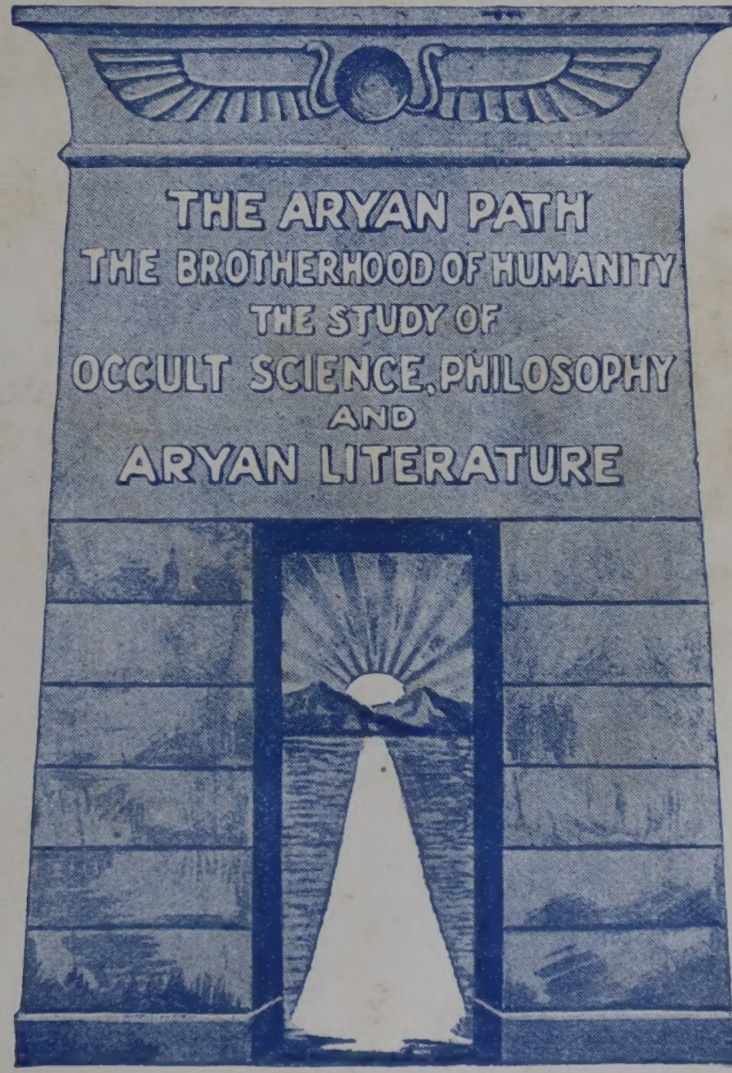




THE
THEOSOPHICAL MOVEMENT

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Good resolutions are mind-painted pictures of good deeds: fancies, day-dreams, whisperings of the Buddhi to the Manas. If we encourage them they will not fade away like the dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within. Be a missionary of love and charity, thus in helping others win your own salvation. There are innumerable pages of your life record still to be written up, fair and blank they are as yet. Child of your race and of your age, seize the diamond pen and inscribe them with the history of noble deeds, days well-spent, years of holy striving. So will you win your way ever upward to the higher planes of spiritual consciousness.

—MAHATMA K. H.

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th December 1953.

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OUR POSSESSIONS

In this world mortals crave for possessions—money, and things which it can purchase; these satisfy the senses. Using the highest faculty known to them, mind-power, men use it for the fulfilment of their desires.

The personality and its possessions coalesce to satisfy the animal nature—tasty viands, attractive apparel, the charms of sounds and scents, and a self-identifying attachment for children, wife and household. The ordinary man lives for these. He considers himself happy if he is able to satisfy his wants; he goes so far as to look upon his wants as his needs. To have a full life of ease and contentment is his ideal. In securing his possessions he competes and he does not hesitate to elbow out of his way those fellow men who seem to him to be obstructing his getting what he is after. Thus the thirst for possessions and the enjoyment of them develop in him selfishness and—increasing selfishness. Success in this acquisitive endeavour develops pride. Therefore the human personality is called both selfish and egotistic; it follows the specious formula: "Might is Right."

Personal possessions are one's own cherished property. These are used to obtain other possessions. Thus money is used to obtain fame, fame to obtain power, and so on. But the Soul is powerful and patient and at last the Inner Ego overcomes the egotistic personality. Meanwhile selfishness is bound to lead a man to blunder and to sin. And sin is overtaken by suffering. So God and Nature fulfil themselves.

The sense of personal possessions is the dark shadow, ugly and misleading, of Soul possessions. The characteristic of these is the reverse of that of sense possessions. Soul possessions grow as they are shared, unlike sense possessions which diminish

in the sharing. He who desires Soul possessions is dear to Krishna.

We must note that the *Gita* seriously warns us against falling prey to the inclinations of the senses; they are wombs of pain. Of the four classes of men who are dear to Krishna the first are those who are afflicted and who suffer. In their agony they learn that the fruits of sense life, selfishness, pride and the spirit of competition, turn to dust and ashes in the mouth. Therefore they look for the power which will heal the great disease.

So the sufferer passes on into the second class—he desires Wisdom, he seeks for Truth. Soon he learns that it is not by merely parting company with his sense possessions that he can unfold peace and contentment and the spirit of bliss. Control of craving is one thing; unfolding divine virtues altogether another. His yearning for Wisdom reveals to him that he has to gain powers and faculties which are aspects of Soul possessions and which knowledge reveals. Not only the negating of the lower but the positive evolving of the higher has to be undertaken.

What kind of possessions must one yearn for to draw to himself the benediction of Krishna? We find a good answer in *Light on the Path*, which commands the would-be occultist to "desire possessions above all." And it is added:—

But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self. (P. 4)

Theosophy teaches that Wisdom is one such possession; and that it is acquired by study and

meditation. Compassion is another, without which "the united spirit of life" cannot be felt and our "only true self" cannot be realized. The third is Good Company—the friendship of those who are striving to tread the Path, which means the nearness of the Holy Ones. Wisdom and Compassion do not suffice for this achievement. What a disciple singly and alone is not able to accomplish becomes possible of realization in the company of co-disciples. The ever-gracious Gurus, therefore, bring the ardent aspirants together. The human soul for its real unfoldment must find like-minded and like-hearted aspirants, and the converging lines of Karma are used by the Teachers to get him what he needs—co-workers, associates and companions. These become for him, so to speak, the channel for hearing the voice of his own Divinity, for feeling the Presence of the Gurus.

Where two or three are gathered together in His name the Presence of Christ is felt. Where five men assemble to contemplate and speak about the Supreme, Parameshwara is present. This experience results from the unity practised by the disciples through the institution of *Sat-Sang*, Good Company. *Bhakti-Prasad*, the Grace of Devotion, is the supreme binding power which creates that unison between the devoted disciples of the Gurus. A disciple by study and meditation can acquire Wisdom; by his own inner effort at application he unfolds reverence for Nature, gratitude to the Powers that be, etc., and so also Compassion; but he still needs that force by which he can feel himself "abiding in all things, all things in Self," by which he can bear love to men as though they were his brother-pupils. The aspirant and devotee cannot, in one step, learn to "be in full accord with all that lives"; he has to have a starting point, and this he finds in practising unity with those who in mind and in heart are akin to him. This is implicit in the inspiring verses of the tenth chapter of the *Gita*:—

...the wise gifted with spiritual wisdom worship me; their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction. To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment.

In the Christian Psalm 133 we get a similar statement about the prevalence of unity among the disciples:—

Behold how good and how pleasant it is for brethren to dwell together in unity!

The great Enlightened One has the same teaching. In *The Dhammapada*, Verse 194, we are told:—

Blessed is the birth of the Buddha; blessed is the teaching of the Good Law; blessed is the concord in the Order; blessed is the austerity of Those who live in concord.

Worldly possessions bring the mortal man power over other persons; these possessions afford him some pleasure and satisfaction and peace; but they also increase the force of greed, and so the pleasure passes, satisfaction evaporates and peace recedes; the gnawing urge for more "which will bring me lasting peace" works in his blood.

Soul possessions also bring power—that power which develops true humility. That power which the disciple covets "is that which shall make him appear as nothing in the eyes of men." Soul possessions also unfold peace—"that sacred peace which nothing can disturb, and in which the Soul grows as does the holy flower upon the still lagoons."

If study and meditation bestow the gift of Wisdom, if application and practice unfold the power of Compassion, effort at promulgation and service of Theosophy bring one the company of co-students and devotees and, united with them, he learns slowly the secret teaching of how to develop the sense and spirit of unity with all that lives and breathes.

MORVEN'S CHRISTMAS GIFT

[Reprinted from *The Path*, Vol. IV, pp. 265-70, for December 1889.—EDS.]

We were sitting in the twilight of Christmas Eve. A long, restful silence had fallen. It was broken at last by the shouts of the children, coming downstairs and full of Christmas turbulence. Just as Morven's wife had slipped to his side under cover of the shadows, so she now dropped his hand and slipped away before the advancing noise and light. The tie between them always reminded me of some powerful undercurrent, swift, deep, still. It had little or no surface manifestation, but if you chanced to drop into its shadowed seclusion, you felt it actually in the air about you, wave on wave, a mighty pulsation.

The jolly little scamps who called Morven Uncle burst in, following the butler, the lamp, and tea. In their midst they bore Morven's only child, a wonderful boy of some three years, with a serene, grave, angelic face, and a mysterious look deep in his starry eyes. I never saw such eyes before. They had rings of light around the pupil; their clearness and stillness were wonderful; they were eyes that gazed upon unseen things. The baby had a gravity and a gentleness beyond his years: he looked like a baby St. John, and I used to call him—predicting, perhaps—"the young disciple."

On this occasion he was promptly transferred to his mother's neck, where he accomplished his customary feat of throwing out one dimpled arm like a tendril and linking his father to the group. To see the Morvens standing thus, united by that gravely radiant child, was to feel instinctively that theirs was no ordinary history, that the child was born to some unusual and high, if intangible, destiny. Even the noisy children stood touched and adoring at the sight, and kissed his pretty hands as he smiled down on them. This mood soon passed, and presently I heard one ask Morven who gave him the best Christmas gift he ever had.

"My best Christmas present," he answered, "was from myself to myself."

The children laughed, then asked what it was.

"This," he said, raising Mrs. Morven's hand

to his lips.

"Pshaw! I should think Aunty gave you that," they remonstrated.

"No, she didn't," insisted Morven. "It came from myself to myself."

The children scented a story and fell upon him as legitimate prey. Mrs. Morven, however, gave him a warning look and diverted their attention in her skilful way until bedtime. But my curiosity had been aroused, and, when bed had swallowed up the merry cohort, I told Morven I wanted to hear that story. He hesitated.

"Do you believe," he said, "in the latent powers in man?"

"H—m. That depends."

"Exactly. And on your reply my telling the story, or not, depends."

"Well, old man; your price is high. Christmas gifts generally do come high, however; so I'll brave your probable ridicule and admit that I do believe in them, to some extent, in some men."

"That is, that they inhere in the inner man, (grant me the inner man, for a Christmas story anyhow), and may manifest under unusual circumstances?"

"In some men, while latent in all. Precisely; you put my idea in a nutshell."

"Well, then, you shall have the story. In the year 1870 I was a young business man of good prospects, going into the world a good deal, rather sought by it as well, and full of material life and worldly ambition. I had engaged myself to a Miss Y., a handsome girl, well born, well educated, a promising society leader, with a fortune about equal to my own, and a Father who could decidedly advance my business prospects. I had carried her away from a score of admirers, and I have heard of her saying somewhat the same thing of myself. We were satisfied with our engagement; I preferred her to all the women of our circle; she always satisfied my pride and sometimes aroused my passion. I expected no more of any woman. So I never knew exactly why a chilly shadow seemed to fall across my mind now

and then. This shade was an indefinite, lurking, irregular thing. I set it down to a touch of dyspepsia. Then I noticed that it vaguely connected itself with my engagement. The moment this fact became apparent to me, I interrogated myself, like an honest man. Had I seen any other woman who attracted me? I knew I had not. There was an ideal head, a St. Cecilia, by Raphael, the engraving of which I had loved from childhood, when I manifested a peculiar fondness for it. My mother had left me the engraving in consequence; it always hung over my desk. It was the one hidden soft spot in my heart, but I knew I had never seen a woman like it. Not one gave me that soft glow, as of reminiscent tenderness, which awoke in me as I looked on that grand face. This I attributed to the genius of the painter, who has set the seal of Harmony upon its noble brows. Finding no rival but this for Miss Y., I laughed at my chimera and dismissed it to the land of shades from which it came. Or—to be exact—I tried to dismiss it. Such ghosts “will not down” at our bidding, and especially did I feel its forbidding gloom when Miss Y. granted me any of the privileges of an accepted lover. Then the shadow seemed to rise between us, chilling the touch of my lips and hand, however I might argue it away. Our engagement was only six weeks old when I called on her two days before Christmas. As I entered the parlor, a snatch of music rang from the boudoir beyond, the closing notes of some majestic theme. At the same moment the face of St. Cecilia rose vividly before me, objectively floating in the air and accompanied by a peculiar crackling sound.”

I interrupted him. “I have heard that some such tense sound often accompanies a so-called psychic event.”

“Very true. But I did not stop to analyze that. I attributed the thing to the music and the train of thought thus established, while Miss Y.’s entrance put a stop to all meditation. Presently I asked her who the unseen musician was.

“The children’s governess,—a distant connection. Have you never seen her?”

I hesitated, searching my memory. Miss Y. seemed surprised, even a little suspicious.

“If you have not, it is odd,” she said. “And

if you have, and have forgotten it, that is odder still.” She drew a large portfolio before her. “The face is a peculiar one; see!” She held up a large photograph before me.

“You are out there,” I smiled, “for this is Raphael’s St. Cecilia,” and I turned the photograph toward her. She laughed triumphantly.

“Just so. I’m glad you see the resemblance. It was my discovery, but no one could see it till I dressed her hair and gowned her like the original and had this photograph taken. But you’re tired. Sit down.”

She pushed a chair towards me and I dropped into it mechanically. Something extraordinary was taking place within me. I couldn’t have spoken for my life, really. My experience had no name for the feeling that took possession of me. Something coursed up and down in my veins like fiery mist. Pictures swam in and out of my brain, all of them connected with that face. I seemed to hear the roaring of cataracts. A great Past was on the point of opening before me; my mind was swallowed up in it already. As soon as I could, I took my leave, but not before Miss Y. had noticed my altered manner and responded to it by a touch of coldness in her own. As I rose, she detained me.

“You know I am not of a suspicious nature,” she said. “But several times lately I have noticed a change in you; an abstraction, a distance. I do not know whether it relates to our engagement.”

I began to protest. She stopped me proudly.

“Let me finish, please. I have no reasons, and I think you have none, to be dissatisfied with our plans. But I do not understand a woman’s giving her heart fully until after marriage, and, if before that time yours or mine should waver, it would be far better to tell the truth then.”

I assented; praised her right feeling; assured her of my—heaven knows what!—and got away, leaving her evidently dissatisfied. I wanted to get out of the house and think. The deuce of it was, I couldn’t think. Everything seemed at boiling point. I heard those chords, I saw that face, and hurrying phantoms, shapes of air and fire, opened the flood gates of an unknown Past that plucked at my brain, urging me to I knew

not what. Seriously alarmed, I hurried home, intending to send for a physician. Exhausted, I dropped into the nearest arm-chair, when all at once the fierce tension relaxed, something seemed to snap inside me,—I fell back and fell asleep.

When I awoke, it was ten o'clock of the next day, and I felt like a man who has recovered from a long illness. I believed that opportune sleep had saved me from one. As I rose, a bit of paper fluttered from my knee to the floor. I did not stop to pick it up. For years I had not felt so light of heart. Tons seemed lifted off me. I whistled and sang while I dressed,—and became aware that it was those remembered chords I repeated,—and airily kissed my fingers to my St. Cecilia with an "Au Revoir" as I clattered downstairs. I was not due at the Y. mansion until afternoon. All through the day's occupations my unwonted cheerfulness did not desert me, and my partner congratulated me on having "downed that dyspepsia." I felt a marked impatience to go to the Y.'s, and finally forestalled the hour by some twenty minutes. The butler portentously stopped me as I was entering the parlor.

"Mr. Y. wishes to see you in his study, sir."

Surprised, I accompanied the man and found Mr. Y. waiting for me. He waved my offered hand aside.

"Excuse me a moment, Mr. Morven," he said. "Let us first understand one another."

I started at this singular preliminary, but replied that I was at his service. We both sat down, and he resumed.

"I am a believer in perfect frankness. My daughter received last night an anonymous communication concerning you."

I suppose I looked the surprise I felt. His tone softened somewhat.

"Such communications are better put in the fire and forgotten. Unfortunately—or fortunately, as the event may decide—my daughter remembered certain things which seemed to confirm the statements of this note. With the good sense that always characterizes her," (here I bowed my assenting admiration, while he frowned at me), "she decided to bring the note to me. In my opinion, we are justified in bringing it to your attention. You have only to deny or confirm the

statements it makes. My daughter and I are agreed, Mr. Morven, that we may safely accept your word."

I tried to thank him. "Not at all," said he. "So much is due to ourselves. Our present relation would not exist at all, if you were not a man of honour. Permit me to read you the note."

Taking a sheet of paper from his desk, he read as follows:

"Your lover does not love you. Ask him if this is not true. He struggles against an affection which is beyond his control. He tries to subordinate that to the worldly advantages of his previous engagement with you. But it is your cousin whom he loves, just as she loves him, although no words have passed between them. They love with a force which you will never know, in this life at least, or be able to understand. Morven tries to keep his pledge to you, but shall you hold him against his hidden desire, his secret will? If you do, your whole life will feel the blight of your action."

As Y. read this extraordinary production, I sat like one deaf and dumb. Again the air about me surged and sang, bringing vague memories on its burning tide. As Y. concluded, he looked up abruptly.

"Have you any idea who could have written this thing? It is a peculiar hand"—and he placed the note in my hands.

I looked at it, fascinated. Then I rose to my feet. *The handwriting was my own.* Not my ordinary hand, but one I had practised from boyhood to write in my private diary. Every accustomed quirl of the letters was there. As I mutely glared at it I heard in the distance the harmony I knew so well. The face of St. Cecilia rose again before me; the floor met the ceiling with a clap, and thoughts of surprising lucidity and swiftness swept through my brain. Only a couple of seconds passed, but I saw it all. I loved her, I had *always* loved her, and in my sleep my inner self, that part of me where memory of past lives was stored, had awakened and set me free. I turned to the expectant Y.

"As far as I am concerned, Sir," I said, "I must admit the truth of this accusation. I can only say in extenuation that I did not know

myself thoroughly, and that I have not addressed Miss Marie on the subject."

"That is just what she said when my daughter questioned her. It seems a remarkable coincidence of feeling to have arisen without words," he said with pardonable bitterness. But what did his bitterness matter to me? "Coincidence?" Then she loved me. I hastened to say that in all the circumstances I should wish to see the lady first in his presence. He must have anticipated this on my part, for he opened the door, and my Darling stood before me. To feel what I then felt was to know that I had been hers from all time, that I was hers forever. That she returned this feeling, her timid step and downcast eyes told me eloquently. We found Mr. Y. coldly just. He promised to convey my profound apologies to his daughter, he suggested that I had better be a stranger to his house for some time to come, intimated that when we met again it would be with mutual respect. Then he rose to end the

interview. Perhaps the look I gave him reminded him of his own youth, for he left the room. All this while my Darling sat, quivering and shamed, in her chair. I hope I made it up to her. I learned how she had seen me by stray glimpses and loved me. She supposed that I had seen her in the same way, and to this day, the one secret I have from her is in that point. I have never told her that she was known to my inner self alone. When I returned to my room that evening my eye fell upon a bit of paper on the floor. I picked it up. It was a District Telegraph receipt for a note, signed by Miss Y. Here was proof, had I needed any. But I did not. I knew that my Darling was a Christmas gift from myself to myself."

Our conversation was interrupted by the entrance of Mrs. Morven. I now understood the meaning of a gold bracelet she always wore locked upon her wrist, and which bore in letters of sapphire these words: *As Ever. Forever.*

J. CAMPBELL VER PLANCK

THE ELUSIVE PROTYLE

Protyle is a name coined from the Greek by Sir William Crookes to designate the primordial matter out of which all the chemical elements have differentiated.

After centuries of patient investigation and by various means, chemists have succeeded in breaking down all the thousands of different substances known to us into their constituent elements. Stir salt into water and into the water dip two wires each coming from one terminal of an electric battery: bubbles of hydrogen will appear at one wire and bubbles of oxygen at the other; water is being decomposed into these two gases. No one has succeeded, however, in splitting up either hydrogen or oxygen by any means. These substances are therefore called elements of which 90-odd have so far been discovered, *i.e.*, 90-odd substances into two or more of which almost every known substance has been decomposed,

but which themselves have never been split up by chemical means. Other common elements are iron, silver, gold, lead, carbon, nitrogen and so on.

These elements are believed to be aggregates of atoms, an atom being the smallest indivisible particle of an element which can be found. Although the atomic theory came to us from the Ancients, in its modern form it is widely believed to have begun with Dalton, 1766-1844. According to Dalton each element is an aggregation of atoms, the difference between the atoms of one element and those of another being primarily a difference in mass or weight of the particle. Thus there are 90-odd different kinds of atoms which form the different kinds of "bricks" out of which all substances are built.

Hydrogen was discovered to be the lightest of the known elements, and although the task of finding the actual weight of any particular kind

of atom is very difficult, the comparison of its weight with that of the hydrogen atom is relatively easy. This comparison is called the atomic weight of the element. Thus the atomic weight of nitrogen is 14, which means that the atom of nitrogen is 14 times as massive as the atom of hydrogen. Subsequent to the publication of Dalton's Theory the atomic weights of all the known elements were gradually determined. Almost every one was found to be very nearly a whole number. It seemed unlikely that this was a coincidence and in 1815 an English physician, William Prout, put forward the hypothesis that all the atomic weights were in fact exactly whole numbers, the small deviations from whole numbers observed being errors in measurement, and that this meant that the hydrogen atom was the brick with which all the other atoms were constructed. In other words, hydrogen was the protyle.

The above hypothesis proved inadequate. Increasing accuracy of measurement failed to give exact whole numbers for the various atomic weights while in particular the atomic weight of chlorine was found to be $35\frac{1}{2}$. To imagine that the chlorine atom is built of $35\frac{1}{2}$ hydrogen atoms makes nonsense of the theory which supposes the atom of hydrogen to be the smallest indivisible particle which can exist. Nevertheless a statement by H.P.B. showed, and recent discoveries have confirmed, that there was an element of truth in the theory.

And now Science tells us that "the first-born element...most nearly allied to protyle"... would be "*hydrogen*...which for some time would be the only existing form of matter" in the Universe. What says *Old Science*? It answers: Just so; but we would call hydrogen and oxygen (which instils the fire of life into the "Mother" by incubation) in the *pregenetic* and even pre-geological ages—the *Spirit*, the *noumenon* of that which becomes in its grossest form oxygen and hydrogen and nitrogen on Earth. (*The Secret Doctrine*, I. 626)

From about 1919 onwards, Aston developed an instrument called the mass-spectrograph by means of which he was able to show that the atoms of the same element are not identical as had up to then been believed. Mercury, for example, is a mixture of at least seven different kinds of atoms of approximate atomic weights of

197 to 204. The different varieties of an element are called isotopes and the mass-spectrograph will divide a minute quantity of an element into its isotopes in a way analogous to that in which another instrument, called the spectrometer, will divide white light into its seven colours by means of a glass prism. Although the atomic masses and weights of the isotopes of an element differ appreciably, the latter are practically indistinguishable in their other properties, such as the way in which they interact with other elements, their colour, smell and so on. As above, so below, and within each chemical element we find differentiation into groups and at the same time an underlying unity. Further, this suggests that chemists do not know the real elements of which the isotopes are differentiations.

Surely... the elements now known to us—be their number whatever it may—as they are understood and defined at present, are not, nor can they be, the *primordial* elements. (*S.D.*, I. 512-3)

Aston's work had a further consequence: the isotopes of every element were found, without exception, to have atomic weights almost exactly whole numbers. Thus chlorine was found to be a mixture of at least two isotopes having atoms 35 and 37 times as heavy as the atom of hydrogen, a mixture in such proportions that the average atomic weight is $35\frac{1}{2}$. This discovery helped to revive Prout's hypothesis in a new form.

In 1911 Rutherford had put forward what may be called the planetary-system theory of atomic structure. In this theory the atom consists of a relatively massive central nucleus, positively charged, round which revolve units of negative electricity called electrons, attracted by the positive charge on the nucleus. The orbits of the electrons are, in terms of atomic magnitudes, at very great distances from the nucleus, so that an atom is mainly empty space. In the light of evidence available, it was believed that the nucleus itself was built up of particles called protons, each carrying a unit of positive electricity, together with a number of electrons such that the total number of electrons equalled the number of protons, thus producing a balance between positive and negative electricity. For example:

the hydrogen atom was supposed to contain one proton in the nucleus and one planetary electron; the helium atom four protons in the nucleus together with two electrons and two planetary electrons; and so on through the heavier elements. Since nearly all the mass in the atom was supposed to be concentrated in the protons it will be understood that this theory explains why the helium atom is almost exactly four times as massive as the hydrogen atom. Similarly with the other elements.

This theory reduced atomic structure to very simple terms and had considerable intellectual appeal. In 1930-32, however, two more constituents of the atom were revealed: the neutron, carrying no electricity and having the same mass as the proton; and the positron, having the same, almost negligible, mass as the electron, but being the unit of positive electricity. The theory had to be modified to accommodate the newly discovered particles. The neutron was now regarded by many as the protyle and the proton as the transmutation of the neutron plus the positron into a single positively charged particle. To use another illustration: the 35 isotope of chlorine is believed to contain 17 protons and 18 neutrons in the nucleus; the 37 isotope to contain 17 protons and 20 neutrons; while both atoms have 17 planetary electrons to balance the 17 protons in the nucleus. These nuclear structures give atomic weights of approximately 35 and 37, respectively. The chemical nature of an atom is believed to be determined by the size of the electric charge on the nucleus. Thus both isotopes of chlorine gas are choking and poisonous and will combine with the metal sodium to form common salt because the nucleus of both contains 17 protons, or 17 charges of positive electricity. This dependence of the chemical nature of an element upon the electric charge in the nucleus is significant in the light of everything said by H.P.B. on the electrical nature of matter.

Since 1932 further constituents of the atom have been revealed, necessitating further modifications of the theory of atomic structure. In *Science News*, Professor Bhabha, Director of the Tata Institute of Fundamental Research, Bombay, wrote recently:—

It is clear that we are now penetrating into a new level of nature which was practically unknown some twenty years ago... there may be an infinite number of types of elementary particles... We cannot be certain with our present knowledge that a complete mathematical theory of the physical world can be based upon a finite number of postulates, and if this were not so we would be faced with a situation in which we could never hope to give an exhaustive description of everything there is in nature, but only to extend with the flow of time the region which we had explored and understood.

One can begin to understand a statement of H.P.B.'s:—

...in the world of a higher spiritual perception... our purest water would be found to yield, instead of its two declared *simple* elements of oxygen and hydrogen, many other constituents, undreamt of by our terrestrial modern chemistry. (*S.D.*, I. 542)

The wheel of the development of the theory of atomic structure has come full circle, from the complexity of thousands of apparently unrelated substances to the crude simplicity of the original Rutherford theory and thence to the modern position, in which there seems to be no reason why the discovery of hitherto unknown elementary constituents of matter should ever end. Not only does the number of elementary particles apparently multiply but their fundamental nature becomes more baffling. Once conceived as hard elastic spheres, they display a mysterious dual nature: now they appear as matter with its characteristic of inertia, now as energy with its characteristic of activity; now they appear as a particle, *i.e.*, to be located at a point; now as a train of waves, *i.e.*, spread out through space.

It is becoming more and more obvious that "the hypothetical Protyle... can certainly never be found on this our earth or plane." (*Transactions of the Blavatsky Lodge*, p. 5)

The old Initiates knew of no "miraculous creation," but taught the evolution of atoms (on our physical plane), and their first differentiation from *laya* into the *protyle*, as Mr. Crookes has suggestively named matter, or primordial substance *beyond* the zero-line:— there where we place *Mulaprakriti*, the "root Principle" of the world stuff and of all in the world. (*S.D.*, I. 522)

A JUST WORLD

Theosophy teaches that "rigid Justice rules the world." This is a quite unbelievable doctrine to most people, who regard life as inexplicable and not in the least amenable to a rational explanation on the basis of law and order—except on the material plane, perhaps. So much that happens, so much that we enjoy or suffer, seems anything but traceable to a cause or comprehensible as an instance of the action of some law! What have we done to deserve the ills to which we were born? Why do some people have all the luck while others have to struggle through life and never get a lift? Such questions are legion; every reader no doubt has a list of his own.

Science has done a great deal to make things seem more reasonable, at least in matters connected with our physical life, if not in matters of the soul. Religion seeks refuge in the "inscrutable ways of Providence" and Its mysterious purposes. But somehow we are not satisfied. Most people suffer from an inner conviction that life *ought* to deal justly with them; and consequently they feel profoundly dissatisfied when, to all appearances, human beings are the victims of quite incalculable powers over which they have no control. We use the word "suffer" in this connection advisedly, because this deep-seated certainty that we have just as much reason to expect justice from "life," "God," or whatever supreme power we may believe in, as we have to demand it at the hands of our parents, our employers, our Government, or of any person or persons in authority, is the cause of untold misery. If we may not expect this justice, existence is chaotic truly; and human beings simply cannot believe in chaos as the fundamental principle of the universe.

To many who have been troubled by this problem Theosophy has brought relief. This philosophy supports faith in ultimate justice and, what is more, explains how it is that appearances deceive us and make us think that we are not getting our due.

What, then, does Theosophy teach on this particular point? Before we can get even a partial understanding of the facts involved, we

must, for the purpose of our study, realize one thing, namely, that this teaching takes for granted that we are thinking of ourselves as the reincarnating Soul or Ego of which we have learned from the doctrine of rebirth.

Let us, then, try to identify our sense of selfhood with the reincarnating principle in us, with the Soul which we *are*, and picture ourselves as having lived on earth at intervals, many times before, in different personalities, working away constantly at the great task which we, as immortal beings, have set ourselves. Our object is to become acquainted with Life in matter, in all its aspects, and to learn to master it. A little reflection will give us some idea of the magnitude of our undertaking: it is, to become a perfect Man—perfect in strength, charity and knowledge. Nor must we forget that the work involved has to be learned like any other. Before we can master anything we need practice; and countless mistakes are inevitable. Material will of course be spoiled, wasted in the course of our efforts, and comrades will be affected in one way or another by our progress or by the confusion and delay created by our failures, as we will be affected by them.

So here we are, all of us, each at some point on the road to achievement. We find ourselves in certain circumstances. One is well off, another can hardly make ends meet. How did this happen? The cause of anything affecting us lies in our past. We ourselves have built up every set of circumstances that affects us now and hence each of these has its lesson to teach us, its contribution to make to our knowledge of Life—our ultimate aim.

Many of us will remember the old hymn about the rich man in his castle and the poor man at the gate, in which it is said that God made them high or lowly and ordered their estate. We laugh at this old-fashioned notion now and profess belief in equality of human opportunity. But if, instead of "God" (an all-powerful Being external to man), we say the "Ego," the immortal soul, the erstwhile shocking lines appear to contain a piece of valuable teaching. Riches or

poverty, so-called good or bad fortune—every kind of setting for our lives—has its own difficulties and also its opportunities. We are here to learn all about human existence and the particular problem that faces any one of us is the one our inner Ego has desired. So, from the point of view of the outer man, who may hardly ever raise his consciousness to an awareness of the purposes of the true Self within, the conditions that surround him, his “station in life,” is indeed ordered for him and for his benefit by his own higher Being—though not by “God” in any sense given to that word in common parlance.

This brings us to the pivotal point around which all Theosophical teaching on this and allied questions circles, namely, that man is the maker of his own destiny. The beginning of everything is within ourselves. No God or Devil, as no fellow being of any kind, can affect a man or give him any experience, pleasant or unpleasant, helpful or harmful. We ourselves are the active centres and must wish and will and do—whether ignorantly or with knowledge—before anything can happen to us—and this law, which holds good on all planes and without interruption, is called for the sake of brevity and clearness by the Sanskrit word Karma.

The first thing which people generally want to do when they have familiarized themselves with these ideas, is to find out how they come to be suffering from various ills. What did I do to be so plagued with rheumatism, for instance? The fact that they are otherwise healthy, have a good home, friends and many other advantages in life they take for granted. But whence this misfortune? Theosophy's response to their inclination to hunt down the cause of their complaint through previous lives is: Don't; it is a waste of energy and the effort cannot but be entirely fruitless. The fact is that, in very many cases, however much we may try to ferret out why we are burdened with certain difficulties in life, why we were born with the germs of a hereditary disease, or why we seem forced to enter a profession we despise, it is impossible for us now to trace the cause of which we are experiencing the result.

The reason for this is plain. Human life is a complicated affair. Each situation or circum-

stance is the product of hundreds of forces combined, *i.e.*, is one composite reaction which many actions have contributed to bringing about. Furthermore, we must never forget that none of us are really separate beings. We are incessantly making impressions on the lives of others. This, once more, enhances the difficulty of tracing results to their causes. Hence the advice not to dig about in the past to find out just how we came to be what we are. Enough to know that we made ourselves (and can therefore remodel ourselves at will); that life gives us only our due. Then we realize that there is nothing to blame any one for and that whatever comes to us is all in the game—and useful experience, if we will only take it as such. As one Theosophical writer has said: “We have no difficulties; only opportunities.” For everything we are offered gives us a chance to learn and develop capacities or feel the effects of our actions and from these draw conclusions as to whether those actions were good or bad.

No; “look not behind,” as the Sages enjoin us. Better far to look forward and plan the future. The fact that we are masters of our own destiny means that we can build the future and mould it as we will. This is a hopeful and encouraging thought—but let no one think that this building does not involve a technique which has to be learned at the cost of much time and effort. It is not hard to produce a future; in fact we cannot help doing this and are at it all the time! The future which we are constructing will be made of the bricks of our small actions, desires and thoughts.

No efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes.

The difficulty is not to set forces going, not wishing and realizing our desires; the art which is not easily acquired is to know what aims and purposes, when realized, will bring lasting satisfaction—and to resist dwelling upon any others.

Every effort made by the great Teachers of the race to help our inner evolution has therefore included definite precepts as to how to conduct our daily lives so that the little hourly contributions of building material, in the shape of thoughts and acts, may help and not hinder the purposes of the Soul.

FRAGMENTS OF OCCULT TRUTH

No. II

[The first of the "Fragments" was reprinted in our last issue. Its original publication in October 1881 brought numerous queries and also criticisms. The present generation of Theosophical students will learn much from a consideration of the following contributions in Vol. III of *The Theosophist*, for 1882:—

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|---|---------------------------|
| (1) Is It Idle to Argue Further? (Editorial) | —January, pp. 90-92 |
| (2) The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man. By T. Subba Row and H.P.B. | } —January, pp. 93-99 |
| (3) Spiritualism and Occult Truth (Editorial) | |
| (4) Arhat Philosophy. By N. D. K. | —February, pp. 113-115 |
| (5) Seeming "Discrepancies." By Caledonian Theosophist and Editor's Note | } —June, p. 225 |
| (6) "Isis Unveiled" and the "Theosophist" on Reincarnation (Editorial) | |
| (7) "C. C. M." and "Isis Unveiled." By H. X., with an Introductory Note by the Editor | } —June, pp. 225-226 |
| | |
| | —August, pp. 288-9 |
| | } —September, pp. 324-326 |
| | |

Items (5), (6) and (7) deal with the topic of Reincarnation and *Isis Unveiled* and the whole controversy was well examined and surveyed in an article entitled "H. P. B. and Reincarnation" in this magazine—Vol. VII, pp. 153-156.

Turning to the Second "Fragment": we reprint it here from *The Theosophist*, Vol. III, pp. 157-160, for March 1882. It contains a reply to a second letter written by Mr. Terry of Australia, in which he desires further elucidation of certain points in the first of the "Fragments." One very important matter is dealt with in this Second "Fragment"; it is well described as taking "us up into an elevated region of metaphysics" and answers the question "What constitutes real knowledge?" which "lies at the very threshold of occult study." What is said on this subject is a very early pronouncement and lays down the most valuable criterion of evaluation which was to appear in a complete and final form in *The Secret Doctrine*, Vol. I, pp. 272-73; it is succinctly reproduced in *Texts for Theosophical Meetings* under the caption "The Ancient Source."—EDS.]

Mr. W. H. Terry, F. T. S., of Melbourne, Australia, whose letter on "Spirits Embodied and Disembodied" called forth certain explanations published under the above heading in the October number of the THEOSOPHIST, finds our elucidation of the occult mysteries underlying the external facts of spiritualism an unsatisfactory solution of the difficulties presented to the mind even by "the few instances of assumed spirit communication" which he originally presented for consideration. The letter in which he replies to our explanations is as follows:—

"In the THEOSOPHIST for October, in conjunction with my letter on "Spirits Embodied and Disembodied," appears an outline from your pen of Occult Philosophy intended as a reply to my strictures on the attitude of some Theosophists in relation to Spiritualism. The theory there propounded, although it may absolve the Occultist from inconsistency in the direction indicated by me, does not, in my opinion, satisfactorily explain even the few instances of assumed spirit communication quoted in my letter, but of that anon.

"I am desirous not only of arriving at 'Truth'

myself, but of assisting others in the same direction, and how can we better do this than by presenting the result of our experiences in search of it?

"Theosophy (as I understand it) is a knowledge of the secrets of nature acquired by intercourse with God; it is not to be assumed, however, that the latter expression implies direct communion with the Great Spirit of the Universe, but rather *rapport* with the higher spheres of spirit, the Great Vortex of Spiritual Knowledge.¹

"The result of my experiences up to the present time has been to show that the Human Spirit not only retains its individuality and memory of all that is worth retaining of its earthly existence, but as it ascends by a series of progressive unfoldments to higher states of existence, knowing more of God and his works, it becomes a vehicle for the transmission of 'God Knowledge' to its less favourably situated brethren in earth life.

"Now you say you *know* that the Occult theory is correct. I might, with equal justice, say I *know* that my theory is, because all my experiences so far confirm it; but it is only in this sense that I do know; further

¹ We object to this definition. "Theosophy" means "divine" or God-Wisdom.—Ep;

experience may modify or change my belief, for I am not so presumptuous as to imagine I have reached the *ultima thule* of knowledge in this direction. So far my position stands best, for as yet you have only unfolded a theory whilst I have given facts which, even were your theory substantiated, would not be entirely covered by it. I will not, however, analyze either the theory or the facts as most of the readers of the THEOSOPHIST who are familiar with the subject treated upon will be able to judge for themselves, but will add some further reasons why I am constrained to believe in the continuity of individuality and the preservation of the unity of soul and spirit after the dissolution of the more material physical body. First then during my early experiments my arm was influenced by what purported to be disembodied human spirits who wrote in handwritings different from my own and whose earthly autographs I had never seen. Moreover, I was generally alone when these writings were done. Yet when subsequently I was enabled to compare them with the autographs of the writer whose spirit professed to control my arm, they were found to be *facsimiles* of the automatic writing. Again for the past fifteen years an intelligence who professes to have existed on this earth in human form upwards of a century since, and who exhibits a distinct individuality, has conversed with me by magnetic impression, and occasionally orally through various media, has advised me on medical and other matters pertaining to the welfare of humanity, has comforted and consoled me in distress, and encouraged me in well-doing. He has been seen again and again by seers and seeresses who describe him as a fine intelligent and benevolent-looking man. For the period I mention, I have ever found him wise and truthful, and he endorses the spiritual theory of the continued personality of spirit and its progression from plane to plane as it increases in wisdom and purity. Can it be wondered at that I should attach importance to, and have some faith in, this intelligence, a faith founded upon a substantial experience?

"You speak of the deterioration of mediums as a natural sequence of mediumship; in that I might also say I know you err for I have had media whose whole natures have refined and beautified on the practice of their mediumship, but it is the wise use of it that leads to this result: excess of any good thing inverts its issue. I am quite aware of the tendency to deterioration in public media, especially those who are mediums for materialization and purely physical phenomena, but there are adequate causes to account for this within the spiritual philosophy, the first of which is the psychological influence of those who come to witness the phenomena with minds full of suspicion and animated with a desire to detect what they have in many instances decided beforehand to be a fraud; secondly, the influences from the spiritual side attracted by such conditions; thirdly, the more material nature of the

lower order of spirits, which facilitates their manifesting in this direction; fourthly, the deterioration of moral tone that inevitably follows the decadence of the religious sentiment (which in many cases was the primary motor to the pursuit of mediumship) when its practice becomes purely a matter of business. Are not these causes adequate to account for the deterioration of tone and moral decadence of many media? Surrounding a medium of this class with good moral influences and so circumstancing him as to keep the selfish propensities in abeyance, will prevent all this. I have an instance in the person of Mr. George Sprigg who, for five years, has been a medium for materialization. During the year I have known him, his health and intellect have undoubtedly improved rather than deteriorated and as far as a most intimate acquaintance will allow me to judge, his moral nature has not deteriorated one iota."

The main point on which our correspondent insists is that he has had intercourse with a spirit himself and cannot, therefore, be talked out of a conviction that spirits exist. The teaching he has received by subjective impressions, and oral communications through other mediums—(we say "other" because our correspondent is clearly mediumistic himself, which accounts for the tenacity of his belief)—constitute a substantial experience, which is fortified by the testimony of some seers who have perceived, in a shape visible to them, the individuality conversing with our correspondent and describe him as a being of a dignified appearance and apparently an elevated type of mind. "You say," writes our correspondent, "you *know* the occult theory is correct; I might with equal justice say I *know* that my theory is." Here lies the all important difficulty. Who shall decide—says the familiar proverb—when doctors disagree—that is to say, when people both professing to *know*, make statements that are incompatible with each other. (Clearly in such a case one of the conflicting statements rests on a misconception of what constitutes *knowing* of what real knowledge consists). This question takes us into an elevated region of metaphysics; but it is only by the light of metaphysics that we can possibly secure a sufficiently wide-reaching prospect of the questions to be dealt with, to feel sure we are not misled by the mere shows and seeming of its minor details.

What constitutes real knowledge? The question lies at the very threshold of occult study. We

say so, not merely because of the prominent way in which it crops up in this discussion, but, because as a fact, having nothing to do with the questions now raised by Mr. Terry, nor with Spiritualism, nor with any controversies in the ordinary world, that query is, in actual practice, the first put before a regular student of occultism, who is taken in hand by the Professors of the Occult World. And the student is taught—or is led to see—that there are two kinds of knowledge, the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects. So far the statement seems to deal with abstractions too vague to challenge denial. Each school of thinkers will admit so much, reserving to itself the assumption that the illusory effects are those considerations which have fascinated its rivals; the eternal verities its own conclusions. But we no sooner come to a clear understanding as to what mental presentiments must be classed as illusory effects, than we find the first proposition of Occult Philosophy at war with the whole current practice of the world at large, as regards all classes of scientific investigation. All physical science, and a good deal of what the Western world is pleased to call metaphysical speculation, rests on the crude and superficial belief that the only way in which ideas can get into the mind is through the channels of the senses. The physicist devotes all his efforts to the careful elimination from the mass of materials on which he builds up his conclusions, of everything except that which he conceives to be real fact—and it is exactly that which he conceives to be real fact—anything clearly appealing to the senses—which the profound philosophy of Eastern Occultism deliberately condemns at starting as, in its nature, illusory effects, transitory *secondary* consequences of the real underlying fact. And in acting thus, does Occult Philosophy make an arbitrary choice between rival methods, as a chemist might select one or other of two different methods of analysis? Not at all. Real philosophy cannot make any choice arbitrarily: there is but one eternal verity and, in pursuit of that, thought is forced to travel along one road. The knowledge which appeals to the senses cannot but deal with illusory effects, for all the forms of this world and its material

combinations are but pictures in the great dissolving view of evolution; there is no eternity in any of them. By mere inference from physical facts, science, proceeding on its own methods, will recognize that there was a time in its history before any of the life germs on this earth (whatever they may be) had settled into the forms in which they manifest themselves now. Assuredly there will come a time when all these forms will disappear in the progress of cosmic change. What preceded them, provoking their evolution: from fiery nebulae, what traces will they leave behind? From nothing they came; into nothing they will return according to the doubly irrational reply which is the only logical inference from the physical philosophy which makes them the real facts—the only basis of real knowledge.

Of course, it must be remembered that the unreal knowledge, proceeding from the observation of illusory, because transitory and secondary effects, hangs together satisfactorily as regards the short chain it is able to construct. This it is which leads so many, in many respects powerful, minds, to be blindly contented with it. Some of the laws of matter can be detected (if not understood) by mere observation of matter. But it is obvious that the something out of which matter proceeded, the something into which it will return, cannot be observed by material senses. In what other way can observation be extended beyond the range of material senses? Only if it can be so extended is any knowledge attainable by Man which has to do with eternal verities and primal causes, which is real as distinguished from the transitory and the unreal. Promptly, in ignorance of the methods by which observation can be extended beyond the range of the senses, the physicist declares—concerning the hypothetical eternal verities you can only dream and indulge in illusory conjecture—all mere brain-spun fancy. Thus the world at large, not content with hugging illusions and calling them realities, spurns the reality and denounces it as illusion.

But can the eternal verity be reached? Even if hard facts be acknowledged as illusion so far as they are transitory, is not that which is exempt from change removed from observation? Must we not follow up the theoretical admission of the

possibility of real knowledge, by the practical admission that no human being can ever have anything to do with it? Now the consistent materialist who honestly believes that a man is simply a structure of gas, phosphates, &c., functioning within itself entirely, would have to be answered by reference to facts which it is unnecessary to rehearse in dealing with controversialists who recognize at all events that the living body includes a spiritual principle, and that the spiritual principle is capable of a life apart from the body when the body itself is dead. There can be no difficulty for a spiritualist in the way of the conception that if the spirit of a man lives, observes, thinks, and communicates its impressions, after the body is burned or buried, so under peculiar conditions that same spirit *may* separate itself from the body temporarily during life and may thus get into such relation with the world of spirit, as to take direct cognisance of its phenomena. Now it is quite clear that relatively to our own, at all events, such a world is a world of eternal verities. We know that *this* world is fleeting and transitory. It is readily conceivable, and all analogies suggest the conclusion, which every sort of spiritual statement confirms, that the world of spirit is more durable. So, as that knowledge is real which lasts, and that is unreal which passes away, the spirit of man which comes into direct and conscious relations with the world of spirit acquires the real knowledge,² the spirit of man which lives imprisoned in the body and is merely led through the senses with crumbs of knowledge, possesses the unreal only.

But when the imprisoned spirit does not itself rise into direct relations with the world of spirit, but is visited by an emanation from the world of spirit, or by a *spirit*, (to work with the spiritualistic hypothesis for a moment), is it entitled to assume that it is coming into possession of real knowledge? Certainly not; for though discussing spiritual things, it is acquiring its knowledge in no way which essentially differs from the method

by which mere knowledge of the purely physical sort, knowledge of illusory effects is acquired. The spiritualist, even when himself a medium sitting in receipt of communications, is taking in knowledge just as unreal, just as untrustworthy, and liable to be destroyed by an erroneous observation as that which is dealt with by the wholly unspiritual observer of matter. This is the point we have been leading up to and is our reply to Mr. Terry's contention that when we say we *know* the occult theory is correct, he might with equal justice say he *knows* his theory is. It was a very natural thing for him to say, but, in reality, he is entirely unjustified in saying it. He is not in a position to trust to his own observation. Will the reader please refrain even for an instant from imagining that the form of our argument rests in any sort of way on an arrogant personal claim set up in opposition to that of our correspondent? It is enough for us to know at second hand that the theory set forth in our preceding article is correct. There are those who know, and they are living men who can communicate their knowledge to other living men, who, in receiving it, however commonplace themselves, are not subject to fall into the mistakes which ordinary men may clearly be liable to make when they attempt to take their teaching from the "spirit world" direct.

Who possess the real knowledge as contradistinguished from the unreal?—the student of Occultism is asked, and he is taught to reply—that which we have shown to be the only possible reply—"the adepts alone possess the real knowledge, their minds alone being *en rapport* with the universal mind." Now it is the teaching of the adepts³ that Spiritualists—in ninety-nine cases out of a hundred—are mistaken when they think

³ Those real, genuine adepts who neither thrust themselves upon the public notice, nor do they invite us at the top of their voices:—"Come all ye, poor ignorant fools, come to me... come to learn from me *who has nothing more to learn* since he has made himself omniscient—how to reach 'Christ-State' and Buddha-State..."—Our adepts compare themselves neither with Christ nor Buddha; not even with Ammonius Sakka—the THEODIDAKTOS or the "God-Taught" Seer; but they may be all that combined, and much more, since they are a *Body of men*—not one isolated, *self-taught* individual.—ED.

² As in the case, say, of an initiated adept, who brings back upon earth with him the clear and distinct recollection—correct to a detail—of facts gathered, and the information obtained in the invisible sphere of *Realities*. —ED.

themselves in contact with the spirits of departed friends, or with such benevolent beings of another sphere as him with whom our present correspondent believes himself to converse; and to us, who know something of who and what the adepts are, that is conclusive as to the fact. But the fact being so, every conception of Spiritualism which conflicts with it must be explainable—every incident of Spiritualism must be susceptible to transfer to some group of phenomena which can be shown to be something different from what Spiritualists imagine it. While the phenomena of Spiritualism are thrown off in all directions so freely, it is nearly impossible to follow them up in every case and, as regards the general subject, it is best to try and explain, as we sought to do in the last of these articles, why the phenomena of Spiritualism cannot be what Spiritualists think them, rather than why each in turn is actually something else. But it is only due to our correspondent whose letters have furnished the text of this occult sermon, that the special incidents he quotes should be discussed in detail. First then as regards the automatic writing of which Mr. Terry speaks:—We need not go further than the personal experience of the Editor of this magazine to show Mr. Terry that the production through a medium's arm of handwriting, the *fac-simile* of that produced in life by an alleged spirit, is no proof of the alleged spirit's identity at all,—nor even of its *individuality*. A certain Russian lady who was afflicted or gifted (whichever way the reader likes to put it) with mediumship in her youth was "controlled" for about six years by a "spirit" who came evening after evening and wrote reams through the child's arm in the usual automatic way. The spirit professed to be that of an old lady who had lived in a part of Russia far away from that in which she was then manifesting herself. She gave many details of her life and family and told how her son had committed suicide. Sometimes the son came himself (in spirit) and controlled the little medium's arm and gave long accounts of his remorse and sufferings consequent on the crime of self-murder. The old lady was eloquent on the subject of Heaven and its inhabitants including the Virgin Mary. Needless to say that she was garrulous concerning the

circumstances of her own death, and the interesting ceremony of the last sacrament. But she also wrote of worldly matters. She gave a detailed account of a petition she had presented to the Emperor Nicholas and the text of it, *verbatim*. She wrote partly in Russian, partly in German, which the child-medium at the time knew very slightly. Eventually one of the young lady's relatives went to the place where the spirit had lived. Yes: she was well remembered; she had been troubled by a dissolute son who committed suicide; she had gone away to Norway where it was believed she had died, &c., &c. All the automatic communications were verified, in short, and the petition was turned up in the archives of the Home Office at St. Petersburg. The handwriting was perfectly reproduced. Now what better identification could a spirit have? Would not Mr. Terry on such an experience say—"I know that the spirits of dead persons can communicate and prove their continued individuality"? A year after the identification of the deceased person at the place where she had lived and of the petition, &c., there came to T . . . : where the young medium and her people were living, an officer who proved out to be the nephew of the "spirit." He chanced to show the child a miniature. She recognized it as that of the spirit. Explanations ensued and it turned out that Madam—the officer's aunt, was not dead at all; nor was her son. In all other respects the mediumistic communications were perfectly well substantiated. The son had attempted to commit suicide, but the bullet with which he had shot himself had been extracted, and his life had been saved.

Now, without going further, this story as a mere statement of facts is enough to answer Mr. Terry's story about the automatic writing through him. It shows that without the instrumentality of any deceased person's "spirit" at all, automatic writing attributed by spiritualists to the agency of such spirits may take place; therefore, that no weight can be attached to the experiences on which Mr. Terry partly relies, when he says or implies that he *knows* his theory is correct. But we may go somewhat further and endeavour to account for the Russian story at any rate by the

occult "hypothesis," as some of our readers will no doubt regard it. Who, or what was the intelligence writing through the hand of the Russian child-medium? The Devil?—as the priests of the Greek Church contended; some lying spirit?—as the spiritualists might suggest; the elementaries?—as some readers of occult literature might conceive. No; it was the fifth principle of the medium herself, her animal, or physical soul, the portion of the Universal PROTEUS, and it acted as the soul of the clairvoyant acts during the sleep of the body. The officer, who ultimately visited T... and showed the miniature, had been acquainted with the family several years previously. The medium had seen the picture when quite a young child, but had forgotten it utterly. She had also played with various things that had belonged to Madam—— and had been in her nephew's possession.

Preserving faithfully the memory of all it saw and heard in the "Astral Light," or in the "Soul of Things" (many readers will, no doubt, comprehend the allusion here to the book of that name) while playing with the miniature and other trifles, the young medium's inner self, years afterwards, owing to some associations of memory, began one day unconsciously reproducing these pictures. Little by little the inner self or fifth principle was drawn into the current of those personal or individual associations, and Madam ——'s emanations, and once the mediumistic impulse given—*bon voyage*—nothing would arrest its progress. The facts accurately observed by the "Flying Soul" were inextricably mixed up with pure fancy derived from the teaching to which the medium had been subjected, and hence the account of Heaven and the Virgin Mary.

Mutatis mutandis, a similar explanation would, in all probability, meet the case not merely of the automatic writing, of which Mr. Terry speaks, but also of the guiding or protecting spirit, who mentally impresses him, and has been seen by seers and seeresses. That the teaching of this intelligence confirms the spiritualistic doctrine of progression from place to place and so forth, is strongly an indication of its real emanation from Mr. Terry's own mind and the fact that the supposed spirit has been seen by clairvoyant mediums

cannot be taken as proof of its objective existence. The pictures in the astral light present all the appearance of reality to those who can discern them, and Madam ——'s appearance was as real to our medium in T... as that of any spirit ever materialized in the wonderful séance-room of the Eddy Brothers in America, though the good lady herself all the while was quietly attending to her knitting with the breadth of Europe between her and the family circle which she had unconsciously entered as a spectral guest.

The difficulty of distinguishing between the creations of the seer's brain and spectral or spiritual phenomena really external to himself,⁴ appears to be the cause of the confusion into which untrained, uninitiated observers fall when natural mediumistic gifts enable them to cross the threshold of the world of spirit and awake to a perception of the wonders hanging like an *aura* around the physical planet. From Socrates to Swedenborg, from Swedenborg to the latest clairvoyant, no *uninitiated* seer ever saw quite correctly. But whatever confusing influences have been brought to bear on natural seers of past times, none have been beset with the artificial bewilderments that operate to cloud the faculties of the modern spiritualistic medium. A great mass of prepossessions occupy his mind at starting; every observation he makes is twisted into the mould of an elaborate predetermined theory, and every picture presented to his finer senses is distorted to suit the expectations of his fancy and coloured to the complexion of a previously formulated creed. The spiritualist may honestly believe himself a seeker after truth, but the spiritualist, who is himself in any degree a medium, is fascinated by the creations of his faith and borne away on an induced current into a phantasmagorical world peopled with his own imaginings. Their apparent

⁴ The few exceptional cases of genuine spirit-communications will be treated of in one of the future parts of "Fragments"—as the greatest attention and caution must be bestowed upon the subject to avoid every possible misunderstanding. Before we rebuild a house, we have to pull down the old structure. We know that we shall displease many and receive no thanks for it. But it cannot be helped. The Spiritualists having insisted upon having our opinion, we must be left to proceed systematically. —ED.

reality confirms the conjectures from which they spring, and all suggestions which claim a reconsideration of their character seem almost a blasphemy to their eager devotee. But to the student of occult philosophy there is a grander beauty in the consistent teaching of adeptship, than in the startling excitement of mediumistic revelation, while over it all there shines, for him, the solemn light of absolute truthfulness. Mediumship may afford sudden glimpses of unsuspected wonder,—as bits of a strange landscape may be momentarily revealed by lightning, but the science of adeptship casts the steady light of day upon the

whole scene. Surely the spiritualists who have at least shot leagues ahead, in intelligence, of the mere materialistic moles of their purblind generation—in so far as they recognize that there is a landscape to be seen if it can only be lighted up—will not deliberately prefer to guess at its features by the help of occasional flashes from the fitful planes of mediumship, but will accept the aid of that nobler illumination which the elevated genius and untiring exertion of Occult Sages of the East have provided for those whose spiritual intentions enable them to appreciate its sublimity, and confide their aspirations to its guidance.

QUESTIONS ANSWERED AT AN INFORMAL "OCEAN" CLASS

CHAPTER XIV

II.—EARTHQUAKES, THE YUGAS AND EVOLUTION

Q.—On p. 131 (2nd Indian ed.), something is said about earthquakes, but in *Letters That Have Helped Me*, Mr. Judge says that earthquakes often come at the ushering in of a Great Soul upon this earth. How could that be? We usually associate earthquakes with destruction and terror.

Ans.—Well, maybe the coming of a Great Soul is destructive and terrifying! Why not? Look at us as we are now—would we be happy in the presence of an angel? We would be scared stiff, any one of us. Suppose, in the theological sense, we are good honest Christians, no matter to what church we belong, and somebody says, not "This night thou shalt see thy God" but "This *instant* thou shalt see thy God!"

Didn't H.P.B. cause a tremendous moral, psychological, spiritual and intellectual earthquake by her coming? Didn't Christ? Didn't Buddha? Didn't Krishna? Didn't even a Lincoln raise great earthquakes in the area of human consciousness? Now, if the coming of one Great Being within the sphere of human consciousness could raise such seismic metaphysical disturbances, why would it be unreasonable to think that such a being's entrance into the astral atmosphere of this earth might raise a physical and psycho-physiolog-

ical disturbance of the same nature as that which we call an earthquake?

Q.—Referring to the table on p. 134, where it says, "Add the dawns or twilights between each *Manu*, 25,920,000"—how is that figure obtained?

Ans.—Our daily cycle is roughly divided into two parts, light and darkness, but there is an interval that we call dawn and there is another interval that we call twilight, which are neither light nor dark but a mixture of the two. So with the *yugas*: between each *yuga* and the succeeding one, there is a dawn and there is a twilight. These dawns and twilights are put together to equal 1/10 of a *yuga*. So, adding the periods of years, there are 71 *Maha Yugas* in the Round, or the reign of one *Manu*; that makes 994 *yugas*, which amount to 306,720,000 years. So if we add the twilights to them, during the period of 14 *Manus*, we have 15 dawns and twilights for 14 *Manvantaras*—the first *Manu* is preceded by a dawn; the last one is followed by a twilight before night sets in: that makes 15. According to the Brahmanical table, the period of each of these twilights—taking dawn and twilight to be of the same length as the *Satyā (Krita) Yuga*, is

1,728,000; multiply that by 15 and you have 25,920,000.

Or, to put it another way, the period amounts to six *Maha Yugas*, because a *Kalpa* is said to be the equivalent of 1,000 *Maha Yugas*, while 71 *Maha Yugas* make the Round or the reign of one *Manu*; 14 *Manus* is 14×71 , or 994. Six *Maha Yugas* total the same amount of time as the dawns and twilights; multiply 4,320,000 by 6 and you will get 25,920,000.

It is suggested that you turn to the table on pp. 69 and 70 in Volume II of *The Secret Doctrine*, and look in the *Theosophical Glossary* under the word "*Yuga*," where you will find the same table with some illuminating Commentary statements. It is possible to work these things out mathematically.

In connection with this chapter, we should note the very wonderful paper read by Mr. Judge at one of the Theosophical Conventions—"Cyclic Impression and Return and Our Evolution." (Reprinted in *U.L.T. Pamphlet No. 24*) This Chapter XIV and that lecture of Mr. Judge's taken together, give both the physical or form aspect, and the memory or soul aspect of this subject.

Q.—Since every being in the universe is now a man, has been a man, or will become a man, why is it not true that man at one time was an animal, a vegetable, a mineral, and so on? Was not John Smith, the old man, once a man of 50, a young man of 25, the child-man of 5? Why is it said that man never was that which at last became himself, so to say? Somehow, although this question has often been answered and has seemed clear at the time, it never stays clear.

Ans.—Well, let us see. Let us draw the curtain gently, and go back to childhood, when we came home from school with some husky problems and got father, mother, brother or elder sister to work our examples for us. It looked very clear to us when they worked them for us, didn't it? And the next day we knew no more about them than we did before! Not until we worked those examples *for ourselves* did they stay clear. It isn't difficult to get at these Theosoph-

ical problems, but it requires thought and careful attention to the meaning of terms—and few people are willing to crucify themselves by thinking, or to be honest with themselves in making a balance-sheet of the terms they use.

"Man," when used unqualifiedly in Theosophy, means but one thing and that one thing has no meaning to a human being. "Man" means a purely spiritual self-conscious entity, which is just so much abracadabra to the ordinary human being. "Man," to him, means the human being; yet, first, last and all the time, one who reads Theosophical writings with any attention will see that the human being is *not* Man.

What is a human being? It is a soul; that is, an evolving life which has reached equilibrium between spirit and matter—matter representing complete unconsciousness and spirit representing complete consciousness. A human being is an evolving life or a soul or mind which has reached equilibrium as between the highest and the lowest states. What does it mean to reach equilibrium? It means that one is aware that there are opposed conditions in life and, because he is aware that there are opposed conditions, he is able to choose for himself—whether he chooses wisely or not—between the two states; that is to be a human being.

But *man* is something else altogether. It is clear, then, that the evolving soul starts as an entity or an individual in the state of complete and utter individual unconsciousness. (Any one who cares to look that up will do well to study p. 175 of the 1st Volume of *The Secret Doctrine*.)

This evolving soul has no consciousness of its own at all. That is the "purely spiritual Buddhi (divine Soul)" of the Third Fundamental. The soul passes through three elementary or elemental states of consciousness; that is, the soul is aroused to momentary action through the impulse or impress of other forms of life which are using it without its knowledge.

Now, this evolving life is not "an elemental"—that is only a convenient form of speech. The Soul passes *through* three elementary states, forms, conditions; it isn't any of them. Then, the impression having so far been made and left in this

evolving Monad—or purely spiritual Buddhi, or divine soul, or evolving individual—after passing through these three elementary states of consciousness or formation, the Monad lapses once more into complete unconsciousness, which is what entering the mineral stage means. It goes to sleep; it has its Nirvana—an unconscious Nirvana, but Nirvana none the less.

Slowly, it is once more prodded into activity and this same evolving soul passes through three more states of consciousness which we name *mineral*, *vegetable* and *animal*. (Those aren't their proper names, but they are the nearest to our comprehension.) This Soul, then, has passed through three deep-sleep stages—the elementary stages; it has passed through three dream states—what we call mineral, vegetable and animal; and finally it has waked up to the fact that there are opposites. That is, it has waked up to *external* perception, and then we say we have a “human being.”

Who does the waking up? Who or what is it that prods this beginning Soul through the three elemental kingdoms? Who or what urges it on through the three states of consciousness known here as the mineral, the vegetable and the animal? It is descending spirits who represent full individual consciousness while in separative existence. Of such is the man. When the evolving life has reached the human state—that is, has become aware of contrasts—it is open to induced self-consciousness. How? Through the union of the psychic nature of the descending man with the psychic nature of the evolving soul. And then, just as one drop of water can coalesce with another drop, you don't have two souls in the same body—you have one soul. The evolving soul is absorbed in the consciousness of the spiritual man, and the spiritual man's self-consciousness is reflected in the human being.

So we have here in man a compound *mind*, not a compound soul, and since we do not recognize that there is a spiritual mind in ourselves as well as an earthly mind, we are constantly identifying “self” with one or the other phase of our mind—mind constituting the seventh state of consciousness, that is, the human being.

From this point of human consciousness, there begins another cycle—the purely intellectual and spiritual cycle of man, leading in time to his becoming a Mahatma; and in that cycle there are seven stages.

So, to say that a man was once an animal is just the same as to say that man was once asleep, or was once in the dream state. This is hard for us to see, because we do not look at the meanings of our terms. We confuse the being with his *form*; he isn't his form, no matter what the form is. We confuse the being with the *state* into which he goes or from which he comes; he is never the state, no matter what the state is—the highest or the lowest. As soon as we see those two things—that the evolving life is no form and no state—then there is a chance for us to see for ourselves what evolution means.

One more thing might be added: Are we an animal now? Each man has to answer that for himself! We are certainly in an animal state of consciousness and we are certainly in an animal body, right now: Are we an animal because of that fact? We are certainly in a vegetable state of consciousness and in a vegetable form, right now: Are we a vegetable? Once more: We are absolutely immersed in the mineral kingdom, right now, and our form is a thoroughly mineral form: Are we a mineral?

When these questions are brought home to us in this way, there is some chance for us to see that H.P.B. was compelled to make full use of terms available, terms which we are familiar with, while she endeavoured as far as possible to put *her* meaning into them. Everyone who talks to a child, if he has any sense, takes into account all the time that it is a child mind he is talking to and that the child is going to take a child's view of things, no matter how wise the adult may be. Whatever the man talks about, he is talking from adult experience and from the adult point of view. The child is going to take it on the basis of a child's experience and a child's point of view.

Being immersed in matter, in that state of consciousness which represents the union of the three elemental kingdoms—the mineral, vegetable

and animal kingdoms—the Teachers knew that we were bound to take a human view of what They had to say. But once we grasp the idea that we *are now Life*, that we *never were anything but Life*, and that man in any sense means a life which has reached a given degree of spiritual, intellectual and physical evolution, the problem becomes clear.

Manifestly, we have not reached the highest degree of spiritual evolution, or we should never have lost our individual consciousness; we should be in Nirvana all the time, no matter where our body was. Manifestly, we have not yet reached the highest degree of intellectual evolution; if we had, we should be able to affect matter now by will and thought, as the Mahatmas affect it. They don't use machinery; They have no more use for machinery in dealing with Nature than They have for machinery in dealing with Their own bodies. Because They say that spirit becomes a stone, the stone becomes a plant, the plant becomes an animal, the animal becomes a man, and the man becomes a god—we take it as an aborigine would take it if we told him “The sun ‘rises’ and ‘sets.’” The sun does not rise or set; our relation to the sun alters; but it is a convenient form of words to say that the sun rises and sets. So Their words are merely a convenient phraseology. We know that the self-consciousness in us, in the very question here, is the same self-consciousness in the man of 50 that was in the man of 25 or in the child of 5. That is the man, the perceiving self-consciousness.

Q.—The table on p. 134 has a strange lure. What is the approximate length of a Round, say,

our present Fourth Round, and what is meant by the “inner and outer Round,” mentioned elsewhere?

Ans.—Taking the questions separately and considering the second one first: What is meant by the “inner and outer Round,” that is, the inner and outer cycle of evolution? We remember that in the Theosophical teachings evolution is threefold: there is not merely the physical evolution with which we are all familiar in our school and college text-books, evolution as understood by science; there is a psychic and intellectual evolution which precedes, is the cause of and survives all physical evolution. Then there is a third line of evolution, sometimes called Spiritual or Monadic evolution; that is, evolution in the sense of Self, of the realization of the unity and continuity of Life.

So, we have inner and outer Rounds at the same time. Our bodies are undergoing their cycle of evolution; our minds are undergoing a cycle of evolution and, while body and mind are undergoing their cycles, we—the inhabitant of the body and the creator and user of mind and body both—are undergoing a constant evolution in our sense of Self.

Look back to when we were little children in body and mind. The same Self was there present as is here present; but how our conceptions of Self have changed in the intervening years! As a matter of fact, the change in the Monadic evolution—the realization of Life, or the conception of Self—is faster than our mental change and certainly very much faster than our physical change.

Those who wish to succeed in Theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten determined Theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make greater progress in the sacred science in one year than could be made in ten years by himself. In Theosophy what is needed is emulation and not rivalry.

—H. P. BLAVATSKY

FIGHT OUT THE FIELD, O NEOPHYTE !

II.—THE WORLD OF SHELLS AND OF SOUL

Hear what the Voices of the Silence say—

All joys are yours if you put forth your claim.

Once let the spiritual laws be understood,

Material things must answer and obey.

While the swinging between pleasures and pains is allowed to go on, experiences are gone through but the lessons are not learnt. The Esoteric Philosophy teaches that after pleasure comes pain and that then virtue should follow. This happens only when pain has led to honest inquiry as to its cause and to a sincere search for it. Ignorance and illusion, low-mindedness and delusion are creators of pain. Only when pain's educative value is sought do we hear the message of the God of Pain. This is the initial step on the Path of Practice.

The pain that the neophyte undergoes is an experience on a particular curve of the ascending spiral of soul evolution. It begins in the personal Karma of the psychic nature. The probationer-chela of today is tested on the psychological side of his nature. This test begins when personal Karma precipitates the forces of accumulated destiny. The would-be chela has to learn that no Karma of his, emerging from the near or the distant past and whether good, bad or indifferent, is useless to him. When he proclaims that all life is probationary, he soon comes, if he is earnest, to assume the position: "I am willing to be tested." Immediately this statement of *The Voice of the Silence* takes on a new meaning: "'Great Sifter' is the name of the 'Heart Doctrine,' O Disciple." Who and what will help him? If his earnestness deepens his sincerity he will find this answer: The Esoteric Philosophy and the true Instructors will help. The Probationer has turned into a Neophyte on the Path and recognizes the place and the power of the Hierophant. He need not depend on his own ingenuity to overcome his self-made destiny. In fact he should not. He has to acquire the art of seeking guidance at every turn from his Discipline, his Rules and Precepts. Nothing else will aid him to Victory.

At this stage his personal Karma takes a new

shape: he sees it not only as revealing defects to be deplored but also as affording avenues to quicker progress. The powers of virtues and of knowledge come thick and fast and begin to function within him, producing changes on the psychological as well as the physiological side of his personal constitution. This necessitates the giving up of some of his past habits, mannerisms and customs and the adopting of some practices of real soul and mind asceticism. The Holy War is waged according to plan and deliberately. Most of the time, most of the neophytes under tests and trials do not see that the forces which bring varied afflictions on their whole personal being are good and beneficial powers. "Why does only the evil come?" he cries. If he were to inquire and to insist upon an answer he would learn that he is able to perceive afflictions and weaknesses because of his inner growth.

At this stage of soul evolution the Guru and the Hierophant teach the Antahkaranic being in him, not his Kama-Manasic being. The Manasic being or the Inner Ego brooding over that Antahkaranic being stirs up in him the muddy waters of Kama Loka. Unwisely he identifies himself with his egotism and pride, his selfish ambitions and, alas! he knows not that he is making the task of his Inner Ego doubly difficult. Unconsciously to himself he spurns the aid near at hand, looking in the opposite direction for succour and solace. This is the very first lesson that the Neophyte who has *dedicated* himself to the treading of the Path must learn. (There are Probationers who have not dedicated themselves; such are cleaving to mundane existence in varying degrees and the trials of such were referred to in the preceding article of this series.) But the Esoteric Philosophy teaches the dedicated ones to cease to worry and be anxious about their bad Karmic precipitations, and to identify themselves

with that which is beneficently powerful on the causal plane within. That which comes down and out is of the past—so much fæcal matter, useless for building health, useful only as an indicator of our present inner state of aspiration to build a centre of strength and calm and dispassion.

How can we know that such a centre is emerging in our Antahkaranic being? By observing what dirt and dust and filth is being thrown out, causing no doubt pain and shame to us. One of the temptations of this stage is "let me change my environment." At this stage there is no question of deserting the Path of the Masters, of giving up the accepted Discipline but the temptation is "Let me change my environment!"—as if we were not going to carry along with us our Kama-Manasic forces and as if these were not going to continue to throw out our fæcal matter!

The fight of the Neophyte in this stage is not in the outer sphere of environment; it is between his Kama-Manas and his Antahkaranic being on which the radiation of his Inner God and his Guru is focused. He is that being, and not the Kamic tendencies, propensities and impulses. Whatever the nature of his moods and ebullitions, they are not caused by any one or anything outside. Outer persons and events are not even the real agents of his probationary testing. These outer persons and things do not try him. The inner Kamic forces of the Elemental world are the primary and the real agents of his testing. This inner process is so complicated that it takes a long period to fathom the meaning of the process, to get over the ensuing evil. In this stage the Neophyte is learning to discern, not yet even to endure. The test of endurance will follow only when he has learnt that his foes are within, are

of his own household, and that it is of no use to blame secondary causes.

How unequivocal and emphatic is *The Voice of the Silence*:—

Think not that breaking bone, that rending flesh and muscle, unites thee to thy "silent Self." Think not that when the sins of thy gross form are conquered, O Victim of thy Shadows, thy duty is accomplished by nature and by man. (Pp. 32-33)

Pertinent is the distinction made between the inner and the outer. Sins of the body are effects of the sins of the Kama-Manasic being. The destruction of the outer sins is not to be achieved by seeking a new environment but by fighting the *Tanhaic* Elementals and the *Skandhaic* Lives which are within. These produce the sins of the gross body.

In this stage we must learn the art of being present at our own funeral—a very important stage in the developing life of the Neophyte. When he dies the death as a Kama-Manasic being and witnesses *that* funeral he knows something profoundly fundamental. To be present and watchful at that funeral he must focus his sight on the corpse, and as a spectator he must witness the death of his *papa-purusha*, his form of former sins. It is the calm, courageous, persistent identification with the God within which enables him to discern that his enemy is not created by Mother Earth but by his own Kamic actions. Among the mourners he will not find his companions but a vast concourse of living Kamarupic beings. His Companions will rejoice at his freedom from bondage to the lower, his attaining the light of the Higher. He surveys the Kingdom of the Dead from the altitude of the Kingdom of the Quickened, on his way upwards to the Kingdom of the Living.

EASTERN PROVERBS

Death is a black camel that kneels at everybody's door.

Let us open our eyes, or they will be opened for us.

A little hill in a low place thinks itself a great mountain.

A thousand sorrows do not pay a debt.

Fallen flowers do not return to their branches.

—*Lucifer*, June 1889

IN THE LIGHT OF THEOSOPHY

Sir Edward Appleton, in his presidential address to this year's meeting of the British Association for the Advancement of Science recently held in Liverpool, spoke on the subject of "Science for its own sake." While showing that science pursued for its own sake can enlarge men's horizon, he pointed out the need for science "to walk humbly." He said:—

We must not forget that there are other values and other experiences. At the opposite pole from our scientific endeavour there are the ways of thought which do not change, whose concern is with what is *not* new, with the things that will not be superseded; and today we stand in need of these enduring and sustaining values of the spirit more than ever.

Sir Edward spoke on a subject which has engaged his attention for many years, namely, the tracing of radio noises to sources which lie outside our own solar system. It was found that while they could locate the direction from which the sounds came, they could not identify any particular body as their producer. This gave rise to questions such as:—

Could it be that a radio star is always a dark star—and so a new type of object in the universe? If so, could it be that there was a duplicate universe—only to be seen with a radio-telescope as distinct from a visual telescope?

While these questions were not pursued—some new photographs from the 200-inch Hale telescope having indicated possible sources in the two places which they had located—still the fact that science suspects the presence of non-luminous bodies in space is worth recording. It has to be remembered that a Mahatma, in answer to certain scientific questions, said: "Science will *hear* sounds from certain planets before she *sees* them. This is a prophecy."

Signor Giuseppe de Lorenzo's opening article in the quarterly *East and West* (Rome) for July is entitled "Masters of Wisdom and of Life." The name and function of Master, he points out, were in all antiquity held greatly in honour. "The very word 'Master' bears in its root the stamp of its remote and exalted nobility and

function." He mentions the relation of *Magister*, the Latin word for Master, to "*magis, magnus*, meaning greater, superior." In India, he writes:—

...for more than three thousand years, the Master or *guru*, and his function have represented and still represent all that is most noble and elevated in human life.

The writer illustrates his concept of the "Masters of Wisdom and of Life" with Jesus, Socrates, Gautama Buddha and Immanuel Kant, giving interesting reflections upon each. The student of Theosophy could not concede to Socrates and Kant as high a place as to the other two. The "Sage of Königsberg" deserves certainly the epithet of great, from the purity and uprightness of his life and the clarity of his intuitions. Theosophists appreciate very highly the nobility of mind and of conduct that won for Kant the reverence not only of his fellow citizens but also of Frederick the Great and his enlightened Minister of Education, Baron von Zedlitz.

Madame Blavatsky described Kant as "the greatest philosopher of European birth." In his intuitive theory of the rebirth of worlds, she wrote, "one can hardly fail to recognize either an inspiring external power, or the reincarnation which the Occultists see in it." But between such ethical and intuitive perception as was his and Mahatmaship in the Theosophical sense of adeptship of the highest order a distinction must be recognized.

Not even to the noble and fearless Socrates would that distinction be accorded. A teacher who received the homage of Plato, himself an Initiate and the greatest Greek philosopher, deserves our grateful recognition as a great man. Neither he, however, who, we are told in *Isis Unveiled* (II. 117), could not be initiated into the Mysteries because of his mediumship, nor the great Kant had yet reached the class of such Godlike beings as Krishna, Buddha and Jesus, who "had united themselves with their spirits permanently." The latter are the true "Masters of Wisdom and of Life," Mahatmas "difficult to find," as the *Bhagavad-Gita* says.

The Summer 1953 issue of *Perspectives USA* contains a valuable article on "St. John of the Cross," written by Thomas Merton, a great admirer of the Spanish saint and writer whom he regards as "one of the greatest and most hidden of the saints," "of all saints perhaps the greatest poet as well as the greatest contemplative," and in his humility he was also most human.

The living solution to the problem of suffering which St. John of the Cross offered and exemplified in his life can be summed up in one word—sanctity. The joy or suffering which we experience depends far more on the way we meet the events of life than on the nature of the events themselves. Suffering ceases to be an obstacle to our mission or to our happiness if in every experience we look for the hidden meaning, the hidden beauty, the hidden joy, as did St. John of the Cross. A dungeon would be thought by many to be the last place where the *Spiritual Canticle* could have been composed, yet the hardships and tortures of imprisonment, which he had to undergo on account of the part he played in the Carmelite reform movement, enabled St. John of the Cross to attain union with the Divinity within, for well he knew that "the way of inward peace is in all things to conform to the pleasure and disposition of the Divine Will."

The life of charity, of purity, of humility and of self-abnegation was perfect in this great Carmelite reformer. He had resolved to submit himself to carrying the cross—*i.e.*, he desired in truth to meet trials and to bear them in the true spirit. A man who does so "will find in them great relief and sweetness wherewith he may travel on this road [which leads Godward], detached from all things and desiring nothing," wrote St. John of the Cross, he whose sole desire had been to "appear as nothing in the eyes of men."

The problem of fate and free will has occupied philosophers and scientists for ages. In a recently published booklet, *Destiny and Freedom* (New Knowledge Books, 28 Dean Road, London, N. W. 2. 1s. 6d.), Dr. Hermann Poppelbaum attempts to offer a solution based on the philosophy of Rudolf Steiner, the founder of the Anthroposophical Movement.

Dr. Poppelbaum presents the view that destiny is not to be understood as "a Blind Fate" which is sometimes thought to rule a man. Destiny or Karma, he states, is the body of events which a man meets and which offers him opportunities for further development. He indicates the necessity for a man to recognize his own "I" in that which happens to him. The turning point between destiny and freedom lies in the fact that actions can be done which have no impulse coming from the past and which are, therefore, "absolutely original" and "wholly independent," but the future depends upon them, for these "first deeds" build a new destiny.

There is no such thing as unavoidable pre-determination, it is further pointed out, and in every situation there is a wide range of freedom, "when freedom is understood as the freeing of the best creative powers in man's being."

Theosophy emphasizes that nothing happens to us by chance, for we live in a universe of Law. Rigid justice rules the world. Moreover, nothing happens to us save and except that which as souls we ourselves have fabricated. Whatever comes to us comes as an effect from a cause. We generated causes in the past in four departments of our activity—thoughts, feelings, words and deeds, which determine our present environment and circumstances, in this life. But Karmic effects are not only effects; they become causes in their turn. Thus the way we handle our mind, character, speech and bodily actions in the present will shape our own future in these departments, and to that extent we are free.

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

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

The Heart Doctrine

By ROBERT CROSBIE

The Friendly Philosopher

Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path

Through the Gates of Gold

Because—For Children Who Ask Why

The Eternal Verities

The Laws of Healing—Physical and Metaphysical

Where Are the Dead?—Theosophy vs. Spiritualism

Cycles of Psychism

Moral Education

Index to The Secret Doctrine

The U.L.T.—Its Mission and Its Future

The Book of Images

Hypnotism—A Psychic Malpractice

U.L.T. PAMPHLET SERIES

Pamphlets by Madame H. P. Blavatsky

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

Pamphlets by Wm. Q. Judge

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

Pamphlets by Damodar Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLIInd Volume

The Aryan Path—Bombay—XXIVth Volume

The Theosophical Movement—Bombay—XXIVth Volume

BULLETINS

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

U.L.T. STUDY GROUPS

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

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

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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U. L. T. LODGES

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