounds.

"If, however, Professor Huxley, by the phrase 'beyond phenomena,' means what is called 'noumenon,' then he only expresses a platitude and means by 'beyond phenomena' what the old schoolmen called 'substratum.' Thus, in a rose the petals do not make the rose, the perfume does not, the colour does not, the shape does not: all these are logical accidents, subject to change; but when all accidents are taken away, a substratum remains, which evades knowledge and escapes detection."

A PRESAGE AND A PROMISE, 1952

The editorial in our September issue dealt with the spreading enthusiasm for "World Citizenship." Related to this movement was the Conference organized by the World Association of Parliamentarians for World Government which met in London from September 22nd to 26th, 1952, to consider ways and means of setting up a World Government. Though the dream of a world order is nothing new in history, it is becoming more and more self-evident in the modern age that no nation can afford, even if it so desires, to remain aloof from the rest of the world. A message sent to the Conference by Prime Minister Nehru stated truly that we faced today the alternative of world co-operation or world disaster.

Twenty-five countries were represented by more than 100 delegates from Africa, Europe, India, Pakistan, the U.S.A., etc. Thirty British Members of Parliament attended, representing all political parties. Apart from Parliamentarians, many attended the Conference as individuals and others as delegates from many associations, including the Indian Institute of Culture, Basavanagudi, Bangalore, which was represented by two delegates.

There is at present no consensus of opinion as to how a World Government is to be established. Two views of persons interested in the possibility of World Government were presented at the Conference—the idealistic and the realistic. The idealists believe that the only way to establish a World State is to set up an elected world parliament, court, police, etc. The realists, on the other hand, hold that we should rise gradually from an international organization like the United Nations to greater co-operation.

The aim of the Association which sponsored this Conference is to prepare the way for the creation of a World Government, a supra-national authority, on which power would be conferred to govern by legislative, judicial and executive action. A police force, owing allegiance only to the United Nations, would be maintained. The manufacture and use of armament would be controlled.

With reference to the great problem of the under-developed and under-nourished countries and peoples, it hopes to get the governments of the powers represented in the UN to confer so that the UN's activities in respect to this problem could be increased.

A suggestion was made by Mr. Harold Wilson that one-tenth of the money allocated for military expenditure in 1952-53 by members of the United Nations should be diverted to the relief of poverty.

The reign of law, one law for all, is an ideal towards which this Association is working. There is to be no "forcing"; voluntary acquiescence will take its place. The idea of its members is not to force others to march with them, but to carry them along by winning their assent.

The value of this Association would appear to be that it is composed of Parliamentarians, *i.e.*, those already in the Governments of the various countries. From these as a centre in each country, it is hoped, will grow up small groups furthering the main principles of the Association. The idea, therefore, that World Government is a possibility, that it can be thought of, planned for, worked for, should bring nearer the day of its establishment, for ideas have a habit of becoming concretized in time.

Can a World Government emerge from the present United Nations Organization, which is an alliance of sovereign Nation-States, suspicious of one another and jealously guarding their independence?

The UNO is certainly making a substantial contribution towards internationalism. But if it is to succeed in knitting together the nations of the world in the bonds of enduring friendship and peace, it requires a change in its structure and the abolition of the principle of national sovereignty. It would require above all that people should learn "to think and feel as truly human beings should feel and think."

At this very Conference, Mr. Walter Elliot, while seeing the great need for federation, did not think it would automatically bring a peaceful attitude among those federated. He said that the

"only way to peace is to be peaceful." He thought that, far from fear of the "terrible" being a deterrent, it often held a fascination. It was therefore much better to stress the ideas of co-operation and constructive effort than to lay too great an emphasis on fear.

We are today in a world that is closely knit physically, modern technology having shrunk our globe. But this of itself will not and cannot bring about world unity and World Government. Our great closeness may only increase the tensions and rivalries between nations and multiply the possibilities for the clash of antithetical ideals and cultures. The crux of the problem, therefore, lies on planes other than the physical, and it is time those at the helm of world affairs realized it.

"Men cannot work together," said Confucius, "unless they have common principles." A world conscience already exists in embryo; it will grow rapidly if each member of the human race recognizes himself as a citizen of One World, which does not demand loss of nationality. If we cannot have such common principles and act upon them together, we are far from ushering in a brotherhood of men so necessary for a durable World Government. Human beings, however different they may be, are identical in their common humanity. The good, the true and the beautiful are the same for all men. World Government and world peace are possible, for man is a spiritual being, and *can* act as a brother to all others.

THE SPECTROSCOPE

The spectroscope is a simple but powerful instrument of scientific research. It is mentioned in *Isis Unveiled* and in several places in *The Secret Doctrine*, as well as in letters from the Masters. A foot-note in *The Secret Doctrine* (I. 544 fn.) describes the spectrum, which it is the function of the spectroscope, "that modern 'eye of Siva' of physical experiments," to produce.

Newton (1642-1727) discovered that if a ray of sunlight entering a darkened room through a chink in a blind was allowed to pass through a prism of glass, then what is called a continuous spectrum appeared on the opposite wall of the room, *i.e.*,

coloured bands of light, red at one end and passing by imperceptible degrees through orange, yellow, green, blue and indigo to violet at the other end. If a second prism with its apex pointing in the opposite direction was interposed between the first prism and the spectrum on the wall, the seven colours disappeared, being recombined into white light. The seven spectrum colours exist potentially in white light and become objective when the white light passes through a prism. The basic difference between the colours is regarded as a difference in rates of vibration.

Other bodies, such as a red-hot poker or the white-hot filament of an electric lamp, emit light. For various reasons which it would be out of place to discuss here, the simple arrangement used by Newton will not produce the spectra of such bodies and for this purpose the spectroscope is used. In this instrument the source of light is placed in front of a metal disc in which there is a narrow slit. The light which passes through the slit is collected by a lens and sent as parallel rays into a glass prism, as a beam of sunlight can sometimes be seen entering our atmosphere through a hole in the clouds. Emerging from the prism, the light is collected by a second lens and focused on a screen on which a spectrum, similar to that produced by Newton, is observed. This screen, however, is usually replaced by a photographic plate which makes a permanent record of the spectrum.

If the spectrum of a red-hot poker is compared with that of an electric lamp filament, which is at a much higher temperature, it is found that the brightest part of the former is the red band, while the blue-indigo-violet region is very faint; and that the brightest part of the latter is shifted towards the yellow while the blue-indigo-violet is much brighter. In general, the higher the temperature of a body the nearer to the violet end is the brightest part of its spectrum. Conversely, if the temperature of a luminous body is unknown it may be determined by ascertaining the brightest part of its spectrum. This is a method which can be used to find the temperature of a factory furnace where the use of an ordinary thermometer would obviously be inappropriate.

Assuming that stellar matter behaves in the same way as the matter of our earth, this method has been applied to estimating the temperature of the sun and other stars. The result agrees fairly well with that given by another method and the assumption is regarded as justified. From statements in *The Secret Doctrine* and by the Masters, it would appear that the assumption is not entirely valid.

The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; nevertheless, its properties, other than those of dissociation and re-association, differ on every planet; and thus atoms enter into new forms of existence, undreamt of, and incognizable to, physical Science. (S. D., I. 142)

So far we have considered the spectrum of only solid incandescent bodies. Very hot gases and vapours, and gases and vapours through which electricity is passing, also emit light. If a piece of the metallic element copper is held in a very hot flame the whole flame rapidly assumes a brilliant blue-green colour. A microscopically small amount of copper is vaporized and the light emitted by the hot vapour is sufficient to give the brilliant colour. The neon advertisement signs consist essentially of glass tubes containing a trace of the gaseous element neon through which an electric current passes, causing the neon to glow a characteristic red colour. If the light emitted by these gases and vapours is examined with a spectroscope, the spectra will be found to consist of one or more thin lines separated by dark spaces. These spectra are called line or discontinuous spectra. Thus the spectrum of the element hydrogen consists of three lines: a red line occurring in the region which would be occupied by the red band in the complete or continuous spectrum but not occupying the whole region, similarly a blue line and similarly a violet line. All the other parts of the spectrum are absent. Each element gives its own characteristic spectrum, no matter into what combination with other elements it may have entered. Therefore, by heating any sample of matter in a very hot flame and examining the spectrum produced, all elements present in the sample may be identified, even if present in minute amounts.

Suppose that a neon tube is so mounted that light from the filament of an electric lamp must pass through the glowing neon before reaching a spectroscope. Thin dark lines will be seen crossing the continuous spectrum of the filament in exactly the same position as bright lines would appear if light from the glowing neon were examined alone. In other words, light of the same frequency of vibration as that which the neon itself emits when excited by an electric current, is abstracted by the glowing neon from the spectrum of the filament. These dark lines are called, by convention, the absorption spectrum of neon. Conversely, if a continuous spectrum is seen to be crossed by a number of dark lines the observer knows that some gas or vapour exists between him and the source of light and by examining the position of the lines and comparing them with the line spectra of the various elements he can identify the gas or vapour.

In 1814, using a very powerful spectroscope, Fraunhofer observed the dark lines in the solar spectrum. Assuming that in this respect also solar matter behaves in the same way as terrestrial matter, the conclusion was reached that the so-called "Fraunhofer's lines" were the absorption spectra of the various gases present in the envelope of the sun, or that each dark line represented a narrow region in which light from the centre of the sun was abstracted by an element present in the envelope. In this way the presence of a very large number of terrestrial elements has been detected in the sun as well as in the stars, the spectra of which also show dark lines crossing them.

H. P. B. commented on this as follows:—

The spectroscope only shows the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether atoms gravitate towards one another in the same way and under the same conditions as they are supposed to do on our planet, physically and chemically. (S. D., I. 142. See also p. 597)

Elsewhere in the same work she wrote: "... beyond a certain limit of *visible* matter, no spectrum, no telescope and no microscope are of any use." (I. 543 fn.)

In a letter to Mr. Sinnett, one of the Masters hints at some factors of which science is unaware:

...the sun we see is not at all the central planet of our little Universe, but only its veil or its *reflection*. Science has tremendous odds against studying that planet which luckily for us we have not: foremost of all—the constant tremors of our atmosphere which prevent them from judging correctly the little they do see. This impediment was never in the way of the ancient Chaldee and Egyptian astronomers; nor is it an obstacle to us, for we have means of arresting, or counteracting such tremors—acquainted as we are with all the *Akasic* conditions.

And H. P. B. wrote:—

Thus not alone the elements of our planets, but even those of all its sisters in the Solar System, differ as widely from each other in their combinations, as from the Cosmic elements beyond our Solar limits. Therefore, they cannot be taken as a standard for comparison with the same in other worlds. Enshrined in their virgin, pristine state within the bosom of the Eternal Mother, every atom born beyond the threshold of her realm is doomed to incessant differentiation. "The Mother sleeps, yet is ever breathing." And every breath sends out into the plane of manifestation her Protean products, which, carried on by the wave of the efflux, are scattered by Fohat, and driven toward and beyond this or another planetary atmosphere. Once caught by the latter, the atom is lost; its pristine purity is gone for ever, unless Fate dissociates it by leading it to "a current of EFFLUX" (an occult term meaning quite a different process from that which the ordinary term implies); when it may be carried once more to the borderland where it had perished, and taking its flight, not into Space *above* but into Space *within*, it will be brought under a state of differential equilibrium and happily re-absorbed. (*S.D.*, I. 142-3)

Recent observations made with the spectro-scope have formed the basis of speculations on the minute structure of the atom and of the theory that the universe is expanding at an incredible speed. It is indicative of the unity of nature that a single simple instrument should lead the human mind into realms of the inconceivably small and of the inconceivably large. Yet because such an instrument shows us but the external work of form whereas the flashing gaze of the great Seers penetrates into the kernel of matter and records the soul of things, conclusions based upon

observations made with the spectroscope must necessarily be no more than distorted fragments of the whole truth.

A PRACTICAL HINT

We elbow soulless men and women at every step in life.—*Isis Unveiled*, II. 369

The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature.—*A Master's Letter* (*U.L.T. Pamphlet No. 29*, p. 3)

The study of metaphysical truths awakens the higher or Manasic aspect of the lives that compose the lower quaternary. Only as these are awakened is it possible for the Higher Triad to make use of or impress effectively the personality. Hence, without knowledge the spiritual life cannot be led. Many are the people whose Higher Manas has no field of expression because only the lower or psychic aspect of the physical, astral, *pranic* and *kamic* lives has been awakened. When this is the case, the lower pole of the egoic representative is vivified and thus, though it cannot be said that there is no ego, as in the case of the lost soul, yet the ego is almost helpless as regards the personality.

In this connection the student will find food for thought in another sentence from the Letter quoted above:—

The idea I wish to convey is that the result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results; while the automatically acting brain holds, or stores up in itself, only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity.

THE IMAGERY OF EVERYDAY THINGS

The great teachers, the poets, the prophets, all urge us to see the actions and objects of the material world as non-existent in their own right, but significant as images, reflections here on earth of their spiritual prototypes in "heaven." By focusing our attention on them in this light, we may be led from the outward and visible sign to the inner and as yet unperceived reality.

Man's true self is the image that reveals God, as the drop of water reveals the nature of the ocean. The radiant light- and life-giver, the Sun, is the golden vase that hides and yet stands for the Spiritual Sun, the source of all life, intelligence and compassion. The mighty air—and who can doubt the power of the tornado?—that passes everywhere in space, is more than a mere metaphor for the all-pervading Spirit, the *Pneuma*. It is its ambassador in the physical realm, the breath of life, on which our very existence depends. The fire, whose heat transforms our food, whose leashed activity gives power and whose uncontrolled fierceness destroys, is the symbol of spiritual rebirth. The washing away of dust and grime suggests the rite of purification. Man creates his "works" through the microcosmic power of his ideation that moulds matter to shape and form, just as Macrocosmic ideation creates the universe.

In such a way can we consider all the elements and objects, all our actions—waking, sleeping, walking, eating, thinking, feeling. We can make them merely superficial, or we can carry them up, layer by layer, on every level. The Great Soul, in performing even the simplest act, awakens vibrations of blessing from the highest planes from which his action draws its energy. Yet how difficult we find it to *remember* Divinity in routine actions and surroundings! In part it may be due to our thinking only of such symbols and analogies as are already to be found in books, or as have been given by older students; and these lose their vitality unless an eagle eye is kept open at the same time for fresh examples from *our* particular everyday world.

A few instances may make clearer what is

meant. Does anyone who sits knitting a garment see in that act a symbol of the genesis of the universe from the homogeneous to the heterogeneous? Yet the analogy is a fruitful one. The garment appears to be made of a multitude of stitches, grouped to form patterns. Yet it is only one continuous thread that makes the whole. There is no real separation anywhere. And, no matter how many the stitches, no matter how complex the patterns, they are all elaborated from two simple basic stitches, "purl" and "plain." Even these are not distinct and separate. "Plain" viewed from the other side is "purl," and "purl" is "plain" on the reverse. We take this interplay and interdependence for granted, and find it difficult to sense the interdependence of the two poles of life, Spirit and Matter, by which manifestation proceeds from and in the field of absoluteness.

Moreover, it is interesting to note that the natural alternation of rows of "plain" and "purl," produced by straightforward knitting, gives a series of ridges or wave effects, just as the progress of life itself is an alternation of waves, flux and reflux, on all planes. Still further, though one can knit from these two basic stitches an infinite variety of patterns and shapes, large or small, no stitch, no grouping is ever really separate. There is only a temporary formation, always linked with the whole. Break a thread, and a ladder runs the length of the garment, while a continued tug will unravel the wool back to its one, undifferentiated thread. Just so the cosmic unravelling during *pralaya* pulls apart once more all the temporary forms and foci through which consciousness manifests. Yet, whether in the creation or the unravelling of form, the knitter exists—for the Self of man is not the individual stitch, nor yet the wool, though knitter and wool and stitch are in action as one. Our outer names and forms, our capacities, our relations with others are no more than wool looped over wool to produce the stitch and the pattern. The True Self looks on at the work as the Eternal Spectator.

We may be familiar with the photographic pro-

cess—first the invisible image on the film, next the reversed negative, and finally the print, which has to be “fixed” to become permanent, just as man has to “fix” the image of the Heavenly Man to become immortal. But have we really thought how much of what we handle in everyday use has passed through three corresponding stages—original pattern, mould or matrix, and finished production, which itself may become the basis for further production? Look at our moulded metal or plastic ware, our commercial pottery and porcelain (*i.e.*, moulded, not hand-thrown), our printed textiles, the books we read and their illustrations, the gramophone records that entrance or assault our ears.

And perhaps the making of a gramophone record can give us further details of interest. The music or the speech is first recorded on the revolving, mirror-clear face of a wax disc. This is too fragile to be played without ruining it. It is therefore coated with an immeasurably fine layer of metallic powder and, by electro-deposition in a copper-sulphate solution, the wax is coated with copper. The copper shell, when stripped from the wax, is called the “master” and is the starting-point of actual production. It is kept as the permanent record, but still is too fragile to serve for the mass-pressing of records. From it, by further electro-deposition, is produced the nickel-plated “mother” (these are the technical nicknames) and from this in turn are made several hard, polished-steel matrices, from which are finally stamped out the actual records in quantity.

Or let us consider television. If it were possible to stop the working of a set so as to hold up the picture moving on the screen, what would remain would not be a static picture, as one might imagine, but a single, infinitesimal point of light. It is the motion of this point, its vibration (dimming and brightening) that makes the complete picture on the screen. Is it so difficult then, to think of Brahm as being everything in manifestation? For Brahm is Anu, the atom, the smallest of the small, the supporter of all, whose one absolute attribute is eternal, ceaseless motion, the motion that makes the picture of manifestation flash forth.

The Secret Doctrine says:—

Light is matter, and DARKNESS pure Spirit. Darkness, in its radical, metaphysical basis is subjective and absolute light; while the latter in all its seeming effulgence and glory, is merely a mass of shadows...” (I. 70)

But do we realize that our eyes never see even physical light, only its effect on matter? Light is darkness itself to our sight, unless there are material objects to catch and reflect at least a portion of it. Look at a beam of light (flood-lighting gives a good example) crossing the dark space of the empty sky. The beam shines brightly on the immediate surroundings but, in passing across the dark heavens, it becomes only the dim ghost of itself, and may even, where the air has little dust in it, and there is no matter to reflect the light, be quite invisible and dark. Yet once the ray touches the building, or whatever it falls upon, we say, “How brightly it shines!” Yet do we see the *light*? High-altitude flyers say that the atmosphere up above is of a dark blue, almost black, since there are no dust particles to reflect the light. So too our minds never perceive the light of Spirit itself, but only its effects upon substance. And even on the highest plane, the Logos itself cannot cognize Parabrahm but only its veil or Mulaprakriti, the root of matter, everywhere in space.

Once again, think how easily the statement that there is no empty point in space becomes merely a vague, repeated generalization, since our minds are subconsciously fixed on the notion that there is a distinction between objects of matter and the empty space between them. On the everyday plane, we automatically look at the pages of a book or paper, at the matter of the text, the blank margins, empty space all round and between the lines of type. Yet anyone who has seen a page of type set up, or has handled the metal, knows that what looks like empty space in the final effect is in reality “spaces,” units of metal, and “furniture” of wood that do not reach in height to the level of the printing surface, but which occupy every part inside the “chase” or frame. For if they did not hold the type firm, the whole would fall apart in piteous confusion. In truth, even a single printed page could be shown as a most

fertile field for universal imagery.

But this article draws near its end, and other men's examples are dead words till we look for ourselves, with an awakened eye. And then, the simplest thing, the most trivial toy will lead us back to the very roots of life and deity.

We are not ready yet for the Divine Eye that Krishna gave Arjuna, with its vision of the Divine Form as including all forms, but at least, with the magic lens of imagery, the power of imagination, we can magnify our understanding of the world we live in.

WILLIAM WORDSWORTH HIS INTIMATIONS OF THEOSOPHY

[The following is the first instalment of a lecture delivered at the United Lodge of Theosophists, Bombay, on 7th February 1952.—EDS.]

I

The Theosophical Movement—the channel of the divine evolution of Ideas—which is discernible down the ages, since man became thinking man, manifests itself more perceptibly at some times than at others, according to cyclic law and the needs of humanity. It is carried forward through the centuries by the Messengers and Companions of the Great Lodge of White Adepts, solitary philosophers, intuitive poets, writers and scientists. Wherever and whenever men and women have risen to the heights of true knowledge by rejecting the prevalent false knowledge, the customs and conventions of society and the rituals and dogmas of religion, there and then is to be found the spontaneous expression of the verities of Theosophy. Poetic expression of Theosophic ideas and truths is a striking proof of this fact. Mr. Judge points out in his *Ocean of Theosophy* that some poets

...are men in whom Higher *Manas* now and then sheds a bright ray on the man below, to be soon obscured, however, by the effect of dogmatic religious education which has given memory certain pictures that always prevent *Manas* from gaining full activity.

William Wordsworth, surely, is such a poet, for in some of his poems are to be found spontaneous expressions of intuitive and spiritual ideas. Our study is therefore entitled "William Wordsworth—His Intimations of Theosophy."

Born on 7th April 1770, Wordsworth lived a long life of 80 years of almost continuous industry and great achievement. His early years—the most impressionable period of a man's life—were spent in wanderings with Nature and with the sim-

ple folk of Cockermouth, Penrith and Hawkshead. "Fair seed-time" had his soul, and he grew up fostered in virtue, beauty and goodness. He thus looked at man in the light of concepts that were great and fair, and came to know him by their help. He "approached...the shield of human nature from its golden side, and would," he writes, "have fought, even to the death, to attest the quality of the metal" which he saw. Wordsworth could thus think of the meanest of things as having a divine life and give it a place in the divine order of things. He saw that it was Nature's law

That none, the meanest of created things,
Or forms created the most vile and brute,
The dullest or most noxious, should exist
Divorced from good—a spirit and pulse of good,
A life and soul, to every mode of being
Inseparably linked.

As Wordsworth had himself experienced his own "god-like nature" on many occasions, he could not believe that anyone was devoid of it. For he says:—

...there's not a man
That lives who hath not known his god-like hours,
And feels not what an empire we inherit
As natural beings in the strength of Nature.

Wordsworth's perception of the inherent divinity of men and things is the basis of his belief in the immortality of the soul. His "Ode: Intimations of Immortality from Recollections of Early Childhood" presents ideas that show how little disposed he is to bend to the law of death. The conviction of some state of exis-

tence after death was based not only on certain intuitive experiences but also on recorded facts in the world's various philosophies. The idea of a future state of existence has entered, he says, into "the popular creeds of many nations and among all persons acquainted with classic literature is known as an ingredient in Platonic philosophy." Moreover, as students of Theosophy are aware, although this doctrine, like others, might disappear for a time from among men, yet it is bound to reappear, as it is impacted in the imperishable centre of man's nature. The intimations he received were "impulses of deeper birth" that came to him in solitude.

The effect of dogmatic religion was such that it made him claim that the doctrine was far too shadowy a notion to recommend to faith. But in those moments of solitude, when free of the blinding dust of theological dogma, nothing was more difficult for him than to admit the very notion of death as cessation. For him death could no more be an absolute end, than birth a real beginning. "The Soul that rises with us, our life's Star," is sensed as a continuing principle—which Theosophy calls the thread-soul, on which, it teaches, are strung the beads of lives lived on the earth.

After the end of every life, Theosophy explains, the soul goes through a state of subjectivity, known as Devachan, the land of the gods. The soul, having been separated from all its lower principles and inferior tendencies, carries along with it only the radiant, spiritual essence from the life last lived to be ideated upon and assimilated in Devachan. The watery vapours drawn from the oceans collect and mass together to form rain-bearing clouds, which thereafter pour down upon the parched soil of the earth, vitalizing the seeds that have been sown. In a similar manner, the spiritual efflorescence of the last life becomes, during the period of Devachan, part and parcel of the continuing principle, which thereafter descends on earth and takes up the cross of life again. Wordsworth seems to describe this in his own way when he says that

...trailing clouds of glory do we come
From God, who is our home.

The soul in Devachan is a veritable god, picturing only the true, the good and the beautiful of

the experiences of the past earth life. "The *Ego*... rebecomes for a short time the god he was, before, in compliance with Karmic law, he first descended into matter and incarnated in the first man of flesh." After having the prospective vision of the life which awaits him, he comes down to the earth, in another personality. A god dies in heaven and a child is born on earth.

But, with birth, the Soul has to dwell in the "castle of illusion"; she "sings within her chrysalis of flesh and matter." In the embodied state the noëtic or spiritual element is "asleep." The physical body and the lower principles bring with them at birth their past tendencies which hinder and obstruct the free and full growth of the soul. Physical birth is, therefore, a sleep for the soul in contrast to its more spiritual though subjective state of consciousness in Devachan. The gulf between the consciousness in Devachan and that of earth life is so deep and wide that all memory of the former is "blotted out" with rebirth.

Life is thus a dream, rather than a reality. Like the captives in the subterranean cave; described in *The Republic*, the back is turned to the light, we perceive only the shadows of objects, and think them the actual realities.... But these shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited.

These are the intimations which give the assurance to almost every human being of his having lived before and having to live again. The soul comes to earth, as Wordsworth says, "not in entire forgetfulness," and it has, therefore, "some dim and shadowy recollection of its antenatal state of bliss, and some instinctive and proleptic yearnings for its return."

From the recollections of his early childhood and from his observation of life, Wordsworth finds that children are pure and innocent as are the souls in the Devachanic consciousness. Being free from earthly ideas and personal desires, children receive intimations of the soul. Wordsworth expresses this idea when he exclaims:—

Heaven lies about us in our infancy!

But as the child grows, it relies more on sense perception and

Shades of the prison-house begin to close
 Upon the growing Boy,
 But he beholds the light, and whence it flows,
 He sees it in his joy.

The six-year-old busies himself with playing at

A wedding or a festival,
 A mourning or a funeral,
 And this hath now his heart,
 And unto this he frames his song:
 Then will he fit his tongue
 To dialogues of business, love or strife;
 But it will not be long
 Ere this be thrown aside,
 And with new joy and pride
 The little Actor cons another part;
 Filling from time to time his "humorous stage"
 With all the Persons, down to palsied Age,
 That Life brings with her in her equipage;
 As if his whole vocation
 Were endless imitation.

The vision splendid attends the Youth on his way because he "still is Nature's Priest," although he travels "daily farther from the east," but

At length the Man perceives it die away,
 And fade into the light of common day.

Wordsworth pities the child, who with such "earnest pains" provokes "the years to bring the inevitable yoke" of custom and old age, which will lie on him "heavy as frost, and deep almost as life!"

He finds consolation and solace, however, in the pleasures which Earth provides "with something of a Mother's mind." Though these make him "forget the glories he hath known, and that imperial palace whence he came," he grieves not but finds strength in the new joys and experiences with which Nature fills his cup to the brim, as he gains "the philosophic mind" which gives a "sober colouring" to "the Clouds that gather round the setting sun" and draws from "the meanest flower that blows... thoughts that do often lie too deep for tears."

The intimations of immortality that Wordsworth received in his early childhood made an indelible impress on his mind. He therefore feels their power even in later life and describes them in this "Ode" as "the fountain light of all our day" and "a master light of all our seeing." The rays of "the unfading golden light of Spirit"

thread "through the thick, dark clouds of matter" as *The Voice of the Silence* puts it and apparel things in their celestial light. Like the sun, that Light has the power which Wordsworth ascribes to the "shadowy recollections" to "uphold us, cherish and to make our noisy years seem moments in the being of eternal Silence."

Wordsworth seems to touch upon a profound metaphysical truth. Motion manifesting periodically through emanation and withdrawal is the law of the Universe. The place of rest and peace is neither in the process of emanation nor in the process of withdrawal, but is in the interval between the two. Similarly, in respect to time, the period of silence is between two ticks of the pendulum. In the quiet hours of contemplation and meditation this point of rest is attained. "Hence in a season of calm weather though inland far we be"—*i.e.*, in matter and in life—"our souls have sight of that immortal sea"—*i.e.*, of divine spiritual consciousness—"which brought us hither."

One of the Masters of Wisdom has written: "It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world." Wordsworth recognized that we can in a moment travel to "that immortal sea which brought us hither... and see the children sport upon the shore, and hear the mighty waters rolling evermore." This establishes the oneness of each individuality with the Supreme and the possibility of regaining the lost state.

As children, being pure and unsullied by the hand of matter, reflect more of their divinity through their simple actions, Wordsworth glorified children and childhood in his poems. In the sonnet written on the Calais beach, Wordsworth was uplifted by the magnificent splendour of the evening time, "quiet as a Nun, breathless with adoration." He perceives the eternal motion making "a sound like thunder—everlastingly."

He finds the child walking by his side seemingly untouched by the solemn thought. Yet he is able to perceive the proximity of the child to the Divine and says:—

Thou worship'st at the Temple's inner shrine,
 God being with thee when we know it not.

Wordsworth is able to perceive this because he himself has been transported to a similar child state. Wordsworth's admiration for children was rooted in something deeper than many of his interpreters recognize. Being lost in the great mystery of man, Wordsworth finds

In simple childhood something of the base
On which thy [man's] greatness stands.

It is necessary to understand the distinction between what is known as childlike and the child state. Great as the gulf is between the childish and the childlike, greater still is the difference between the childlike and the position of the man who has attained the child state, for the latter is on the threshold of divinity. Therefore, when Wordsworth refers to children and childhood, he not only refers to the first seven years of a man's life, but also to a state of divine consciousness. The purpose of evolution is to bring out man's innate divinity and thus to make of him a God. But before he can enter the kingdom of heaven he must become as a child. Therefore the child state is a necessary step in the evolution of the divine man. In this context, his oft-quoted but little understood line

The Child is father of the Man

yields deeper meaning and greater significance.

The child is hailed by him as the best Philosopher, as it alone keeps its divine heritage and is able to read, with the Eye of Spirit, the eternal depths of the eternal Mind, the truths

Which we are toiling all our lives to find,
In darkness lost, the darkness of the grave.

Even in his slavery and bondage to earth life, his Immortality

Broods like the Day, a Master o'er a Slave,
A Presence which is not to be put by.

Such is the immensity of his soul which his "exterior semblance doth belie." Obviously all this refers more to a God than to a child. Though children no doubt reflect godhood, they do it non-self-consciously, whereas a man must deliberately choose to regain the child state that he has lost. In the child state, which is really freedom from the

trammels of earthly life, man attains to his spiritual freedom which works invariably for harmony. Wordsworth considers that liberty is natural to man, but that his earthly living prevents him from attaining such a state.

Wordsworth himself, however, in his enthusiasm was caught up in the whirl of the frantic fascination of the French Revolution that broke out round about that time. The earth seemed to him "an inheritance new fallen to man." Though he understood little of the forms of government and "the nice distinctions on every tongue of natural rights and civil," the great essential principles of liberty, equality and fraternity seemed to him nothing out of "nature's certain course."

(To be continued)

DRINK—STILL A PROBLEM

In an address by Philip Fothergill, President of the United Kingdom Alliance, published in *The International Record* (London), for June 1952, under the title "Drink—Still a Problem," it is shown how the Alliance has for nearly 100 years fought "to expose to public judgment the never ending sacrifice of human life and human happiness upon the altar of self-indulgence." That in 1952 the evil still exists in spite of the many temperance associations is attributed to the fact that the real solution of the many problems created by intemperance "lies within the choice of the individual and within his choice alone." Hence stress is laid on the teaching of the principles of healthy living to youth in the schools, and on the fact that no serious concern for moral or even physical hygiene can afford to ignore the dangers of alcohol.

It is encouraging to note that, in spite of the great difficulties and problems that confront Prohibition in India, in *Harijan* (August 2nd, 1952) a senior officer of Bombay State, Shri M. D. Bhansali, is reported as stating that

the introduction of total Prohibition has brought about a perceptible improvement in the social and economic conditions of the people in the rural areas, particularly among the backward and labouring classes, for whom Prohibition was primarily intended.

IN THE LIGHT OF THEOSOPHY

Students of Theosophy will find a useful article in the October *Aryan Path* by Dr. J. M. Jussawalla, N.D., D.O., D.C. (England) on "Nature Cure." Numerous persons are in doubt about the solution among the many systems of medicine. In Nature Cure methods real help is available for many disorders of the human body.

We welcome the appearance on a bimonthly basis of the valuable if diminutive *Bulletin* of the International Union for the Protection of Nature, 42, Rue Montoyer, Brussels, Belgium. Its French motto, which may be translated: "Let us protect Nature; she will repay us," reads almost like an echo of the verse in *The Voice of the Silence*:—

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance. (p. 15)

The pity of it is that this important International Union, whose third General Assembly was held in Caracas, Venezuela, in September, should have only a four-page organ in which to broadcast its very necessary warning against an exploitation of natural resources that dangerously threatens the balance of Nature.

Warnings are sounded in recent issues against the wanton destruction of animal and bird life in various parts of the world, the threatened extinction of the whale and of other sea-fish, etc., and a few good results of conservation efforts are given.

The seriousness of disequilibrium in Nature due to human thoughtlessness and greed is illustrated in the July *Bulletin* by the massacre of thousands of crocodiles and serpents in the lagoons of the Province of Corrientes in Argentina and the islands of the Panama River and its tributaries. The vogue for their skins for fancy leather goods led to the great diminution of their numbers, with a resulting alarming increase in the number of rodents, noxious insects, sick fish and carnivorous fish which destroy cattle crossing the lagoons. This is Karma.

All the same, gradually the lesson of the necessity of working with Nature is being learned, not least in the efforts to control the pests which account for a great loss of the world's crops. This annual loss amounts to 10 per cent of the crops, Stephen W. Pollak writes in "Food We Never Eat" (*The New Statesman and Nation*, October 18th), adding that in some agriculturally backward countries the loss may be 40 per cent.

He gives instances of how often the new insecticides have overshot the mark, D. D. T. in orchards killing not only the pests but the bees which pollinate the blossoms; and another insecticide, Parathion, directed against the Red Spider, killing also a tiny insect which, by feeding on the eggs of the spider, had been the means of its biological control.

An eminent French plant pathologist, asked to name the outstanding lesson which had been brought home to the 600 scientists from 40 countries who attended the recent Third International Crop Protection Congress at Paris, mentioned in his answer the possibility of "fatally interfering with the balance of nature."

The objective which he formulated as killing "enough pests to eliminate the frightful waste of food and raw material which a hungry world cannot afford," may indeed prove "hard enough to achieve," in the absence of more accurate knowledge of the balance of nature which has to be maintained. Meantime the "systemic insecticides," which are injected into the plants, are reported as gradually passing into practical use with their residual and cumulative effect in the ultimate food product still inadequately known, which holds a threat of the "balance of nature" being interfered with fatally to human life. Karma, though impersonal, works intelligently ever to restore Nature's rhythm disturbed by man, be he a scientist, a sportsman or a social reformer. The Law knows neither wrath nor pardon.

Something that was not on the programme happened at Helsinki at the opening of the

Olympic Games. Charles Marland describes it in *Peace News* for 19th September under the caption: "In Sweden and Finland they are still talking about That Olympic Incident."

Just after the XVth Olympiad was declared open and the Finnish choir had sung a national song, and just as the Archbishop of Finland was about to read a Latin prayer, a young German woman walked rapidly to the Tribune, mounted it and began to read a thoughtful short plea for real and sincere planning for peace and good-will.

She pointed to the law of opposites. People were different but all mutually dependent. We have space for the translation of only a brief excerpt:—

Why should we not try to live with each other instead of against each other? For we are not here for the purpose of destroying but for complementing one another.... There should be a realm wherein all men and nations join hands saying: "We belong to each other." ... Let us help each other in brotherly education, so that we can overcome the evil in us with the help of the good. If we act for Love and live for it, then there will be peace in our hearts and everywhere in our world.

One can imagine the courage which it must have taken for a sensitive young woman like Barbara Rotbraut-Pleyer, a 23-year-old law student of Göttingen, to make this sensational stand for her ideals before thousands. It is not surprising to learn that as a child she had wanted to go to Hitler "to plead with him, in the name of the children of Germany, to do what he could for peace."

She was not allowed to finish her speech, but it was later published and her action was the subject of lively correspondence in the press. She was sent back home to Germany, but she had set an example, of bearing witness bravely to her convictions, that will live. Many will share the view of Mr. Marland that Barbara Rotbraut-Pleyer was "a brave sportswoman, who surely deserved an Olympic medal for her phenomenal performance of endurance, courage and faith—in the cause of peace."

In "A Historian's Plea for Science" (*Saturday Review*, 27th September 1952) Dr. George

Sarton, the great historian of science, strikes a Theosophical note in calling for loyalty to truth above everything else as the supreme human loyalty. He sees the chief aim of scientific research as "not merely to help mankind in the ordinary sense but to make the contemplation of truth more easy and more complete," though the truth, while it may be more and more closely approached, must be recognized as an ideal perhaps forever unattainable.

To account for the continuity and consistency of scientific advance, which the efforts of different individuals and countries have converged to further, he postulates "the internal unity of mankind and the international unity of science." He regards science with its international and interracial character as the strongest bond of union between peoples but he recognizes that science has to be "humanized" and "moralized":—

...in spite of all its virtues science alone cannot give meaning to our life.... Science without wisdom is a poor thing, and technique without wisdom is poorer still.

Dr. Sarton praises our traditions, "not excepting those magnificent ones which have handed on to us the knowledge and wisdom of antiquity... and of all the centuries prior to our own," traditions "which constitute the essence of our culture and of our very hearts and souls."

Especially Theosophical are his recognition of "the law of equality of action and reaction" as being "as valid in the spiritual as in the material world," and his pleading for "an uncompromising idealism of which our age is more deeply in need than of anything else." "We need," he writes, "to be taught a new life of the spirit, humble, gentle and free, without moroseness and without boisterousness."

If, as he believes, Humanism can provide at least some of the elements "for nourishing the moral conscience," the philosophy of Theosophy, combining a scientific religion with a religious science, offers the self-compelling basis for right ethics as well as for an idealism impregnable to materialistic as to theological assault.

Prof. A. P. Elkin, Anthropologist of the Sydney University, recently led a University Expedi-

tion to Arnhem Land, formerly Australia's "Northern Territory." The press of October 18th quotes him as reporting on his return that the expedition had tested statistically the claim of the aboriginal inhabitants that they knew what was going on at a great distance or on the other side of a hill. They found that man after man was indeed able to "guess" correctly more often than the law of chance would allow.

A comment by Madame H. P. Blavatsky is interesting in connection with Professor Elkin's leaning to the explanation of "a sixth intuitive sense" or "supersensory perception."

A lucid patient, lying in his bed, announces the arrival of persons to see whom he must possess *transmural vision*, and this faculty is termed by Brierre de Boismont—*hallucination*. In our ignorance, we have hitherto innocently supposed that in order to be rightly termed a *hallucination*, a vision must be subjective. It must have an existence only in the delirious brain of the patient. But if the latter announces the visit of a person, miles away, and this person arrives at the very moment predicted by the *seer*, then his vision was no more subjective, but on the contrary perfectly *objective*, for he saw that person in the act of coming. And how could the patient see, through solid bodies and space, an object shut out from the reach of our mortal sight, if he had not exercised his *spiritual* eyes on that occasion? Coincidence? (*Isis Unveiled*, I. 145)

The possession by the Australian aborigines of a considerable degree of what is called today extra-sensory perception (Professor Elkin's "supersensory perception" seems the better term) should not surprise students of Theosophy. At an earlier stage of human development such powers were common to all (see *The Secret Doctrine*, I. 537) and some of the Australian aborigines are relics of the Seventh Sub-race of the *Third Race*, whose stock, since the submersion of the main Lemurian continent "has since existed in an environment strongly subjected to the *law of retardation*," and "the nature of the environment develops *pari passu* with the race concerned." (*The Secret Doctrine*, II. 197)

An All-India Convention of Race Relations was held at Bombay on October 25th and 26th to

focus attention on the wrongs of the coloured peoples of South Africa and to arouse public opinion against the *Apartheid* policy. This is good, though a world convention would be better.

An Indian Convention's deploring of racial bias in South Africa lacks the force of complete disinterestedness. Sir C. P. Ramaswami Aiyar suggested in an interview with a correspondent of *The Hindu* on October 27th that the Bombay Convention should lead to a world one in London or New York. World indignation had to be aroused.

Addressing the opening session of the Bombay Convention, he had referred to "the old doctrine that the white people were the guardians and trustees of the black and coloured races." The gratuitous assumption of responsibility which does not naturally devolve upon an individual, a nation, or a race is a perversion of the idea of trusteeship. The notion that the white people should decide what is good and worth preserving in indigenous culture is rooted in the same conceit which, manfully and unasked, shouldered "the white man's burden" in the last century, seized colonies in the name of a "civilizing mission," and almost submerged indigenous cultures.

Since the triumph of Satyagraha in India's struggle for freedom, the potential effectiveness of moral sanctions has been realized as perhaps never before. There is no surer proof of the essential unity of mankind than the anguish of rejection felt alike by the child in disgrace, by the rebel against society, by the excommunicated and by the nation or the people whose sins against brotherhood are universally deplored. It is the offence, not the offender, against whom this powerful weapon must be turned. The hope inspiring moral sanctions ought to be that the offender may thereby be brought to share the universal repudiation of his former attitude and acts. It is most encouraging that so many of the white race in South Africa are already on the side of justice and fair play.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

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

The Secret Doctrine

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

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

Raja-Yoga or Occultism

The Voice of the Silence

Five Messages to Theosophists

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

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Notes on the Bhagavad-Gita

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OTHER BOOKS

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Pamphlets by Damodar Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLIst Volume

The Aryan Path—Bombay—XXIIIrd Volume

The Theosophical Movement—Bombay—XXIIIrd Volume

BULLETINS

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

U.L.T. STUDY GROUPS

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MYSORE AND POONA.

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

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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

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