

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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## CONSCIOUS LIFE IN SPIRIT

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When to himself his form appears unreal, as do on waking all the forms he sees in dreams;

When he has ceased to hear the many, he may discern the ONE — the inner sound which kills the outer.

Then only, not till then, shall he forsake the region of Asat, the false, to come unto the realm of Sat, the true.

—*The Voice of the Silence*

PAUL, an Initiate, wrote in the third chapter of his Epistle to the Colossians these words: “Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.” They are applicable to most men and women of modern civilization. Interpreted Theosophically, what do these words mean? — “Ye are personally dead matter, and your *life* is hid with your divine Ego (Christos), or merged with, God (Atman); now has it departed from you, ye soulless people.”

Speaking on esoteric lines, the Dead are very many, the Regenerated exceedingly few; but a fair number have been quickened, chiefly due to the Holy Mission of H.P.B. who once again struck the keynote of the various Esoteric Truths among the learners as a body.

All those whose minds are touched with any of those Esoteric Truths are awakened persons; they form the first stratum of the Kingdom of the Living. At a very early stage they recognize that “Life is more than mere Physical Existence.” But what the nature of that Life is, what other than “physical existence” it signifies, is not readily understood. It is by atavism and Karma, and especially by upbringing and education, the

student is so firmly established in his lower personal nature that he is apt to regard it as his very soul. Even when he has studied the psychological and philosophical propositions and recognizes that in essence and in substance he is divine, he does not attempt seriously and earnestly enough to centre himself in that divinity.

The Personal Soul and the Individual Soul are talked about, but because there *is* a link between them, the link of a common factor, a serious mistake is often made — subduing the lower is valued as cultivating the higher. Working *upon* the Personal Soul is very different from working *with* it. In the former, the Existence and the Power of the Individual Soul come into play. The inner significance — and most vitally important it is — of H.P.B.'s answer to an enquiry referring to the dilemma of a student in the army is missed. In extracts from her letters, published under the title "She Being Dead Yet Speaketh" this appears:

What is this about "the soldier not being free"? Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think what it likes best.

"What has the esoteric teaching to do with the outward man?" What has a barnacle to do with its ship save to go where the ship carries it? But we are so accustomed to live and move and have our being in the Personal Soul that the Ego becomes a barnacle attached to the movements of egotism-incarnate. This results also in the student attempting to give the esoteric teaching to the man of flesh, the outward man. Let the student draw right conclusions from his reflections upon the Seven Principles of Man as explained in *The Ocean of Theosophy* (Chapters IV to VII) and *The Key to Theosophy* (Sections VI and VII). Has he been able to draw the following conclusion? If not, let him study further till he finds that:

The lower man is the combined product of two aspects: (a) physically of his Astral Form and (b) psycho-physiologically of Kama-Manas; therefore he is not looked upon even as an aspect, but as an illusion.

The recognition that the Personal Soul is an illusion — not even an aspect but an illusion — is highly necessary. After a perception of this important practical truth the words that "Life is more than mere Physical Existence" assume a new meaning. If personal life is illusory; if to eat and drink, enjoy and suffer, centred in the Personal Soul, is Maya, then

what is real life?

Real life is in the spiritual consciousness of that life, in a conscious existence in Spirit, not Matter. Says *The Voice of the Silence*: "The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both." Existence in Matter or in the Personal Soul is possible. Existence in Spirit or in the Individual Soul is possible. But to exist in both at the same time is not possible. A Master has said that "Conscious life in Spirit is as difficult for some natures as swimming is for some bodies." The student has chosen to *live a conscious existence in Spirit*. But how will he shape the course of his thought, will and feeling so that his choice — and it is a great choice — may be fulfilled? That choice is the quickener — the link between the Living and the Dead. Unless the practice of living in Spirit is attempted and sustained, the student will slip into the sphere of the Dead once again. To live in Spirit must be conscious living; existence in Spirit all have, but conscious existence in Spirit not all have. All men are in a *state* of self-consciousness but not all are Self-conscious Beings.

Two valuable aids to keeping ourselves alive may be formulated:

(1) Real death is the limited perception of life, the impossibility of sensing consciousness or even individual existence outside of form or at least of some form of matter. Therefore sincerely accept the possibility of conscious life divorced from matter and brain-substance.

(2) Learn to evoke noble thought, grand aspiration, divine immortal love, for these three are a direct emanation from the Higher Ego and they cannot come into the brain of the man of clay from the Lower Ego. All else, however intellectual it may seem, proceeds from the lower mind, in its association and commingling with Kama, and passes away and disappears at the threshold of Devachan.

In the blood and in the brain of the student-aspirant is taking place the "fierce strife between the living and the dead," between "the immortal Higher Ego and the lower personal Ego." In great Nature a similar fight is taking place between the Light and the Dark sides. To begin with, the right position must be assumed: each man has to decide and to proclaim that he *is* the Higher. Unless the right position is assumed and the mind is constantly directed to the verity that the Self within is the Supreme, we cannot begin to work from within, nor can we separate ourselves from that which is lower.

The Mirror of Magic has these reflections on the subject:

This world is the Desert of the Dead. It is full of Oases — shades of green palms round a cool lake tempt the weary pilgrim, increasing the thirst he desires to assuage.

The Dead are many. From death to death the Dead always go.

The Resurrected are a handful. They are of the Kingdom of the Living. From death to Life the Living always pass.

But Death attends the Kingdom of the Living. Beware, O Disciple, of the Gleam that fades, the Fragrance that dies, the Song that stops, the Knowledge that vanishes. The burial-place of the Dead leave behind.

Awakened to the Kingdom of Light, resist the temptation of the looming shades of the green palms round the cool lake. The Speech of the Dead is a haunting melody that bewitches.

Dissipate the shades of the grave left behind lest they cast a spell. Look to the deep of the Dawn of Everlasting Light.

Awakened to the Kingdom of Light, osmose the Wisdom of the Luminous who cast no shadow and learn to do likewise.

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ARE the "Messiahs" of today using suggestion? And was there ever a time when men should use their reason more than at the present time, based upon the widest possible consideration of facts collected for humanity? Jesus said, "Take heed lest no *man* lead you astray, for many shall come in my name, saying, 'I am the Christ,' and shall lead many astray... If any man shall say unto you, 'Behold, he is in the wilderness,' go not forth; 'behold he is in the inner chambers,' believe them not. For as the lightning (light) cometh from the East, and is seen even in the West, so shall be the *presence* of the Son of Man." The esoteric saviour is no *man*, but the *divine principle* in every human being. What is needed is a knowledge of the Path that leads to Him or It. The foolish look for a "Man"; the wise look for a "Message." Few know the Messenger when He comes, but it is possible for many to know a true Message by putting it to every conceivable test.

—ROBERT CROSBIE

## THE DIVINE BIRTH

ACCORDING TO HISTORY, before the fourth century there was no general consensus of opinion as to the date for celebrating the birth of Jesus. As many as 136 different dates were fixed by different Christian sects in those early years. Around 388 A.D., one of the early Church Fathers, Chrysostom, stated:

On the 25th of December also the Birth of Christ was lately fixed at Rome, in order that while the heathen were busy with their ceremonies, the Christians might perform their rites undisturbed.

Thus December 25th was the date celebrated by heathens and pagans, and from them the Romans borrowed and incorporated it into Christianity fully three centuries after the birth of Jesus. In this connection, the following from Madame Blavatsky's *Isis Unveiled* is of interest:

The present volumes have been written to small purpose if they have not shown, 1, that Jesus, the Christ-God, is a myth concocted two centuries after the real Hebrew Jesus died; 2, that, therefore, he never had any authority to give Peter, or anyone else, plenary power; 3, that even if he had given such authority, the word Petra (rock) referred to the revealed truths of the Petroma, not to him who thrice denied him; and that besides, the apostolic succession is a gross and palpable fraud; 4, that the *Gospel according to Matthew* is a fabrication based upon a wholly different manuscript. The whole thing therefore, is an imposition alike upon priest and penitent. . . . Hitherto the world has received nothing but sophistry — believed on *blind* faith . . . and still the inexorable unerring Law of Compensation proceeds on its unswerving path. If we but watch its progress, we will find that it ignores all creeds, shows no preferences, but its sunlight and its thunderbolts fall alike on heathen and Christian. No absolution can shield the latter when guilty, no anathema hurt the former when innocent.

Away from us such an insulting conception of divine justice as that preached by priests on their own authority. It is fit only for cowards and criminals! (II. 544-45)

There are many ideas, such as that of virgin birth, which are not original to Christianity but are common to Paganism. In almost every country in the ancient world, great spiritual teachers were worshipped as gods and were believed to have been born of virgin mothers during this season of the winter solstice — and this antedating the period in which Jesus lived and died.

To take but a few examples: In Egypt, Horus was known as "the child of Deity" and his birth was celebrated on December 25th, when his image, in the form of a new-born infant, was brought out of the Sanctuary with accompanying ceremonies, for the adoration of the worshipping crowds. Many will recognize the equivalent of this in the spectacle of processions in Roman Catholic countries. Then there was Osiris, the father of Horus, the saviour of Egypt, who was also born, according to Plutarch, at the winter solstice, of the Goddess Neith, whose titles were "Mother of God," "Immaculate Virgin," "Queen of Heaven," "Star of the Sea," "The Morning Star," "The Intercessor." Osiris was worshipped and his suffering, death and resurrection were enacted every year, and the salute was shouted, "Osiris is risen, Osiris is risen" — and this in Egypt centuries before the birth of Jesus.

Coming to Babylon, we find the saviour Tammuz, the sun-god of Eridu, worshipped as the saviour, as "the only Son of God Ea." His mother's names are "Mylitta," "Lady of the Earth," "Lady of Heaven," "The Morning Star," "Goddess of the Tree of Life." In the Mysteries of Tammuz (identified with Adonis), a whole week was spent in lamentations and mourning. The funeral processions were succeeded by a fast, and later by rejoicings; for, after the fast Tammuz was regarded as raised from the dead, and wild orgies of joy, of eating and drinking, as now in Easter week, went on uninterruptedly for several days.

In Persia, a little earlier in time, the sun-god Mithra's birth was celebrated at the winter solstice and his worship spread over other countries as well. He, too, was believed to have been born of a virgin. Long before the days of the Romans, in England there was the worship of the Druid god, born of the virgin Ceredwyn, at the winter solstice.

In Mexico, the great god Quetzco-Cohuatl was said to have been born miraculously, and his birth, too, was celebrated at the winter solstice. This great Initiate of antiquity received the name of "Serpent" on account of his wisdom, long life and powers. Having ruled and taught the people for a time, he announced the completion of his work, and entering a skiff made of serpent skins, he sailed towards the East, saying that his father, the Sun, had need of him, but promising to return again and reign. Thus, the "second advent" was preached thousands of years before the Christian era.

In Yucatan, the god Bacab was born of a virgin, Chiribirias by name, and was worshipped as the Son of God. That was long prior to Christianity.

Coming to the period of the great civilization of the Aztecs, we find Huitzilopochtli, "the God of Sun and War," born of a virgin mother. These Aztecs celebrated their New Year, the birthday of this sun-god, between December 26th and January 9th.

Then we have Bacchus whose birthday was celebrated by the ancient Greeks at the winter solstice. The Phoenician Adonis's birthday was also celebrated in this season, in the very cave in which, according to some early Fathers, Jesus is said to have been born. The myth of Apollo, too, is very similar.

When we come to India, we find that the story of Krishna's conception, birth and childhood is the exact prototype of the New Testament story. Siddharatha Gautama, who became the Buddha, was also born of a virgin.

Why is it that, in different parts of the world, at different periods of human thought, in different civilizations, the same fact emerges, again and over again, that the sun-god, or a great spiritual Teacher, is born about December 25th, of a virgin mother, and is known as the Son of the Heavenly Father? By what process has this exchange of thought taken place? Theosophy has always taught, not only in this day and generation but from time immemorial, that universal Truth springs from a single and unbroken source. That Truth being indivisible and whole, whenever men and women seek it they come to the same facts which are inherent in nature. For its explanation and interpretation they find devices which are sometimes symbolical and allegorical, sometimes given in the form of myths and folklore. Nay, further, not only is knowledge indivisible and whole, but those who are the Teachers of that knowledge form a great Fraternity, and the truths they give out to humanity in all parts of the world, in all ages, belong to the selfsame store of knowledge.

Thus in all traditions there are myths of the sun-gods who come to birth of virgin mothers at the time of the winter solstice — all showing, not ignorance, but profound insight, philosophical, scientific and mystical, and revealing a great deal of the knowledge of the cycles which operate in nature. We come to see that these myths are not historical facts, but that behind the myth there is a great truth. Secondly, that there is no uniqueness attached to the figure of Jesus the Christ, but that the same thing has been said of other divine Teachers before Jesus, who taught the same truths. Is it not mere superstition to believe that in all human history, extending over millions of years, nature that is prolific produces only one unique personality? We cannot get to the real glory

and grandeur of the spiritual Teacher and see him as he really is unless we demand a soul-satisfying answer to these problems.

So we have to learn to apply these myths in a particular way, and if we do so we find that they depict mystical experiences of the human soul and are so arranged as to provide keys and clues for the understanding of the scientific and psychological processes of soul-growth. If we examine the processes taking place in nature around December 21st and apply that physiologically and psychologically to the human body and human consciousness, we get our first key to that myth. Why is it that all these Teachers were made to be born around the winter solstice? Why is it, again, that they are said to have died somewhere about the period of the spring equinox — and then to have risen again? The risen Christ is nothing but the tradition of the risen Osiris. These myths take us to processes taking place in the human mind, in human consciousness.

Seasons affect us physiologically and all of us know of it. But how many know that seasons affect us psychologically also? How many are aware that resolves made at certain periods of the day or certain seasons of the year prove more fruitful in their keeping than those made at other periods of the day and year, just as certain plant growths will come to a finer crop if they are handled according to the law of their seasons? There is the mystical line which converges to the myth as does the historical line from the opposite direction. The historical figure of Jesus is robed in myth, which myth speaks its own tale of mystic experience, which experience all human beings in the course of time go through. Thus, we have the historical Jesus and the mythical and mystic Christ.

The myth is related to two distinct cycles. There are two movements of the earth with which all of us are familiar — rotation of the earth on its own axis, and revolution of the earth round the sun. These two movements produce the phenomena of two distinct cycles — one of day and night, the other of the seasons of the year. Applying that to our own selves, we find that there is the birth, growth, decay and death of the physical body, but what makes for the wear-and-tear of the body, what causes its decay and ultimate disintegration? The important cardinal factor which decides the age of the body is the psychological phenomenon, whether we are given over to worry or not, whether we live according to the laws of health, mental, spiritual and ethical, or not. Behind every form there is a life process which is invisible and hidden; the revolution of the earth round the sun brings it to a particular position and the new season begins, and that astronomical and physical phenom-

enon is a symbol of a mighty spiritual phenomenon which is taking place in spheres which are the study of meta-astronomy.

If the seasons return, so does the great wisdom which incarnates from time to time. The winter solstice conveys to us one stupendous mystical fact, that we can be reborn. It also symbolizes the return into the world of great spiritual "suns" or Teachers. That is why Apollo and Adonis and Osiris and Mithra and all the others we have mentioned and many more are worshipped as sun-gods, those who brought the light of spiritual wisdom to the world. All these Teachers round whom the myth of the sun is woven show their spiritual pedigree to the intelligent decipherer of the myth. What is the mystic significance of all this for us? A very profound one. It shows that just as there is the return of the spiritual Teachers, so in our consciousness with the return of the season comes the opportunity of spirit-birth. The incarnation of the sun-god takes place according to the spiritual cycle; the return of the physical sun takes place according to the cycle of revolution; the incarnation of the spiritual sun in our mind and heart takes place according to the mystic cycle.

It is a mystic fact that all of us, in our spiritual consciousness, as souls, are born immaculately pure, undefiled, uncontaminated. That is what underlies the idea of the virgin mother, or virgin matter; and for that reason Buddha's mother was called Maya Devi, the Devi or goddess who represents pure virgin matter. All of us are born immaculately, not in our bodies, but as spirit-individualities. All of us are in the mystic sense sun-gods, Apollos, Christs, Buddhas, Krishnas. With the return of the season, all of us, if not wholly, then partially, in however small a measure, come under the influence of the cycle when we can tap spiritual forces and incarnate them in ourselves, thus sowing the seeds that will flower forth on March 21st, the spring festival. During that period all of us will, in a symbolical sense, be crucified, and will die and have an opportunity of resurrection.

So these myths are meant to convey great truths. Shall we brush them out of our book of knowledge? We would be foolish to do so. Shall we give them their proper value? Yes, because they convey to us certain information, bring to us certain conviction, inspire us with certain aspirations. We have heard the phrase over and over again — "the Christ within you." Unless the Christ within perceives the truth, we shall not be able to understand the truth of the Christ without. And the grandeur and glory of Jesus lies not only in the fact that he is a great Teacher,

but that through the myth he is made to represent a universal fact of nature. As H. P.. Blavatsky pointed out:

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin or any other. There being but ONE Truth, man requires but one church — the Temple of God within us, walled in by matter but penetrable by anyone who can find the way; *the pure in heart see God.* (*Isis Unveiled*, II. 635)

That is the great idea that ought to inspire us at Christmas time, which is a time of universal rejoicing and festivities. Because of the spiritual possibilities the season offers, this is a fitting time to make good and great resolves which we shall have added impetus to carry out in the months to come. Let us look for that Spiritual Self which is our Real Self, always immaculately born and residing like a star over the sea of human existence. That is the title that Christendom has given the Virgin Mary, Star of the Sea. Let the Christ be born in us. This is a conception that a 17th-century Christian mystic gives in very simple lines, and it contains the creed that modern Christianity needs:

The soul wherein God dwells,  
 What church could holier be?—  
 Becomes a walking tent  
 Of Heavenly majesty.

How far from here to Heaven?  
 Not very far, my friend.  
 A single hearty step  
 Will all the journey end.

Though Christ a thousand times  
 In Bethlehem be born,  
 If He's not born in thee,  
 Thy soul is still forlorn.

The cross on Golgotha  
 Will never save thy soul,  
 The cross in thine own heart  
 Alone can make thee whole.

Hold thou! where runnest thou?  
 Know Heaven is in thee—

Seekest thou for God elsewhere,  
His face thou'lt never see.

O would thy heart but be  
A manger for His birth;  
God would once more become  
A child upon the earth.

Go out, God will go in.  
Die thou — and let Him live.  
Be not — and He will be.  
Wait, and He'll all things give.

Here is a simple creed. What do we want ceremonials for, and cathedrals and mummary and moonshine? That is not what Jesus preached. Where is the historical example of Jesus having wrapped himself in gold lace and robes of purple? When did he perform ceremonies in dimly lighted churches, symbolical of their dim lights of knowledge? We want at this time to resolve to follow the teaching of Jesus the Christ, who taught in the open market-place in the simple garments of a man speaking the direct language of the soul. That is what Christendom wants, not new creeds or tinkering reforms. Abolish that which stands in the way of the realization of the Christ within, without which the mighty figure of Jesus cannot be known or his teachings understood. And let there be no illusion about it — it is not a phenomenon of Christendom only, but is to be found also elsewhere. Priestcraft always has been the hereditary enemy of all spiritual Teachers. Spiritual Teachers have called upon every human soul to be a priest unto himself, and that is what we want. We do not want beliefs, we want knowledge. The day humanity overthrows personal worship, whether it be of the Buddha or of the Christ, of Osiris or of Zoroaster, or of any other Teacher or personal god, that day humanity will recognize the one great Divine Principle which shines forth from the heart of every human being; that day humanity will have also overthrown all the satans and all the devils.

At this time and season, let us sow in the heart the seed of spiritual consciousness. Let us recognize ourselves as Christs in the making, immaculately pure in spirit and one with our Heavenly Father. Let the Divine Birth take place in us, and let us be truly baptized and become twice-born. In the moment that the spirit-consciousness touches our heart, we gain the peace of courage and enlightenment. Let us guard it and guide it, nourish and nurture it throughout the year.

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## THE PROMULGATION OF THEOSOPHY

[The following is from an address given by Mr. Judge in London at the close of the European T.S. Convention, on July 15, 1892.—EDS.]

TOO MUCH ATTENTION has been paid by several to the opinions of men in the world who have a reputation in science and in scholarship. Their opinions are valuable in their respective fields, but the ideas of the world should not be permitted to dwarf our work or smother our heart's desire. These owners of reputations do not entirely govern the progress of the race.

The great mass of mankind are of the common people, and it is with them we have chiefly to deal. For our message does not come only for the scholar and the scientific man. In spite of scholars, in spite of science, the superstitions of the people live on. And perhaps those very superstitions are the means of preserving to us the almost forgotten truth. Indeed, had we listened only to those learned in books, we would long ago have lost all touch with our real life.

If we believe in our message and in the aim of the Society, we ought never to tire telling the people that which they can understand. And the rich as well as the poor are the people to whom I refer. They need the help of Theosophy, for they are wandering very close to the marshes of materialism. They must have a true ethic, a right philosophy. Tell them of our great doctrines of Karma and Reincarnation. Tell of these with confidence, unshaken by opinions of others, and that confidence of yours will beget confidence in the hearer. Science and exact scholarship are factors in our progress, but although they are important, the mass of the people are more important still. You cannot scientifically prove everything. But if you are sure, as so many of us are, that we are immortal pilgrims, then tell the people plainly and practically how they have been here before in other bodies, and will be here again to suffer or enjoy just as they may have decided in their other life, and they will believe it. They will soon come to that belief because these laws are facts in nature, facts in their own real experience. Were I to attend only to scholars, I should be able to do no other work, while all the time my fellow-creatures—not scholars and in the vast majority—would be deprived of the spiritual help it was my duty to give them.

We are really working for the future, laying the foundation for a greater day than this. We are all coming back together to carry on this

work if we now take up all our opportunities. We must act from duty now, and thus be right for the future.

Our duty is to recognize the great human soul with which we have to deal and for which we should work. Its progress, its experience, its inner life, are vastly more important than all our boasted civilization. That civilization could easily be swept away, and what would be left? Your country could be frozen up solidly in a few weeks, were the Gulf Stream deflected from these shores. Mines have honeycombed your land, and a good earthquake might easily shake all your material glories to destruction beneath the sea. What then could remain save the human experience, the experience of the soul? But no cataclysm can destroy your thoughts. They live on. And so all the work that you do for the inner life of man can meet with no destruction, even though records and books and all the ingenious works upon this outer plane were swept out of existence. If then you believe in this mighty doctrine of Reincarnation, do not be afraid to tell it.

But do not, as Theosophists, confine yourselves to the intellect. The dry or the interesting speculations upon all the details of cosmogony and anthropology will not save the world. They do not cure sorrow nor appeal to those who feel the grinding stones of fate, and know not why it should be so. Address yourselves therefore to using your intellectual knowledge of these high matters, so as to practically affect the hearts of men.

Our debt to science is very great. It has levelled the barriers and made freedom of thought a possibility. Science is our friend, for without its progress you would now, at the order of the bigot, all be in the common jail. It has combated the strength and cut the claws of bigoted churches. And even those iconoclasts, such as Robert Ingersoll, who often violate the sentiment and ideals of many good men, have helped in this progress, for they have done the tearing down which must precede the building up. It is our place to supply the new structure, for the churches are beginning to find that they must look into subjects which once were kept out of sight. A sign of this was seen at a recent Council of the Methodist Church in America, where their brightest lights declared that they must accept evolution, or they would go down. The only church which does not publicly as yet proclaim on these matters is the Roman Catholic. It is so sly that I should not be surprised ere long to hear of its throwing its mantle over all our doctrines publicly, and saying that such had always been its doctrine. But if that step be taken

it will be the fatal one. So even that need give us no fear.

We are working with and for the great unseen, but actual, Brotherhood of Humanity, and in our efforts, if sincere, will have the aid of those our Brothers who have perfected themselves before us and are ever ready to help on the human family. So if we are firmly fixed in that belief, we can never weaken.

I have heard some words about our pretending to be undogmatic, or that our claim to freedom is against the fact. I do not hold such an opinion. Our Society is, as a body, wholly unsectarian. It must always be so. But that does not affect the inevitable result of so many joined in one effort. A large number of us must have come at last to a common belief. This we can boldly say, and at the same time also that no enquirer is obliged to subscribe to those beliefs. For this we have the warrant, not only of our own statutes, but also that of the oft-repeated declarations of H. P. Blavatsky. If I have a belief which works with all the problems that vex us so much, then I will tell it to my fellow who has joined these ranks. If wrong, the interchange of thought will correct me; if right, the truth must at last prevail. In this, Brotherhood means toleration of opinion, and not a fear of declaring the beliefs you hold, nor does that declaration negative in the least the claim to unsectarianism.

This Society is a small germ of a nucleus for a real outer Brotherhood. If we work aright the day must come when we shall have accomplished our aim and formed the nucleus. If we had five hundred members in the Society loving one another with true hearts, not criticizing nor condemning, and all bent on one aim with one belief — we could sweep the whole world with our thoughts. And this is our work in the future, the work traced out for us by those Masters in whom so many of us firmly believe.

If we only have patience, what a glorious, wide, and noble prospect opens up before us!

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REAL Theosophy IS ALTRUISM, and we cannot repeat it too often.  
It is brotherly love, mutual help, unswerving devotion to Truth.

—H. P. BLAVATSKY

## THE LOYAL ONES

The web of our life is of a mingled yarn, good and ill together.

—*All's Well That Ends Well*

THE DECLARATION of the U.L.T. is a charter of responsibilities. One of the chief commitments to which each of the affiliating Lodges subscribe is that each will remain loyal to the great Founders of the Theosophical Movement. Although this obligation and accountability is assumed by all U.L.T.'s, it is by no means unique and exclusive to them. Wherever students of Theosophy foregather and join in a concerted endeavour to further its Cause, there, among those students, this loyalty would normally and naturally remain as the sustaining and vitalizing Force. If it is absent or is honoured only by lip professions, there the real work slackens, the power to attract inquirers is lost, and though the body may go on living, the Soul will have fled and no light comes.

The U.L.T., or for the matter of that, any Theosophical organization, can remain loyal only so long as its principal Associate workers are themselves loyal. When they meander forth into new and even alien pastures, when personal claims of grand achievements or high status are put forward, where in the group allegiance is more to a person than to a Theosophical principle expounded in the Teaching, there Universal Brotherhood takes a backward place and the interests of the many are sacrificed for the glorification of the few. In such cases, Theosophy is reduced to a name used for cashing in on the claimant's pretensions at familiarity with the Occult Sciences. The great Founders are invoked merely to gain merit in the eyes of others. History shows that the names of the Founders have been used in the past to bolster up the claimant's fictitious familiarity with Them.

What *is* this "loyalty" that the Declaration demands and expects from any U.L.T. and therefore from any true student of Theosophy? Why is it considered so very important that by implication, any Lodge, Society or Association would be deemed to be not united to the great effort if its loyalty falters or drags or dies?

In the seventies of the last century and for the first time in recorded history, it was Madame Blavatsky who hinted at the existence not only of individual Prophets or Seers or Patriarchs but of a whole hierarchy of exalted Beings who together formed the Great Lodge of White Adepts and whom she called the Sages of the Orient. These are Men who are infinitely superior and wiser than the men of our day. They have per-

fecting themselves in all departments of Nature and by that achievement have become the custodians and preservers of the ageless Wisdom. These Men because of their attainments and the consummation of a solidarity with all Nature have gained mastery over space, time, mind and matter. It is these Masters who sent H.P.B. out into the world to represent Them and help carry on Their work of establishing among men an isle of refuge where through union and harmony a Brotherhood could be made to emerge which, through its oneness of purpose and feeling, would deserve the imparting of the higher Wisdom pertaining to the hidden soul of things.

From out of the great Lodge of White Adepts, two Masters of Wisdom undertook the task of watching over the newly started Theosophical Movement. So, there was the Great Lodge at the apex of the triangle while the two Masters represented the two bottom angles of the triangle. To impress the Wisdom residing in the trinity and to make it active on earth, this Trinity had to be transformed into a Quaternary. For this purpose, H.P.B. was chosen and acknowledged as their sole representative on earth. From this Quaternary flowed Wisdom, Knowledge and Instructions in such abundance as had not been witnessed in historical memory. It is to this Quaternary that loyalty is due. The fundamental principles dealing with God, Law and Being and other universal Truths came from Them. The idea that Universal Brotherhood remained a FACT in nature even though men hated and pilfered and killed, was propounded by Them in the 1870's, and the pale shadow of it is haunting the thought of the bellicose nations of our day.

Very, very few would have the qualifications which would enable them to come into direct contact with one or the other of these Masters of Wisdom. Loyalty must therefore find its roots and anchorage in Their Teachings. It is therefore to the purpose for which the Movement was launched and to the aim which They had in mind when They broke the silence of centuries that the loyalty of students must turn. This loyalty is their due, not only because it is rooted in gratitude, but for the reason that in it alone will be found that bond which will bind each aspiring heart to the Lodge of the truly Immortal Ones. "From the Teachings to the Teacher" is a saying the wisdom of which has been demonstrated by centuries of experience. When in the progress of time these Teachings percolate through to the daily life of the disciple, then loyalty burgeons in him because of his conviction that he has found the Way; and as faith follows conviction, there comes veneration in his life — the love

and the adoration that transcend understanding. It is because of all this that the Teachings of the Founders command the eminence which the Associates give to them. A real sense of loyalty to the Founders is impossible without there being a sense of loyalty to the Teachings.

There are several distinct spheres of action in which the man can work and which in turn have their reactions on him. Loyalty would, therefore, be expected to spread over each of these spheres, and so spreading, to ennoble them. When because of laxity of application or loss of contact with the Teachings over long periods lethargy of soul sets in, then these spheres of action reflect a waning of loyalty and in some regrettable cases its total disappearance. The earnest Associate has to be on the *qui vive* against such possibilities. Loyalty to the Instructions can be real only when these are worked out in life. Theosophy has to become (in time, of course) the only way of life. The two bodies (astral and physical); *Prana* (the principles of Life) with its polarities; *Kama* (desires) reflecting at one time the base, at the other the divine — all these aspects which make up the lower man have to be made to owe allegiance to the great Instructions. Any deviation must be taboo as growth under the impulse of the Teachings attains its fulfilment. Till then, the frailties and deficiencies have to be noted and guidance sought in the Teachings for their ultimate effacement.

Considering only the physical body, it becomes apparent that it can be elevated or corrupted by food, environment, physical contacts as well as the usages to which it may be put or to which it may be forced by the will, desires and lusts of others. Drinks that effectively shut off higher influences, drugs that do the wit abuse, and the inhaling of intoxicants that by their heady fumes paralyse the soul functions and allow the animal in man a free and unbridled licentiousness — all these tend to create conditions in which the soul gets stifled; and how can a stunned soul pay homage to Instructions or Teachers? If loyalty has to be established in one's entire make-up, then the aspirant has to turn his back on the dark aspects of life and face the Light even though that light may reveal the stark ugliness which the man has fashioned for himself. What loyalty can mean is shown in the beautiful *shlokas* (verses) of the *Bhagavad-Gita* in which Arjuna expresses his regret at lapses in loyalty even in matters which to the undisciplined modern mind may appear trivial. Addressing Sri Krishna, the Sovereign Lord and the Prototype of all Teachers, Arjuna reveals in his own words of supplication the awakening of his spiritual perceptions. Says Arjuna, the de-

voted disciple:

Having been ignorant of thy majesty, I took thee for a friend, and have called thee "O Krishna, O son of Yadu, O friend," and blinded by my affection and presumption, I have at times treated thee without respect in sport, in recreation, in repose, in thy chair, and at thy meals, in private and in public; all this I beseech thee, O inconceivable Being, to forgive.

Loyalty, wherever placed, has to be complete. It cannot be divided. When loyalty is given unreservedly, the man casts off all other pulls on himself. There can be no aspect of his life which he can segregate and to which he can say that loyalty does not extend. Body, Astral Body, Prana, Kama-Manas, must each go on performing actions which in no way preach a doctrine which is not contained in the Teachings. Resolves may break down under terrific strains; fear may cause the disciple to thrice deny his Master; memories of past escapades may haunt the disciple for years, egging him on to have just one more fling. The Soul that is trying to gain its feet may succumb and fall to these, and each such fall becomes a reminder that the strength required for serving loyally was insufficient. But it is through falls that the babe in spirituality can induce stability in his legs. If through disgust at one's own feebleness, or through fear of greater ordeals ahead, or through a shock to his personal and emotional nature the man gives up his convictions, his vows, his perception of truth, then must he be ranked a failure. But there *are* warriors still who carry on the ancient fight, who fall and rise to fall again, and who flinch not, but with many a gash and wound strain to keep the flag high and fluttering, to pass it on, their life-work done, to stronger hands. For such, loyalty becomes the breath of their life that will survive transformations and even death.

For the student who is about to embark on the long, long trail that leads to the realms of Light, an indication of paramount importance can be given. It is that loyalty both as ideal and fact will remain barren of results unless it is translated into conscious action. In this cycle, the student can contribute to the over-all effort by putting forth a strenuous endeavour to spread broadcast the Teachings of Theosophy recorded in the writings of H. P. Blavatsky and W. Q. Judge. However humble he may be in knowledge, status or worldly possessions, the student will always have the capacity to devise avenues by which he may improve the general condition of men's minds and hearts and especially of those who surround him daily. He can help in the task of carrying the Teach-

ings to homes where sorrow broods or where ignorance spreads its darkening veils. If through inherent inability he is unable to do this, then may he devote himself to the task of removing some of the prejudices and dogmatic illusions that plague men's minds. Even the making of Theosophical literature readily available to those in need of it would be no small victory for loyalty. But the most valued contribution will always be that of unreservedly joining other like-minded aspirants in keeping the Lodge, Association or Society united in Aim, Purpose and Teaching, and making it ready and deserving of help and encouragement that always come from the inner planes of being when they are deserved.

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IT IS impossible to confer happiness on men as something they can store up and possess.

Your soul is nourished by the significance of things and not by things themselves.

I have no enemies. I fix my gaze on the friend within the enemy, and he becomes a friend.

If you fight *against* anything whatsoever you can but end by destroying yourself, for always within you is a trace, however slight, of that which you combat.

It behoves us to accept the hardships which are a pre-condition of the day of festival and of the night of the chrysalis which is a pre-condition of the wings.

I am the harvest beyond the tillage, the man beyond the child, the fountain beyond the desert's rim, the diamond beyond the toil and sweat.

Were I to present you with a fortune ready-made, in what respect would I increase you? You are augmented only by that which you transform. A certain man carves ivory, transmuting it into the image of a goddess or a queen whose beauty stirs our hearts.

For him alone who tills his field and plants the olive tree and sows the good seed, for such an one alone strikes the hour of transfiguration.

—ANTOINE DE SAINT-EXUPERY

## “LET US EXAMINE A FEW WORDS”

### I.— DISCRIMINATION

“LET us examine a few words.” So says Mr. Judge in one of his articles. Acting on his advice, let us straightway start with that key word, Discrimination, which is a “must” for every student of Theosophy. He himself defines it well in his *Letters That Have Helped Me* (p. 3) where he speaks of those of us who are still in the “Rajasika regions” of the inner life, “ever aspiring, ever trying to purify our thoughts and free ourselves from the attachment to actions and objects.”

That is the very process of Discrimination, a process of selectiveness in values. Standing at the point of choice between the real and the unreal, between “what is from egotism alone and what is not” (*Vernal Blooms*, p. 172), only Discrimination, innate or acquired, can save us from error. Acquired it has to be by most of us, often through mistakes and painful experiences, for only rare souls come into the world with perfect spiritual judgement from childhood upwards. Hence the inestimable value of the teachings of Mr. Judge, which, profound as they are, are never obscure, and who seems so wonderfully to align himself with the humble student, as though treading the Path alongside. “What I am saying,” he writes in a letter, “should help some as it does me also” (*Letters That Have Helped Me*, p. 71). And his correspondence with Jasper Niemand practically opens with these words: “I am, like you, struggling on the road.” (*Ibid.*, p. 1)

The first step towards acquiring Discrimination is “to know the distinction between the intellect and spiritual mind” (*Letters*, p. 96); in fact, to accomplish this *is* to discriminate, for most people instinctively assume the intellect to be the controlling centre of their being. Particularly in the age we live in has intellect usurped the throne, served slavishly by our scientists, pseudo-philosophers, educationists, and theorists generally. It is a worship that is bringing many ills upon us, but it pertains to *Kali Yuga* and is inescapable for the present, since none of these would dream of looking back to lost Atlantis for a warning. But between “mind” in the popular sense and the “spiritual mind” referred to by Mr. Judge there is so little similarity that even the barest modicum of Discrimination should suffice to show us the difference. “The much-lauded mind is not the final judge, and there are higher faculties which may be exercised for the acquirement of knowledge.” (*Notes on the Bhagavad-Gita*, p. 112)

Discrimination may be reckoned as one such. Even the most *powerful* mind is not necessarily discriminative, for Mr. Judge refers to "great strength of mind, *whether discriminative or not*" (*Ibid.*, p. 40, Italics ours). As for the twentieth century's intellectualism, with its pronouncements and its products, few or none of them backed by spiritual discrimination, what he wrote in *The Path* in 1892 under the heading "The Signs of This Cycle" holds equally true today more than eighty years later. "The Theosophist in all ages has regarded loss of spirituality as equivalent to the state of death or darkness; and mere material progress in itself is not a sign of real advancement, but may have in it the elements for its own stoppage and destruction. Preeminently this age has all these characteristics in the Western civilizations." (*The Heart Doctrine*, p. 199)

Let us cease to comment, though, and try to learn. We have seen how Mr. Judge would have us apply Discrimination to life *in toto*. Now let us see how to apply it (1) to our acts and motives; (2) to our use of our bodily tenement; (3) to Theosophy both as we study it and as we try to express it in daily living.

Mr. Judge analyses action closely. "We may do a supposed good act," he says, "and that shall outwardly appear good, and yet as our motive perhaps is wrong the act is naught, but the motive counts" (*Letters That Have Helped Me* p. 26). Think this over, the last four words especially; they are more than a little startling. We may be quite aware of our motive inwardly; say it is the desire to impress others with our generosity or with our concern to put right some wrong. Or we may be self-deceived and unaware of it. In either case we perform the "supposed good act." But we do not add thereby to our good Karma, because, explains Mr. Judge, "all acts are dead when done; it is in the heart that they are conceived and are already there done; the mere bodily carrying out of them is a dead thing in itself." (*Ibid.*, p. 26)

Would not you agree that in such case there is great need for Discrimination? If, as Mr. Judge says, "the motive counts," we might do better to omit the act, good though it seems to be, thereby saving ourselves from spiritual hypocrisy. But if we have not trained ourselves to discriminate, what then? Mr. Judge can only warn us that "the performance of a good act is no virtue unless the person within is in the right attitude of mind," and advise us with his customary common-sense to begin at the beginning and put first things first. "We must attain to a proper state of mind . . . in order to know how to skilfully perform our

actions without doing so for the sake of result; doing them because they ought to be done, because they are our duties." (*The Heart Doctrine*, pp. 52 and 53)

How does Discrimination affect our bodies?

We shall bypass the mundane plane where, through our diet and habits and (when choice is possible) our environment, it can ensure us good health, and consider something more far-reaching — the life of the atoms of which our bodies are composed. These, says Mr. Judge, are "all affected for either good or bad results by the spiritual aspirations or want of them in the man who is the guide or god, so to say, of his little universe" (*U.L.T. Pamphlet No.3*, p. 7). We may think it ends there, but far from it, as Mr. Judge makes clear in *The Heart Doctrine* by teaching us that "when the Soul is reincarnating it attracts to itself those physical and astral atoms which are like unto its old experience as far as possible. It often gets back again" — note this point especially — "some of the identical matter it used in its last life." (p. 125)

How vital, then, for us that that matter should be good! But its quality will depend upon the stamp we are putting on the atoms *now*. Only if we order our present life with Discrimination (in its inner aspect, of course, particularly) will the atoms that return to us in our next life be likely to help us forward in our course of evolution.

Faced by a subject so momentous and recondite, let us seek guidance from our Teacher. "We are to do our duty with the thought that we are acting for and as the Supreme Being, because that Being acts only by and through the creatures. If this be our real rule it would in time be impossible for us to do wrong, for constantly thinking thus we grow careful as to what acts we commit and are always clearing up our view of duty as we proceed." (*The Heart Doctrine*, pp. 54-55)

These words are most apt to our relationship with the atoms, since we do indeed stand towards them as the "Supreme Being," the controller of their destiny for good or ill. If ever Discrimination was called for, it is here, regarding both our acts and the mental activities we indulge in. "Not one passing thought may be ignored, not one fleeting impression missed. . . . You must learn to be able to thus go backward into your days so as to go over carefully and in detail all that happened, all that you permitted to pass through the brain. . . . This we can perceive is no simple task. It is a gigantic work," Mr. Judge warns us solemnly. (*U.L.T. Pamphlet No. 18*, pp. 15-16)

Naturally, we are aided by the teachings of Theosophy and may

deem ourselves fortunate if we have been drawn to it through innate learning and the circumstances of our present birth. States Mr. Judge, "No one was ever converted into Theosophy. Each one who *really* comes into it does so because it is only 'an extension of previous beliefs,'" (*Letters That Have Helped Me*, p. 23). But even in our Theosophic life Discrimination is necessary. We must not be parrot-like, regarding its teachings, picking them up, as it were, mechanically, through attendance at meetings or superficial reading, or because we are attracted by the doctrines of Karma and Rebirth while ignoring much else. Here is what Mr. Judge has to say of this, though we adopt it from another context. "No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole." (*U.L.T. Pamphlet No. 3*, p. 18)

Casually to adopt or to reject shows a sad lack of Discrimination, which is as essential to our philosophic studies as to practical matters. Some may wish to bypass philosophy altogether and concentrate solely, perhaps, on some form of meditation, or on meritorious acts, or on simply "being good," with such help as they may derive from Theosophy. But, says Mr. Judge, "while we ignore philosophy and do not try to attain to right discrimination, we must pass through many lives, many weary treadmills of life, until at last little by little we have been forced, without our will, into the possession of the proper seeds of mental action from which the crop of right discrimination may be gathered." (*Notes on the Bhagavad-Gita*, p. 42)

To summarize these three points — Discrimination in our acts, in our attitude to our bodies and to Theosophy — let us turn to those other invaluable Notes by Mr. Judge, namely, on the Yoga Aphorisms of Patanjali. On page 27 there is a supremely far-reaching one, covering the whole pilgrimage of the Ego throughout this Manvantara, and showing the true meaning, value and purport of Discrimination, a word put so often to humble use in daily matters: "The conjuncture of soul and body, through repeated reincarnations, is due to its absence of discriminative knowledge of the nature of the soul and its environment, and when this discriminative knowledge has been attained, the conjuncture, which was due to absence of discrimination, ceases of its own accord."

Can we *learn* to discriminate? Mr. Judge, who never leaves us in the void, proceeds to show us clearly how, beginning with our ordinary daily doings. "Seek to realize the meaning of every event," he says, a

course of study which should gradually enable us to distinguish between the real and the unreal, the fleeting and the lasting. "Remember this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance — an occult meaning — and as you learn their import, so do you fit yourself for higher work" (*U.L.T. Pamphlet No. 36*, pp. 6-7). A wise amount of reflection will further this. "By submitting your daily thoughts each night to the judgment of your Higher Self, you will at last gain light." (*Letters That Have Helped Me*, p. 125)

With regard to Duty and the final imperative — the "what ought I to do?" there is equal need for Discrimination. "The actions to be performed are not any and every one. We are not to go on heedlessly and indiscriminately doing everything that is suggested. We must discover what actions ought to be performed by us and do them for that reason and not because of some result we expect to follow." (*Notes on the Bhagavad-Gita*, p. 128)

Lastly, living (or trying to) as students of Theosophy, we should "proceed to examine the great ideas in which so many of us believe, with a view of seeing how they may be applied in every direction. For if, instead of selfishly considering these laws in their effect upon our miserable selves, we ask how they apply everywhere, a means is furnished for the broadening of our horizon and the elimination of selfishness. And when also we apply the doctrines to all our acts and to all parts of the human being, we may begin to wake ourselves up to the real task set before us." (*U.L.T. Pamphlet No. 3*, pp. 3-4)

Such are some examples of the great value of Discrimination, and "if we try, as Krishna directs, to find the divine in everything, we will soon learn not to judge by appearances" and so have taken a big and vastly important step forward. (*Notes on the Bhagavad-Gita*, p. 109)

Thus endeavouring, we shall have — this is Mr. Judge's final word of cheer for us — "the light of that spiritual lamp — be it small or great — which the Supreme Soul will feed and increase within us if we attend to its behests and diligently inquire after it." (*Ibid.*, p. 5)

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WHEN a man understands how to put in order his personal conduct and character, he will understand how to govern men.

—CONFUCIUS

## FOR WHOM IS THEOSOPHY?

If Theosophical doctrines are to be of any benefit to the race, then they must be for all classes, poor and rich, cultured and uncultured, young and old. Some people think that these doctrines are really only comprehensible by the educated and cultured; that most attention should be paid to these classes, to learned scientific persons, and to those who possess a worldly and powerful reputation. For, they argue, if we can get hold of such, then we may the more quickly affect the others.

But what has experience shown? Merely that the cultivated and respectable and scientific have laughed at Theosophy, and never would have paid it any attention if not forced to. . . . Many attempts have been made in the parlours of the rich, with hardly any result. The Theosophical propaganda has gone forward in the face of considerable opposition and coldness from the so-called better classes. Very true it is that the working, labouring classes have not pushed it, nor do they, as a whole, know a very great deal about it; yet that indefinite section of the working classes sometimes called the "middle class" has been its great propagator and supporter.

As to understanding the doctrines, it is my opinion that this is as easy for the uneducated as for the educated. Indeed, in some cases, over-education has been a bar, and deep intellectual study of Theosophy has led to a want of comprehension of the principle of Brotherhood and to a violation of it. The purpose and aim of Theosophy in the world is not the advancement of a few in the intellectual plane, but the amelioration of all human affairs through the practice of Brotherhood. The Theosophical doctrines show what Brotherhood is and how it is to be practised, and if we cannot succeed in the practice of it then we are *failures*. Brotherhood is more likely to arise in the ranks below than to spring from those above, for it cannot be declared that present conditions are largely due to the better, the upper, the educated classes.

However — and here lies the duty of those Theosophists who have education — it is necessary to clearly explain the doctrines to the uneducated classes before these can grasp them. But when so explained, it will be found that in practice alone the doctrines are understood. We must not forget, in all this, that in America the proportion of illiteracy is not large, and hence in this land it is easier to propagate Theosophy among the masses. And history, the facts of today, amply prove this.

—W. Q. JUDGE in *The Theosophical Forum*, July 1895

## THE ANCIENT SYSTEM OF HEALING

[Collated from *Isis Unveiled* (1877)]

“THREE SPIRITS live and actuate man,” teaches Paracelsus; “three worlds pour their beams upon him; but all three only as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements (terrestrial body and vital force in its brute condition); the second, the spirit of the stars (sidereal or astral body — the soul); the third is the *Divine* spirit (*Augoeides*).” Our human body, being possessed of “primeval earth-stuff,” as Paracelsus calls it, we may readily accept the tendency of modern scientific research “to regard the processes of both animal and vegetable life as simply physical and chemical.” This theory only the more corroborates the assertions of old philosophers and the *Mosaic Bible*, that from the dust of the ground our bodies were made, and to dust they will return. But we must remember that

“‘Dust thou art, to dust returnest,’  
Was not spoken of the soul.”

Man is a little world — a microcosm inside the great universe. Like a foetus, he is suspended, by all his *three* spirits, in the matrix of the macrocosmos; and while his terrestrial body is in constant sympathy with its parent earth, his astral soul lives in unison with the sidereal *anima mundi*. He is in it, as it is in him, for the world-pervading element fills all space, and *is* space itself, only shoreless and infinite. As to his third spirit, the divine, what is it but an infinitesimal ray, one of the countless radiations proceeding directly from the Highest Cause — the Spiritual Light of the World? “Man,” says Van Helmont, “is the mirror of the universe, and his triple nature stands in relationship to all things.” Man possesses a double celestial power, and is allied to heaven. “If we call this a magic power, the uninstructed only can be terrified by the expression. But, if you prefer it, you can call it a spiritual power — *spirituale robur vocitaveris*. There is, therefore, such magic power in the inner man. But, as there exists a certain relationship between the inner and the outer man, this strength must be diffused through the whole man.”

Man is the philosopher’s *stone* spiritually — “*a triune or trinity in unity*,” as Philalethes expresses it. But he is also that stone physically. The latter is but the effect of the cause, and the cause is the universal solvent of everything — divine spirit. Man is a correlation of chemical

physical forces, as well as a correlation of spiritual powers. The latter react on the physical powers of man in proportion to the development of the earthly man. "The work is carried to perfection according to the virtue of a body, soul, and spirit," says an alchemist; "for the body would never be penetrable were it not for the *spirit*, nor would the spirit be permanent in its supra-perfect *tincture*, were it not for the body; nor could these two act one upon another without the soul, *for the spirit is an invisible thing*, nor doth it ever appear without another GARMENT, which garment is the SOUL."

If Paracelsus did assert that man is in direct affinity with the stars, he knew well what he asserted. The point for the physiologists to verify is his proposition that the nourishment of the body comes not merely through the stomach, "but also imperceptibly through the magnetic force, which resides in all nature and by which every individual member draws its specific nourishment to itself." Man, he further says, draws not only health from the elements when in equilibrium, but also disease when they are disturbed. Living bodies are subject to the laws of attraction and chemical affinity, as science admits; the most remarkable physical property of organic tissues, according to physiologists, is the property of *imbibition*. What more natural, then, than this theory of Paracelsus, that this absorbent, attractive, and chemical body of ours gathers into itself the astral or sidereal influences? "The sun and the stars attract from us to themselves, and we again from them to us."

The primal causes of the diseases afflicting mankind; the secret relations between physiology and psychology, vainly tortured by men of modern science for some clue to base their speculations upon; the specifics and remedies for every ailment of the human body — all are described and accounted for in the voluminous works of Paracelsus. Electro-magnetism, the so-called *discovery* of Professor Oersted, had been used by Paracelsus three centuries before. This may be demonstrated by examining critically his mode of curing disease. Upon his achievements in chemistry there is no need to enlarge, for it is admitted by fair and unprejudiced writers that he was one of the greatest chemists of his time. Brierre de Boismont terms him a "genius" and agrees with Deleuze that he created a new epoch in the history of medicine. The secret of his successful and, as they were called, magic cures lies in his sovereign contempt for the so-called learned "authorities" of his age. "Seeking for truth," says Paracelsus, "I considered with myself that if there were no teachers of medicine in this world, how would I set to

learn the art? No otherwise than in the great open book of nature, written with the finger of God. . . . I am accused and denounced for not having entered in at the right door of art. But which is the right one? Galen, Avicenna, Mesue, Rhasis, or honest nature? I believe, the last! Through this door I entered, and the light of nature, and no apothecary's lamp, directed me on my way."

This utter scorn for established laws and scientific formulas, this aspiration of mortal clay to commingle with the spirit of nature, and look to it alone for health, and help, and the light of truth, was the cause of the inveterate hatred shown by the contemporary pigmies to the fire-philosopher and alchemist. Theophrastus Paracelsus rediscovered the occult properties of the magnet — "the bone of Horus" which, twelve centuries before his time, had played such an important part in the theurgic mysteries — and he very naturally became the founder of the school of magnetism and of mediaeval magico-theurgy. He was branded by his age as a sorcerer, because the cures he made were marvellous. But Mesmer, who lived nearly three hundred years after him, and as a disciple of his school brought the magnetic wonders before the public, reaped the glory that was due to the fire-philosopher, while the great master died in a hospital! So goes the world: new discoveries, evolving from old sciences; new men — the same old nature!

Notwithstanding the slur thrown by history on all who practised magic and divination, it has proclaimed them as possessing the greatest secrets in medical knowledge and unsurpassed skill in its practice. Numerous are the volumes preserved in Hindu convents, in which are recorded the proofs of their learning. To these men no secret power of either plant or mineral was unknown. They had fathomed nature to its depths, while psychology and physiology were to them open books. Their knowledge was truly astonishing. In Tcharaka and Sousruta, the two princes of Hindu medicine, is laid down the system which Hippocrates appropriated later. Sousruta notably enunciates the principles of preventive medicine or hygiene, which he places much above curative medicine — too often, according to him, empirical. Are we more advanced today? It is not without interest to remark that the Arab physicians, who enjoyed a merited celebrity in the middle ages — Averroes among others — constantly spoke of the Hindu physicians, and regarded them as the initiators of the Greeks and themselves. They knew all the simples, their properties, their use, and upon this point have not yet ceased to give lessons to Europe. Quite recently we have received from them the

treatment of asthma, with the datura. In surgery they are not less remarkable. They made the operation for the stone, succeeded admirably in the operation for cataract, and the extraction of the foetus, of which all the unusual or dangerous cases are described by Tcharaka with an extraordinary scientific accuracy.

More than one modern physician — even among those who advertise themselves as having “made a specialty of nervous disorders” — may find his advantage in consulting the *Medical Books of Hermes*, which contain prescriptions of real therapeutic value. That the Egyptians understood about the circulation of the blood, appears certain from the healing manipulations of the priests, who knew how to draw blood downward, stop its circulation for a while, etc. A more careful study of their *bas-reliefs* representing scenes taking place in the healing hall of various temples will easily demonstrate it. They had their dentists and oculists, and no doctor was allowed to practise more than one specialty; which certainly warrants the belief that they lost fewer patients in those days than our physicians do now.

Modern medicine, while it has gained largely in anatomy, physiology, and pathology, and even in therapeutics, has lost immensely by its narrowness of spirit, its rigid materialism, its sectarian dogmatism. One school in its purblindness sternly ignores whatever is developed by other schools; and all unite in ignoring every grand conception of man or nature, every principle which does not conform to a stolid materialism. It would require a convocation of the hostile physicians of the several different schools to bring together what is now known of medical science, and it too often happens that after the best practitioners have vainly exhausted their art upon a patient, a mesmerist or a “healing medium” will effect a cure! The explorers of old medical literature, from the time of Hippocrates to that of Paracelsus and Van Helmont, will find a vast number of well-attested physiological and psychological facts and of measures or medicines for healing the sick which modern physicians superciliously refuse to employ. Even with respect to surgery, modern practitioners have humbly and publicly confessed the total impossibility of their approximating to anything like the marvellous skill displayed in the art of bandaging by ancient Egyptians. The many hundred yards of ligature enveloping a mummy from its ears down to every separate toe, were studied by the chief surgical operators in Paris, and, notwithstanding that the models were before their eyes, they were unable to accomplish anything like it.

Of the so-called exact sciences, medicine, confessedly, least deserves the name. Although of all branches of medical knowledge, psychology ought more than any other to be studied by physicians, since without its help their practice degenerates into mere guess-work and chance-intuitions, they almost wholly neglect it. The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity*. Thousands of unlucky patients may die meanwhile, but so long as professional honour is vindicated, this is a matter of secondary importance.

Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine. The predilections and patronage of the leading physicians are scarcely ever measured by the usefulness of a discovery. Bleeding, by leeching, cupping, and the lancet, had its epidemic of popularity, but at last fell into merited disgrace; water, now freely given to fevered patients, was once denied them, warm baths were superseded by cold water, and for a while hydropathy was a mania. In an old book entitled *Demonologia*, the author cites many instances of important remedies which being neglected at first afterward rose into notice through mere accident. He also shows that most of the new discoveries in medicine have turned out to be no more than "the revival and readoption of very ancient practices."

Man, the most perfect of organized beings on earth, in whom matter and spirit — *i.e.*, *will* — are the most developed and powerful, is alone allowed to give a conscious impulse to that principle which emanates from him; and only he can impart to the magnetic fluid opposite and various impulses without limit as to the direction. "He wills," says Du Potet, "and *organized* matter obeys. It has *no poles*." The will creates; for the will in motion is *force*, and force produces *matter*. The exertion of will is a great point in medicine. The *Atharva-Veda* teaches that the exercise of such will-power is the highest form of prayer and its instantaneous response. To desire is to realize in proportion to the intensity of the aspiration; and that, in its turn, is measured by inward purity.

The influence of mind over the body is so powerful that it has effected miracles at all ages. "How many unhoped-for, sudden, and prodigious cures have been effected by imagination," says Salverte. "Our medical

books are filled with facts of this nature which would easily pass for miracles." The power of the imagination upon our physical condition is evinced in many familiar ways. In medicine, the intelligent physician does not hesitate to accord to it a curative or morbidic potency greater than his pills and potions. He calls it the *vis medicatrix naturae*, and his first endeavour is to gain the confidence of his patient so completely, that he can cause nature to extirpate the disease. Fear often kills; and grief has such a power over the subtile fluids of the body as not only to derange the internal organs but even to turn the hair white.

"The will," says Van Helmont, "is the first of all powers. For through the will of the Creator all things were made and put in motion. . . . The will is the property of all spiritual beings, and displays itself in them the more actively the more they are freed from matter." And Paracelsus, "the divine," as he was called, adds in the same strain: "*Faith* must confirm the imagination, for faith establishes the *will*. . . . Determined will is a beginning of all magical operations." We believe WILL-POWER the most powerful of magnets.

Healing, to deserve the name, requires either faith in the patient, or robust health united with a strong will, in the operator. *With expectancy supplemented by faith, one can cure himself of almost any morbidic condition.* The tomb of a saint; a holy relic; a talisman; a bit of paper or a garment that has been handled by the supposed healer; a nostrum; a penance, or a ceremonial; the laying on of hands, or a few words impressively pronounced — either will do. It is a question of temperament, imagination, self-cure. In thousands of instances, the doctor, the priest, or the relic has had credit for healings that were solely and simply due to the patient's unconscious will. The woman with the bloody issue who pressed through the throng to touch the robe of Jesus, was told that her "faith" had made her whole.

But, if the patient has no faith, what then? If he is physically negative and receptive, and the healer strong, healthy, positive, determined, the disease may be extirpated by the imperative will of the operator, which, consciously or unconsciously, draws to and reinforces itself with the universal spirit of nature, and restores the disturbed equilibrium of the patient's aura. He may employ as an auxiliary, a crucifix — as Gassner did; or impose the hands and "will," like the French Zouave Jacob, like our celebrated American, Newton, the healer of many thousands of sufferers, and like many others; or like Jesus, and some apostles, he may cure by the word of command. The process in each case is the

same.

In all these instances, the cure is radical and real, and without secondary ill-effects. But, when one who is himself physically diseased, attempts healing, he not only fails of that, but often imparts his illness to his patient, and robs him of what strength he may have. But there are real and God-like healers, who, notwithstanding all the malice and skepticism of their bigoted opponents, have become famous in the world's history. Such are the Curé d'Ars, of Lyons, Jacob, and Newton. Such, also, were Gassner, the clergyman of Klorstele, and the well-known Valentine Greatrakes, the ignorant and poor Irishman, who was endorsed by the celebrated Robert Boyle, President of the Royal Society of London, in 1670.

But, to close a list of witnesses which might be extended indefinitely, it will suffice to say that, from first to last, from Pythagoras down to Eliphas Levi, from highest to humblest, every one teaches *that the magic power of healing is never possessed by those addicted to vicious indulgences*. Only the pure in heart "see God," or exercise divine gifts—only such can heal the ills of the body, and allow themselves, with relative security, to be guided by the "invisible powers."

From the remotest ages the philosophers have maintained the singular power of music over certain diseases, especially of the nervous class. Music is the combination and modulation of sounds, and sound is the effect produced by the vibration of the ether. Kircher recommends it, having experienced its good effects in himself, and he gives an elaborate description of the instrument he employed. The sound has an attractive property; it draws out disease, which streams out to encounter the musical wave, and the two, blending together, disappear in space. Ascelpiades employed music for the same purpose, some twenty centuries ago; he blew a trumpet to cure sciatica, and its prolonged sound making the fibres of the nerves to palpitate, the pain invariably subsided. Democritus in like manner affirmed that many diseases could be cured by the melodious sounds of a flute. Mesmer used this very harmonica described by Kircher for his magnetic cures. The celebrated Scotchman, Maxwell, offered to prove to various medical faculties that with certain magnetic means at his disposal, he would cure any of the diseases abandoned by them as incurable; such as epilepsy, impotence, insanity, lameness, dropsy, and the most obstinate fevers.

There is scarcely a human creation which does not respond to certain vibrations of the atmosphere. It is the same with colours; some ex-

cite us, some soothe and please. If we and the animals are affected by vibrations acting upon a very minute scale, why may we not be influenced in the mass by vibrations acting upon a grand scale as the effect of combined stellar influences? The ancients fully realized the fact that the reciprocal relations between the planetary bodies are as perfect as those between the corpuscles of the blood, which float in a common fluid; and that each one is affected by the combined influences of all the rest, as each in its turn affects each of the others.

Like everything else which has its origin in psychological mysteries, instinct has been too long neglected in the domain of science. "We see what indicated the way to man to find relief for all his physical ailments," says Hippocrates. "It is the instinct of the earlier races, when cold reason had not as yet obscured man's inner vision. . . . Its indication must never be disdained, for it is to instinct alone that we owe our first remedies." There are revelations of the spiritual senses of man which may be trusted far more than all the sophistries of materialism. The scientific methods are reversed. The testimony of the men of old, who were nearer to truth, for they were nearer to the spirit of nature — the only aspect under which the Deity will allow itself to be viewed and understood — and their demonstrations, are rejected. Their speculations — if we must believe the modern thinkers — are but the expression of a redundance of the unsystematic opinions of men unacquainted with the scientific method of the present century. They foolishly based the little they knew of physiology on well-demonstrated psychology, while the scholar of our day bases psychology of which he confesses himself utterly ignorant — on physiology, which to him is as yet a closed book, and has not even a method of its own, as Fournié tells us. "All knowledge, all arts are to be found in nature," Hippocrates says; "if we question her *properly* she will reveal to us the truths to pertain to each of these and to ourselves. What is nature in operation but the very divinity itself manifesting its presence? How are we to interrogate her; and how is she to answer us? We must proceed with *faith*, with the firm assurance of discovering at last the whole of the truth; and nature will let us know her answer, through our *inner* sense, which with the help of our knowledge of a certain *art* or *science*, reveals to us the truth so clearly that further doubt becomes impossible."

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## IN THE LIGHT OF THEOSOPHY

Theosophy has always taught that there is a “spiritual *unity* of the five senses”; that, in fact, “the whole scale of senses is susceptible of correlations.” The phenomenon of *seeing* sounds and *hearing* colours, or the triple occurrence of one special sense generating two other senses — once attributed by science to an ill-balanced mind and by religion to the work of the devil — has now become a subject of serious study. For a person who experiences sensory blending (synesthesia), a voice can spark images of colour or taste as well as sound. Information from different sensory departments merges and mingles in regular and amazing ways.

Writing on “Synesthesia: The Lucky People With Mixed-Up Senses” (*Psychology Today*, June 1975), Lawrence E. Marks, associate fellow at the John B. Pierce Foundation Laboratory at Yale, states on the basis of his research that “while less than 10 per cent of the population regularly have such experiences, most people have at least some capability of sensing the world synesthetically.” There is a much higher percentage of synesthesia among children than among adults.

It is not hard to understand why synesthesia was, and is, regarded as an oddity. It’s an Alice-in-Wonderland world, where information from one sensory department crosses to another, without apparent rhyme or reason. . . .

There are many types of synesthesia, since any or all of the five senses may be simultaneously involved. The most common varieties are visual images aroused by sounds, or “coloured hearing,” and visual images produced by taste. . . . Synesthetes often report that each note of the musical scale has its own colour. With speech, each vowel tends to be regularly associated with a particular colour. With musical notes, on the other hand, synesthetes will disagree as to which colours belong with which notes. . . . All of these people, however, agree about brightness; the higher the note’s pitch, the brighter the corresponding visual colour. . . .

Most people have the potential to experience synesthetic perception. This being so, it’s likely that some mechanism in the human nervous system connects the various senses with each other. This mechanism, which might consist in part of nerve cells in the brain that receive inputs from the eyes and the ears, normally is active in only a small portion of the population, and it’s these people who know the world synesthetically. For most people, the mechanism usually lies dormant, but can be activated when

primed. . . .

Synesthesia is, as Galton said in 1883, a phenomenon so intricate and varied that it forces us to recognize the uniqueness of each individual, and "how impossible it is for one man to lay his mind strictly alongside that of another."

Theosophy maintains that the whole set of senses is susceptible of correlations. The qualities of every sense are septenary and at some point one sense must certainly merge into another. In answer to the question, "Is it true that on the astral plane every sound always produces a colour?" H.P.B. once said: "Yes; but these are invisible because not yet correlated by the human brain so as to become visible on the earth plane. Read Galton, who gives experiments with colours and sounds as seen by psychics and sensitives, showing that many sensitive people always see a colour for every sound." (*The Path*, June 1893)

In her article "Occult or Exact Science?" (reprinted in *THE THEOSOPHICAL MOVEMENT*, July, August and September 1964), H.P.B. deals at some length with the subject of the merging of the senses into one another, and counters the then prevalent scientific practice of attributing all such abnormal phenomena to "neurosis," "hysteria" and "hallucination." She goes on to offer the following explanation:

Let our scientific opponents play for a while longer at "blind man's buff" amongst phenomena, with no ground to stand upon but their eternal physiological hypotheses. The time is not perhaps far off when they shall be compelled to change their tactics or — confess themselves defeated by even such *elementary* phenomena as described above. But, whatever physiologists may, or may not say, or do; whatever their scientific explanations, hypotheses and conclusions at present or in the future, modern phenomena are fast *cycling* back for their true explanation to the archaic *Vedas*, and other "Sacred Books of the East." For it is an easy matter to show, that the Vedic Aryans were quite familiar with all such mysteries of sound and colour. *Mental* correlations of the two senses of "sight" and "hearing" were as common a fact in their days, as that of a man in our own seeing objective things before him with his eyes wide open at noon.

Any student of Occultism, the youngest of *chelas* who has just begun reading *esoterically* his *Vedas*, can suspect what the real phenomenon means; simply — a *cyclic return of human organisms to their primitive form* during the 3rd and even 4th Root Races of what is known as the *Antediluvian periods*. Everything conspires to prove it, even the study of such exact sciences as phil-

ology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth Race*, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity. . . .

As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses — that had formed during the first three Root-races but one SENSE, namely, *spiritual perception* — finally fell asunder to form henceforth five distinct senses. . . .

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Lynn Minton's article on "Sex in the Movies" (*McCall's*, November 1974) focuses attention on what has become for many parents a source of great worry — that the values they grew up with, and that they had hoped and expected to pass on to their children, "are being pushed aside, made a joke of, almost, in today's more permissive atmosphere." And they believe that the way sex is presented in today's movies, in particular, may have a damaging effect on their children and may stimulate them into early — and unmarried — sex.

I found [writes the author] agreement between parents and professionals. Parents, whether or not they are able to put their feelings into words, instinctively sense real dangers to their children that psychiatrists and psychologists affirm. For example, I'd often hear a mother say, "I don't think my child is ready for that yet" — the idea being that kids ought to have a chance to grow up a little before being confronted with certain kinds of experiences.

"A child's ego is immature until he is around fifteen or sixteen," psychiatrist Joel Markowitz said. "It's very vulnerable and can handle only a certain amount of excitement in a healthy way. When it's swamped by excitement — sexual excitement, let's say — there can be a real overload, something the child can't deal with. . . ." Any kind of overload of sexual excitement too early, Dr. Markowitz believes, can produce serious problems. . . .

"My daughter (who is fifteen) is physically ready for sex," one mother told me. "But she doesn't have the judgment to handle it. I'm afraid that movies might make it seem more acceptable for her to try experimenting. The fact that sex is so openly de-

pieted in movies tends to take away the kind of taboo restraint that I feel would inhibit her for a few years until she is ready."

Though the modern or sophisticated attitude these days is often to look down on a view like this, many parents are not comfortable with the idea of exposing children to sex on the screen. There is no doubt that children are aroused by nudity and sexuality, and there is fairly strong evidence that they imitate what they see in the mass media. A parent's duty clearly lies in protecting children from anything they are not ready for. "As long as children are caught up in a sense of helplessness and inadequacy, as younger adolescents often are, the masochistic and violent stuff is probably too much for them."

According to Yale psychiatrist Albert Rothenberg, quoted in *McCall's* article:

The most important thing is the sharing of values and attitudes between parent and child, because it is the parent in the end who most influences the sexual attitudes, not the movies. If the parent doesn't give a damn, lets the kid go to movies no matter what, doesn't know what the child's experiences are, doesn't correct bad values when they're exposed to them, then that is what's most important. And all of this, incidentally, continues to apply even at sixteen or seventeen and after that. There's always a degree of interaction with one's child.

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Psychologists, sociologists, social reformers, political commentators and newspapermen have all attempted to dig into the causes that lead to crime and have suggested many remedies. But, despite all their suggestions, crime continues to flourish; in a way, it has become another source of power.

Why? Psychologists say, because people love crime and have a psychological need for it. In an article, "Are We Committed to Crime?" (*The Times of India*, November 9), "Chaitanya" echoes the current thinking on crime:

We secretly want crime, need crime. We may condemn crime, swear to eradicate this evil, but we all need it. Crime gives us vicarious pleasure. It provides fuel for our coffee-house discussions and newspaper comments. We need criminals to identify ourselves with, to envy secretly, and to punish severely. They do the forbidden, illegal things we wish to do ourselves. . . .

Certain movies, containing scenes of fighting, slugging, beating, torturing, clubbing, shooting, hold a special attraction for people. . . . Why? Life is dull; routine not only kills initiative but makes life unbearable. Violence on the screen acts as a safety valve — the release of repressed desires. . . .

An American psychologist, after studying the case histories of a number of criminals, came to the conclusion that many of them were suffering from a feeling of helplessness or hopelessness. Crime was the only escape. They wanted to do something and it mattered little what they did.

*Is crime really a part of human nature in general, as psychologists make it out to be? To a student of Theosophy, such a sweeping generalization seems hardly justified. Though vice and wickedness hold a fascination for some natures, they are, in truth, an abnormal, unnatural manifestation at this period of our human evolution. Man is an unfolding god, not an evolving animal.*

What kind of treatment does a criminal deserve? The *Times* article continues:

Winston Churchill once said that the mood and temper of the public in regard to crime and criminals is one of the unfailing tests of the civilization of any country. By that criterion, are we civilized? The answer I fear will not be flattering.

According to psychiatrists, the successful treatment of criminals depends on many factors. First, the co-operation of the public. In fact, the public must accept the fact that a criminal will cease to be a criminal if properly treated. Secondly, the willingness of the patient to be treated. On the whole, the secret of success of all programmes of correction is the replacement of the punitive attitude by a therapeutic attitude.

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Sir Charles Trevelyan's address before a crowded gathering in England at Chester's Grosvenor Hotel, scene of the 1975 Vegetarian Society's May meetings, is printed in the July *Vegetarian*. Stressing the spiritual implications of the vegetarian movement, he said:

If a man goes on treating the earth as an isolated unity, a dead universe, he will never solve environmental problems, such as pollution, that he has created. But if he can learn to blend his consciousness with the creative intelligence of the universe

nothing cannot be redeemed. It's a great "operation redemption" which is pouring into us now, forming this new society to which everybody belongs who has been touched by this vision. . . .

The picture that is emerging is that life is an immense oneness. And, more than that, that the planet on which we move, on which we live, is a living organism of which the human kingdom with the animal kingdom and the vegetable kingdom is all integrally part. . . . But you don't get a living organism in the middle of death. Life consists of organism within organism. The solar system is itself a great living organism within the life of the universe. For the universe, in a true sense, is shot through and through with creative intelligence. It is only the limitation of our intellectual consciousness that has lost us this sense that the whole universe is in a spiritual sense alive. Through and through is living, creative intelligence and spirit, divine mind, divine imagining, of which we are integrally part. The step that we have to take is to get over this onlooker consciousness, this sense that we are over against nature, that we are separated, isolated beings in a nature that has no relation to us at all. It is that attitude of modern man growing out of the intellectual concept of evolution which is causing us to do all the disastrous things that we are doing. We have believed that we are an evolutionary accident, and are only now rediscovering what every other culture has known, that man in a true sense is the purpose of evolution, in some sense the purpose of the universe.

We are absolutely and integrally part of this vast continuum of creative thinking. We are not over against the living whole, but we are the point of consciousness, or one of the points of consciousness, of this huge living whole. We are creatures of spirit incarnating into soul and body, and we have come down to this earth in order to learn and bear the divine gift of free will. This is what is meant in the Bible by our having been made responsible for the plants of the earth, the fowls of the air, the animals and so forth. We are responsible for them because we are integrally part of this great sweep of motion. We are not an accident in the middle of it, but we are truly the crown. Now, I would like to try to see what it means to be the crown of evolution. It is absolutely relevant to our treatment of the animals and to our attitude towards food and vegetarianism. . . .

We must see that we are absolutely part of the animal kingdom, and they are part of us. Now, what are we doing to the animal kingdom? In the light of this, what are we doing not only to them but to man himself when we go through the barbarism

of factory farming, the horrors of vivisection, the horrors of cruelty to animals, to the animal kingdom?

We are torturing part of our true selves. We are degrading the human being by our torturing of the animals. We are preventing the true spiritual development of man through our present treatment of the animals. We are building up a great karmic debt to the animal kingdom which has got to be paid off before man can truly develop his own spiritual nature. And we are all part of it because we are realizing by this picture, this vision of wholeness, that we are all involved. So long as the human race is indulging in cruelty, the progress of every human being is delayed in the long course of development of the spiritual being that is within man.

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The effect of *raga* and other sounds of Indian music on neurotic patients is being tested at the National Institute of Mental Health and Neurosciences in Bangalore. Musicologists, in co-operation with psychologists, neurosurgeons and other doctors at the Institute, are conducting the experiment, stated to be the first of its kind in India. (*The Times of India*, October 19)

H.P.B. refers to the knowledge of the ancient Egyptians who used music in the healing department of the temples for the cure of nervous disorders (*Isis Unveiled*, I. 544). She furnishes a suggestive clue to the manner of its action. (*Ibid.*, I. 215)

Music has been described as "the combination and modulation of sounds" (*Isis*, I. 275), and sound as "*the most potent and effectual magic agent.*" (*S.D.*, I. 464)

Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one saved thrice from death* by that power, the writer ought to be credited with knowing personally something about it. (*S.D.*, I. 555)

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