

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE CENTRE OF THEOSOPHY

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THE FIRST OBJECT of the Theosophical Movement is the formation of a nucleus of Universal Brotherhood. The first fundamental on which the entire philosophy of Theosophy rests is the unbreakable Unity which subsists between all objects and intelligences in the visible and the invisible universe.

The practice of Brotherliness in our daily living greatly depends on our comprehension of the metaphysical truth about Unity. All men and women have an instinctive desire to be brotherly to others. This instinct forces itself upon us as a mental recognition, when egotism and selfishness come to the fore, and demands that these vices be abandoned. This instinct in the Personal Man is one of the ways to a clear perception of the Immortal Nature of our being. That Man is Immortal, and therefore inherently a Brother to all beings of every kingdom, is an Innate Idea, a Divine Intuition. All the same, the practice of brotherliness is rare and men and nations fail in the exercise of it because the philosophical basis of this grand ethical verity is not studied.

When the ordinary man looks into his own aspirations and beholds that he wishes to be good, noble and self-sacrificing and yet his carnal nature drags him down to evil deeds, ignoble words and rank selfishness, he has an opportunity to enquire. The adventure of the Great Quest is right in front of him. He will not enter upon it and so remains a mediocre man, held down to earth by personal cowardice and collective conventionality.

Theosophy insists that men and women comprehend the basic unity of all that is; perceive the unity which rules one's own human

constitution; see the workings of the Law of Interdependence. This demands study and reflection. Such meditation reveals the truth that Universal Brotherhood is actually at work in the Human Kingdom; and Unity, in the entire Universe.

No other teaching has been so greatly reiterated and emphasized by H. P. Blavatsky and W. Q. Judge as that of Unity, Universal Causation, and Human Brotherhood. The Centre of our Philosophy, as well as of our Ethics, is the truth of Unity. The immanence of Spirit and the solidarity of Matter are as true as the scientific doctrines of the conservation of energy and the indestructibility of matter.

Brotherliness in daily living results from feelings enlightened by pure and compassionate Reason; without adequate study of the metaphysical aspect of Universal Brotherhood, sentiment descends into sentimentality, goodness slips down into goody-goodness, and failure to practise brotherliness results. Feelings, however good by themselves, remain passive and lead man astray, but, when brightened up by intelligent study and understanding, they reveal the necessity and teach the technique of practising brotherliness in thought and feeling, by word and deed.

To help the student of Theosophy in understanding brotherliness afresh and practising it anew, we give below extracts from *The Secret Doctrine*, the textbook of Theosophy for the twentieth century:

Space is neither a "limitless void," nor a "conditioned fullness," but both: being, on the plane of absolute abstraction, the ever-incognizable Deity, which is void only to finite minds, and on that of *mayavic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested: it is, therefore, that ABSOLUTE ALL. (I. 8)

The first and Fundamental dogma of Occultism is Universal Unity (or Homogeneity) under three aspects. This led to a possible conception of Deity, which as an absolute unity must remain forever incomprehensible to finite intellects. "If thou wouldst believe in the Power which acts within the root of a plant, or imagine the root concealed under the soil, thou hast to think of its stalk or trunk and of its leaves and flowers. Thou canst not imagine that Power independently of these objects. Life can be known only by the Tree of Life. . . ." (Precepts for Yoga). The idea of *Absolute* Unity would be broken entirely in our conception, had we not something concrete before our eyes to contain that Unity. And the Deity being absolute, must be omni-

present, hence not an atom but contains IT within itself. The roots, the trunk and its many branches are three distinct objects, yet they are one tree. Say the Kabalists: "The Deity is one, because It is infinite. It is triple, because it is ever manifesting." (I. 58-9)

To the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. (II. 588)

THE QUESTION as to "how the recent teachings of Occult Science really originated," is easily answered. A crisis had arrived in which it was absolutely necessary to bring within reach of our generation the Esoteric Doctrine of the eternal cycles. Religion, both in the West and East, had long been smothering beneath the dust heaps of Sectarianism and enfranchised Science. For lack of any scientific religious concept, Science was giving Religion the *coup-de-grace* with the iron bar of Materialism. To crown the disorder the phantom-world of Hades, or Kama-loka, had burst in a muddy torrent into ten thousand séance-rooms, and created most misleading notions of man's *post-mortem* state. Nothing but a few fundamental tenets from the Esoteric philosophy... could snatch mankind from drowning in the sea of ignorance. So once again the Gates of the Palace of Truth were opened... and many willing workers have caught each a ray. But as all the light can only be got by re-uniting all the different rays of the spectrum, so the archaic philosophy in its entirety can only be apprehended by combining all the glimpses of light that have passed through the many intellectual prisms of our own and preceding generations.

—*Lucifer*, October 1888

THE HOLY WAR

FIGHT the good fight. The field of duty is the field of battle. Jihad is the holy war. Fired by such watchwords, the earnest aspirant begins war on the plane of the soul.

In the literature of mysticism there is no volume more popular than the *Bhagavad-Gita*, and it is, *par excellence*, the book of war — the greatest of all wars, that which the soul wages against the demons of doubt, hypocrisy and selfishness.

Men and women are attached to their woes. Even though they perceive the source of these to be their own blood-bonds of desires, Arjuna-like they still hesitate to give battle. Therefore seers and sages, who are men of peace, call upon mortals to fight for the kingdom of immortality. The greater the pacifist, the more doughty the soul-warrior. This is the central message of the *Gita*. Krishna, in whose consciousness mortals and immortals, men and beasts and all things inhere; a consciousness which is the resting-place of the universe and the kingdom of supreme repose — Krishna plays the part of the Generalissimo of the Pandava armies.

Numerous examples can be quoted to show that he who desires to be at peace within himself and with his neighbours invariably wages a strenuous war against his own lower nature, and thereby draws on himself the ire of other lower natures present in his own society. There is a strange law in Occultism under which the resolute aspirant galvanizes the dormant vices within himself so that he may overpower them. Also he acts as the catalyzer for other people's lower natures and tendencies.

This must be the reason for the recommendation which every aspirant receives — "Seek the company of the soul. Recognize that flesh, your erstwhile friend, is your foe. Withhold your mind from all external objects. Withhold internal images lest on your soul-light a dark shadow they should cast. And seek, O beginner, to blend your mind and soul."

Our weaknesses and blemishes cause an intoxication and blind us to the presence of the soul. The aspirant in his earnestness pays more attention to his ignoble selfishness than to the Noble Self, his real soul. This war-mentality overtakes him who desires to be the friend of all creatures, and often he makes the same mistake as the patriot whose love for his own land causes him to be jealous and

suspicious of other peoples — especially neighbours. In this Kali-yuga, era of dark weaknesses, the constructive aspect of the *Gita* and other martial books is overlooked, and the destructive task assumes a very prominent position. This in itself is a formidable obstacle and makes the living of the spiritual life more difficult than it need be.

It is a striking fact, though often passed over, that the *Gita's* programme is constructive. The refrain, "therefore stand up and fight," is not causal. The holy war against evil in us *has* to be waged, but by the constructive weapon of clear thinking founded on true philosophical principles. We *have* to kill the enemy, but we have also to recognize that he is but another aspect of the same immortal Self, and in reality cannot be done away with, but only assigned his own legitimate place.

No one, however powerful, can arrive at peace by a continual engagement in war. Constructive work can really be done during the periods of peace. This is not only a truth of history; in spiritual life also it holds good. When one stricken with the vision of his own many blemishes pulls himself together and gives them battle, prolonged and persistent, he arrives at a state of complete spiritual exhaustion; he has to learn the art of living at peace in the midst of untamed enemies, to engage himself in constructive work surrounded by agents of dark destruction. He must not be frightened of the enemy, for then he cannot be overthrown. He must labour constructively, gathering his resources of virtue and wisdom, and in silence develop the necessary sense of humour without which soul-foes are well-nigh unconquerable. Moral weaknesses and vices are verily sprites who assume new airy forms to attack the soul again and yet again. Therefore, while war against the animal in us must be waged, the task of gathering soul-force within ourselves must not be neglected.

The lesson to be learned, then, is that we should in the first place seek the Krishna, the Christos, the Buddha within. Its nature and powers once understood by the mind will make the dethronement of the enemy, Duryodhana, Satan, or Mara, more easy and more possible. We are so apt to engage ourselves in meddling with, purifying and controlling the lower, that we find no time to contemplate the higher, be energized and inspired by it.

To blend mind and soul means that the thinking principle, which

at present is attracted by the passions and desires and impressed by their contact with the objects of sense, is so modified as to be impressed by soul-knowledge, *i.e.*, knowledge inherent in the soul. To cleanse the mirror of the mind on which the dust of conflicting passions has accumulated, we need an intelligent cleaner. This is the soul. The soul is not the collection of ideas and aspirations of the man of senses. The soul is an entity, distinct from the mind and its arguments and knowledge, distinct from the desires and their longings, distinct from the sensorium and its receptivity. The soul is superior to, and other than, all these. It has the power to look upon ideas directly, and does so by the faculty of intuition. It has the power to emanate compassion because it has within it the vision of the eternal fitness of all things bound together in one grand unity. It has the power to move in every direction, producing sacrifice — not useless sacrifice, but the necessary sacrifice natural to itself. The holy war cannot be waged in the absence of Krishna whose instructions, logical, consistent, unanswerable, must be impressed upon the mind of man — *Nara*, one of the names of Arjuna.

Therefore it is well to turn to the soul *first* and gain a perception of its beneficent and constructive programme. The dealing with the man of flesh is only a secondary phase. The shadow of destruction is bound to disappear as the sun of the Self rises on the horizon of the mind. No doubt it will mean hard labour to remove the dirt and the debris of the night-life of the devil in us, but the Light of the Soul reveals the horror of the darkness, and with the dawn comes strength and wisdom.

EVERY pledge or promise unless built upon four pillars — absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the three other pillars — is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded.

—H. P. BLAVATSKY

SOME "TIMELY" THOUGHTS

TO REREAD old letters after long lapse of years can be a traumatic experience to many of us. The present, once so alive in them, is now past, something only to be remembered, either with gladness or regret. The hopes expressed, the plans eagerly formulated, how these worked out for good or ill we now know. Time, that mysterious intangible "something," has set its mark on them, dissolving them into memories, over which we needs must brood awhile now that we know how their various hopes and plans and activities worked out.

Something of this applies to the records we have, in letters and published articles, of the early days of the Theosophical Movement, of that past which was once its living present, as our own present will become past for future workers. Time, indeed, has no stability. "The moving finger writes, and, having writ, moves on." Letting the mind dwell on this (of course, not morbidly), is to find a curious satisfaction in such unfaltering inevitability. But it lies to us to appraise our present in the light of the past, since that present is to become the future of the Movement. This we can do by pondering some words written or spoken by H.P.B. and W.Q.J. in that past which was their "today," though to us it is now "yesterday."

Though the western world of the nineteenth century was, as Mr. Judge warned in a lecture given by him in London in the year 1892, "wandering very close to the marshes of materialism," it was blest by having in its midst the recently formed Theosophical Movement. The means of saving itself were therefore available to it, named by him as "a true ethic, a right philosophy," and some further words of his from that same Address may well come home challengingly to today's students: "We are really working for the future, laying the foundation for a greater day than this. We must act from duty now, and thus be right for the future. . . . If we only have patience, what a glorious, wide, and noble prospect opens up before us!"¹

Why should reading these words move us? Because that future, that greater day, is now our present, and we must consider if in our use of it, both for ourselves and for others, we justify W.Q.J.'s glowing words. Also, the past of the Movement is our inheritance, and an inheritance must in course of time be handed on. So, standing midway between past and future, we of the present must be

¹THE THEOSOPHICAL MOVEMENT, December 1975, pp. 52-54.

fully alive to our responsibility. Of that responsibility Mr. Judge had no doubt. "Our duty," he says again, in another context, "is to engage in propaganda, so as to place Theosophy before as many of the race as possible." Surely, to some extent at least, we can all of us do that, thereby maintaining the life-flow through the time triad, past, present, future.

That Mr. Judge's view of the last was boundless is plain from a sentence in a letter to one of his many correspondents. "I am devoted as far as my lights in each life will permit to the service in the altruist army. Just now I only find the T.S. to work in here. Next time, some other way—or the same."² Without touching, however, on the subject of rebirth, we note those words, "devoted service," as characteristic of him. In that he employed the present, *his* present, and, in a sense, to attain consummation, it must pass through ours. This, put simply, only means that we of today must transmit what he taught and exemplified in his own and H.P.B.'s devoted service is to continue to influence the race in time to come.

H.P.B. had her own thoughts on this same subject. Here is what she writes in the conclusion of *The Key to Theosophy*. "Its [the Theosophical Society's] future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work, and to direct the Society after the death of the Founders."

At that period of the nineteenth century the great need, as she saw it, was to shake off the trammels of theology. For, she continues, if that danger be averted, "then the Society will live on into and through the twentieth century." Now the twentieth in its turn is far spent and the threat is no longer from theology but from its opposite, materialism. So, as Mr. Judge wrote, commenting on her words, "the duty of every member is made plain that they should preserve this body with its literature and original plans so as to hand it on to our successors who shall have it ready at the last quarter of the next century for the messenger of the Masters who will then, as now, reappear."³

These successors we are, and the handing on is now our privilege and responsibility. The future is hid from us and the present abounds

²*Letters That Have Helped Me*, American ed., p. 164.

³*The Heart Doctrine*, p. 83.

in many evils, but let us never forget that behind and over all there are the Masters and that the true thread of continuity is in Their hands.

There is always a certain poignancy about the birth of a new year. The bells ring our farewell and greeting. Some dance and sing, while others pray. Silently, meanwhile, the present becomes the past, and also the future. The moving finger writes what *has* been — and moves on. When next it writes, a twelvemonth later, a portion of that future will have mingled with the past.

But Theosophy knows naught of age.

Unvarying in its teachings adown the many centuries of its long history (for we must not view it, let us remember, solely within the limits of the present Movement), it has not to be readjusted, re-explained, as is the case with theology at the hands of modern exponents, none of whom, diligently penning their weighty volumes, seem willing even yet to acknowledge those obvious, often almost word-for-word borrowings, on the part of Christianity, from ancient eastern sources.

How close the union between Past, Present and Future is instanced by W.Q.J. in one of his *Letters That Have Helped Me*. "The future," he writes, "for each, will come from each present moment. As we use the moment, so we shift the future up or down for good or ill; for the future being only a word for the present — not yet come — we have to see to the present more than all. If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future."⁴

Could we have a better *vade mecum* for an opening year, or, for that matter, for every dawning day of it? For that small unit of time, one day, as it comes to us, is — futurity. And into it we may carry, for our own and others' good, the small portion of Theosophic wisdom which, we hope (though well aware of our feeble grasp on it), we have made ours. Whence came it? From the past. And ahead lies the future, into which it is our charge and privilege to transmit it. Well may the bells ring out for such an opportunity, and never has there been greater need to seize and make use of it if we would lend our little aid to the accomplishment of H.P.B.'s

⁴*Letters That Have Helped Me*, Indian ed., pp. 75-76.

great object — a change in the *manas* of the race.

From her store of knowledge of mystic writings she gives us a passage which she attributes to “a Sage, known only to a few Occultists.” It beautifully expresses that which is almost inexpressible, the simultaneous unity and threefold aspect of time, ever present, but always most poignantly apparent as the clock hands move forward through the closing hours of the year.

The Present is the Child of the Past; the Future, the begotten of the Present. And yet, O present moment! Knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say “I am the progeny of the departed moment, the child of the past,” thou hast become that past itself. Before thou utterest the last syllable, behold! Thou art no more the Present but verily that Future. Thus, are the Past, the Present, and the Future, the ever-living trinity in one — the Mahamaya of the Absolute IS.⁵

One song for thee, New Year,
 — One universal prayer;
 Teach us — all other teachings far above —
 To hide dark Hate beneath the wings of love;
 To slay all hatred, strife,
 And live the larger life!
 To bind the wounds that bleed;
 To lift the fallen, lead the blind
 As only Love can lead —
 To live for all mankind!

—JAMES WHITCOMB RILEY

⁵Quoted in *The Secret Doctrine*, II. 446.

LOSS OF THE SOUL

I

[This paper, read before the Cincinnati T.S., U.S.A., was published in *The Path* in four instalments, in March, April, June and September 1891. We reprint here the first part.—Eds.]

The *Karana Sarira* may become so contaminated and so unfit to reflect the light of the Logos as to render any further individual existence impossible; and then the result is annihilation, which is simply the most terrible fate that can befall a human being.

—*Notes on the Bhagavad-Gita*, by T. Subba Row

THE SECRET DOCTRINE, Ancient Philosophy, and the Christian Scriptures all advance the idea of the possible destruction of the human soul as the penalty for certain transgressions. This is indeed a very old doctrine. In the Christian Scriptures it is referred to as “the sin against the Holy Ghost,” “the unpardonable sin”; and devout and bigoted Christians have been driven to insanity by the belief that they had committed this “unpardonable sin.” While it is far from the present purpose to revive such a degrading superstition on the one hand, on the other hand there is a law of retribution following perversions of the human will, altogether obscured and rendered of no account by the conflicting wrangles of the Christian theology. That one should go insane in seeking to reconcile freedom of the will with predestination and the idea of the sin against the Holy Ghost creates very little surprise today; but as the result is to obscure the principle of Eternal Justice as applicable to human conduct and the results of human action, and, as a further result, many individuals seem unconsciously embarking on the journey that must inevitably lead to destruction unless arrested, the real philosophy and rationality of the subject need pointing out.

If a swift and sure destruction could be predicated of the voyagers on this Stygian sea, if painless death were immediate annihilation, further comment would be unnecessary, for that would indeed be an easy way of balancing accounts. But Karma as the Law of Retributive Justice provides otherwise. The road through selfishness, cruelty, vice and crime is long before one reaches the dividing line and plunges down the steep descent. Step by step “the Spirit” — the Higher Self — strives with man, and when at last he has “sinned

away the day of grace" and his conscience has ceased to struggle against his animal self, a prey to Karma-Nemesis, every evil thought and deed returning to him who sent it out, the demons of his own creation seize upon his soul and slowly devour him. Man rises or falls by his own act. This is often stated, but seldom logically applied. Karma is the necessary and invariable condition of individual existence. Individual conscious existence without action is inconceivable. This action tends always in one of two directions. It is either consonant with the Creative Will and Intelligence of Nature, or it runs counter to Nature and is personal and selfish. The evil and selfish will of man creating a world of his own begetting, becomes himself the centre of that world. Thus "good Karma" runs along nature's lines and is beneficent, while evil Karma is a debt due unto nature for which she exacts the last farthing by the necessary conditions of the law of action. The selfish and vicious are therefore at war with nature because they build to themselves, looking to results, while the unselfish, seeking no reward, but doing the good and following the right *because it is right*, presently destroy Karma altogether by at-one-ment with nature.

... Differentiated conscious existence is evolved out of the one current of life which sets the evolutionary machine in motion... this very current of life gradually gives rise to individual organisms as it proceeds on its mission. Furthermore it begins to manifest what we call conscious life, and, when we come to man, we find that his conscious individuality is clearly and completely defined by the operation of this force. In producing this result, several subsidiary forces which are generated by the peculiar conditions of time, space, and environment co-operate with this one life. What is generally called *Karana Sarira* is but the natural product of the action of these very forces that have operated to bring about this result. When once the plane of consciousness is reached in the path of progress that includes the voluntary actions of man, it will be seen that those voluntary actions not only preserve the individuality of the *Karana Sarira*, but render it more and more definite, as, birth after birth, further progress is attained, and thus keep up the continued existence of the *Jiva* as an individual monad. (*Notes*, by T. Subba Row, pp. 26-7)

... It is only through a vehicle (Upadhi) of matter that consciousness wells up in us as "*I am I*," a physical basis being necessary to focus a ray of the Universal Mind at a certain stage

of complexity. (*The Secret Doctrine*)

Now these *Upadhis*, or vehicles, in which the one life focalizes and consciousness wells up, may be in one case the physical body, in another the astral body, and again it may be the *Karana Sarira*. It is in the last named that the higher individuality of man exists. To illustrate these *Upadhis* and their relations to the *Logos* and to each other, Mr. Subba Row makes use of the following:

Suppose, for instance, we compare the *Logos* itself to the sun; suppose I take a clear mirror in my hand, catch a reflection of the sun, make the rays reflect from the surface of the mirror — say upon a polished metallic plate — and make the rays which are reflected in their turn from the plate fall upon a wall. Now we have three images, one being clearer than the other, and one being more resplendent than the other. I can compare the clear mirror to *Karana Sarira*; the metallic plate to the astral body; and the wall to the physical body. (*Ibid.*)

It must be remembered that it is the Light of the *Logos* that shines upon the clear mirror. The *Logos* itself is unmanifested. We see not the *Logos*, but its manifested light. Furthermore, it is the same light that is manifested or reflected from the mirror, from the metallic plate, and from the wall. The increasing dullness or feebleness of the light is due solely to the character of the reflecting surface, and not to any change in the light itself.

Applying this illustration to the complex and composite nature of man, we find it has exceeding force. But first we must get a starting point in the nature of man, some point within the range of universal experience in order to make our subject practical and apprehensible. This basis is very clearly given in the quotation from the *Secret Doctrine* already made. Consciousness is the basis of all personality, and of all individual life. It is the continuity of consciousness in some form that constitutes the thread of existence running through all personalities. Whenever the *Upadhi* (vehicle of matter) which directly receives the light of the *Logos* or divine ray, *viz.*, the *Karana Sarira*, has reached the plane of self-consciousness — “I am I” — it has then started on the line of evolution from which there is no escape, and all subsequent experience along the evolutionary chain involves personal responsibility. The light of the *Logos* “welling up in us” having evoked individual self-consciousness, must eventually emerge again in its original source, bearing

with it the self-consciousness of its immediate vehicle, the higher ego, or it must finally separate from the vehicle and return alone. Contaminated and degraded it can never be. No principle of atavism can ever apply to it. Just here lies the great fallacy of the doctrine of Metempsychosis. The light of the Logos never evokes self-consciousness below the human plane, and having evoked it on that plane it can never be carried lower, or dragged down to the animal plane.

Whenever man descends to the animal plane and loses his human birthright, he does so at the sacrifice of his Higher Ego, or the *vehicle* of self-consciousness. This descent is never a matter of accident or misfortune, but of *conscious will*. Nature is patient and beneficent. The journey is long and painful in either direction, because it concerns the progressive evolution of full and complete self-consciousness through the whole range of human experience, culminating in at-one-ment of individual consciousness with universal divine consciousness. This is the meaning of human life and the responsibility of self-consciousness, and never until man has stifled the voice of the Higher Self, the divinity within him, by his own deliberate acts, can he encounter this "second death," or "sin against the Holy Ghost."

How, it may be asked, can man retain consciousness and suffer throughout his long descent, if he has alienated the vehicle of consciousness, the *Karana Sarira*? The *Karana Sarira* being the immediate vehicle of the light of the Logos, consciousness is reflected from one vehicle to another, as shown in the illustration of the mirror, till it reaches even the physical body and manifests in its lowest form as physical sensation through the "body of desire" (*Kama rupa*). The consciousness in these lower vehicles has never any permanency of its own, and is only renewed and retained by continual renewal from the primary vehicle. When, therefore, that becomes alienated and finally separated, it can no longer be renewed.

It may now be seen that the word "soul," as ordinarily used, has a vague and very indefinite meaning, and it would be well that it should become entirely obsolete. Western people are, however, so unfamiliar with the philosophy lying back of all the world's great religions, not excepting the Christian religion, that the word "soul" is likely still to be retained, together with all its confusion and obscurity.

To all students of Eastern Metaphysics, and certainly this mus

include at least all members of the T.S., this term *Karana Sarira*, the vehicle that directly receives the light of the Logos, and in and through which self-consciousness "wells up in us," becomes a matter of great interest. Bearing in mind the sevenfold division of the composite human being, as given in the *Key to Theosophy* and the *Secret Doctrine*, it may be said that the Logos proper (unmanifested) corresponds to *Atman*. The *light* of the Logos — its immediate vehicle — corresponds with *Buddhi*; while those endowed with self-consciousness in man at the dawn of his evolution receive the endowment of *Manas*. The "Higher Self" would be the Atma-Buddhi. The Higher Ego, Atma-Buddhi-Manas. Here the use of the terms "Self" and "Ego" has led to confusion in the minds of students, though this is unnecessary if they will carefully consider the bearings and relations of consciousness and its vehicle. *Karana Sarira*, then, is a generic term, meaning vehicle of the immediate light of the Logos, or *Atman*; generic, because it may be either separated from or conducted with *Manas*, its next vehicle, and thus be the basis of self-consciousness in man. *Atman* as related to man corresponds with *Parabrahm* as related to *Cosmos*; *Buddhi* as related to man corresponds to *Mulaprakriti* as related to *Parabrahm*, its "veil," from which matter and force endowed with intelligence, *Akas-Fohat-Mahat*, emanate.

It may thus be seen that a substantial basis lies back of every manifestation in nature, and that what we term matter and force on every plane of nature are inseparable from intelligence, thus giving the *raison d'être* of Law. In all manifestations of life it is the light of the Logos welling up in and manifesting through its vehicle or *Upadhi*, that constitutes the mainspring or fountain of life.

On every plane of nature where life takes form and consciousness manifests, such manifestation occurs through a vehicle. In man these vehicles are several because his life is not confined to a single plane. These vehicles are related in concrete degrees, and while the physical body is the lowest vehicle, the life force manifesting in each interpenetrates all. The more compact or the grosser the physical body through its appetites and passions, the weaker the life current in all the other vehicles. In other words, the more man lives on the animal plane, the less he manifests the human and the divine. These are self-evident propositions, axiomatic, drawn from common experience in everyday life.

The germ of self-consciousness residing in the Higher Ego progressively expands and unfolds with the varied experience of life. This germ furnishes the light of reason and the guiding principle of conscience. Each successive embodiment in matter furnishes its fund of experience, and thus progressively unfolds Manas. Manas is thus the adjustment of experience to the laws and processes of Eternal Nature, the incomplete and imperfect personal kingdom of man.

The basis of consciousness in man is *Mahat* — cosmic intelligence — “welling up in man” through its immediate vehicle, *Karana Sarira*. The expansion and range of unfolding of consciousness in man occurs through Manas, the *active* aspect of consciousness; while its passive aspect is conscience, the “Voice” of the Higher Self. Most persons get confused in regard to *memory*, the *steps* of man’s progress, the details of his varied experience; and these can never be fully retained even for a single day except as a precipitate or general result of experience. In this regard nothing is ever lost, or lived in vain.

We may now deduce some idea of the “Soul,” or what is meant by the immortal part of man, and its permanent possession by the individual or its final loss. The problem turns on the point of *consciousness*, and its expansion through experience. The battleground is the central factor in man’s composite life, *viz.*, Manas; and by the Higher and the Lower Manas is meant the *direction* in which man’s experience tends under guidance of his will. He may crown his life experience by leading it up through the Higher Manas till he anchors it in its immortal vehicle, *Karana Sarira*, and thus merge his life in the Higher Self; or he may lead it downward, toward the animal plane, till at a certain point he cuts the slender thread and thus alienates his Higher Self, when his lower “vehicles,” drawn originally from the physical and animal planes, gradually descend, consciousness slowly fading out, till at last his being dissolves. This is the “second death.” ’Tis not the *fact* of annihilation, but its horrible details, its blank despair, its terrible retribution, that appall us: the Karmic details of Eternal Justice, the opportunity and the rewards or penalties of Human Self-Consciousness. No one need fear being tripped unconsciously into this “eighth Sphere,” this hopeless doom. Neither is it to be incurred from impossible intellectual belief of irrational dogmas. It is as far removed from priestly anathema as is any Higher Self from an anathematizing priest. It is the penalty for all uncleanness; for wilful sacrifice of all other interests to the animal self; and

finally, to the love of evil *for its own sake*. Many pitiable degraded human beings are on their way to it, and yet not beyond hope. Hypnotism, Necromancy, and other forms of "black magic" lead directly towards it. One may be unconscious that such practices are black magic, but no one can be unconscious of their own utter disregard of the rights and the best interests of others, and when they consciously and deliberately disregard these and seek an imagined good for themselves regardless of the pain and degradation of others, they should be reminded that sure destruction lies that way, by a law that has no variableness or shadow of turning, a law that never forgets and never forgives till the last jot and tittle be fulfilled. The materialism of the age tends in this direction, with its vivisection and hypnotism, with its selfish haste to get rich, and its disregard of the great hungering, toiling, suffering mass of humanity. And it is not the toiling millions that tend toward destruction, but the selfish, favoured, greedy few, whose broader intelligence and larger opportunities serve only to increase the unhappiness of others now, and make sure their own destruction hereafter. Step by step in future incarnations must these retrace their way; measure for measure will it be meted to them again. Dante's *Inferno*, and Margrave and Mr. Hyde are no idle dreams of depraved imaginations, but tragedies of self-destruction, being enacted all around us by the intrinsic selfishness of man. The sacrifice of all to self leads inevitably to self-destruction.

—HARIJ

(*To be continued*)

Do I not know only too bitterly how weak is my voice, and that that which I can do is as nothing? But shall I remain silent? Shall the glow-worm refuse to give its light, because it is not a star set up on high? Shall the broken stick refuse to burn and warm one frozen man's hands, because it is not a beacon light flaming across the earth?

—OLIVE SCHREINER

RANGE OF PERCEPTION

THE PHRASE, "Matter, a form of Consciousness," seems a contradiction. Let us understand it.

It may help to take an analogy. Though, in practice, we separate "heads" and "tails" in tossing a coin, there would be no coin if they were really separate. Similarly, consciousness could not exist without matter to give it a form of expression.

We can also carry the idea further. A physical object has six aspects from which it can be viewed (front, back, top, bottom, right and left), while the seventh is no special viewpoint but the synthesis of all six. We must not allow ourselves to be confused by apparent contradictions in the viewpoints; *e.g.*, a face seen from the front shows two eyes and two ears, with the nose and mouth centred. But the side view shows only one eye and one ear, and one side of the nose and mouth. The back view differs again. To try to draw two eyes in a profile view would be incorrect, because these belong to the front view, even though it is the same face in each case.

In the same way, an idea has six aspects, philosophically, from which the mind's eye can view it, and, once again, the seventh is the synthesis. Here, too, one must not confuse what is appropriate to one viewpoint by applying it to another one. The concept of "Matter" can be viewed in six ways, synthesized by the seventh. Atma, the unity of Spirit-Matter, is the synthesis of Buddhi, Soul-Matter; Manas, Consciousness or Mind-Matter; Kama-rupa or Desire-Matter; Prana or Energy-Matter; Linga Sarira or Design-Form Matter; and Body or Physical Matter.

Every principle, therefore, has its spirit or consciousness aspect, and its corresponding matter aspect, making an interdependent polarity. Now, if we are considering "matter" in terms of the higher aspects of Spirit-Soul-Mind, then physical matter and form are only transient illusions, ever changing. But when we are on the physical plane, we must treat physical matter as real on that plane, and not try to walk through a solid door. Otherwise, we are mixing up two viewpoints. Similarly, if we think of physical matter and form as fundamentally, absolutely "real," we are again mixing up two viewpoints. The "materialist" mistakes one viewpoint for the whole. So does the "psychic." Even the person in Devachan, with his or her own particular spiritualized vision, has only one partial viewpoint.

Each viewpoint has its own rate of vibration (and a whole range of sub-divisions within that particular wave length). The materialist would only perceive a limited, low range of vibrations and misinterpret everything accordingly. But the fully evolved human being would be responsive to the whole scale of vibrations, from physical to spiritual, thus making up a total harmony. He would see the outer form accurately, sense all the inner aspects, and vibrate in unity with the Spirit of which the form is only an appearance. A person's development is indicated by the range of the scale of perception to which he can respond. The process is summed up by Mr. Judge:

The *Real Man* is the trinity of *Atma-Buddhi-Manas*, or Spirit and Mind, and he uses certain agents and instruments to get in touch with nature in order to know himself.

AH, how long shall the mysteries of chelaship overpower and lead astray from the path of truth the wise and perspicacious, as much as the foolish and the credulous! How few of the many pilgrims who have to start without chart or compass on that shoreless Ocean of Occultism reach the wished for land! Believe me, faithful friend, that *nothing* short of full confidence in us, in our good motives if not in our wisdom, in our foresight, if not omniscience — which is not to be found on this earth — can help one to cross over from one's land of dream and fiction to our Truth land, the region of stern reality and fact. Otherwise the ocean will prove shoreless indeed; its waves will carry one no longer on waters of hope, but will turn every ripple into doubt and suspicion; and bitter shall they prove to him who starts on that dismal, tossing sea of the Unknown, with a prejudiced mind!

—MAHATMA K.H.

SPIRITUAL POWER

THERE IS only one thing in the world that we can give and keep at the same time, and it is that which pertains to the invisible, immortal man. If we have a good thought, a noble idea, a perception of truth, we can pass it on to one man or to a million men. They have gained, but we have not lost; in fact, we too have gained, because every transmission of ideas from one to another involves the return circuit. Any man who has ever addressed an audience knows that it depends as much on the audience as on the speaker what comes forth. If there is mutual sympathy and good-will, and if for both speaker and audience there is a common object to be served, that object not partisan, not selfish, not biased, not prejudiced, but truly humanitarian and ameliorative, there is imparted to the meeting a certain quality that would otherwise be lacking.

We should, then, in considering such a subject as spiritual power, get back to the basis of the Real. That raises at once the question, What is the Real, and what the unreal? Let us try to illustrate. We will all agree that there are many ways of looking at anything. The difference is not in the thing regarded, but in the way it is looked at. A fundamental truth that Theosophy emphasizes is that there is but One Reality, everywhere present, which always was, is, and forever will be. Now, we are prepared to understand that a reality is something which has an absolutely independent existence, something which does not depend on anything else. Do we regard our bodies as independent entities, each one standing by itself, distinct and separate from other bodies? To think so is to be deluded. There was a time when our body was not. There will come a time when our body will cease to be; and even while it exists, it is constantly subject to change. More than that, it is surrounded by matter in every direction. To regard the body, then, as an independent thing, a reality, is to be subject to a delusion. The first step in meditation is to see things for what they are.

When we are dreaming, the things that we see and hear appear to us as real. It is only after we awaken that we say, "I dreamed." Then we see the dream for what it was — a dream, some kind of a mental picture. Now, it is only when we awaken from the delusion, or dream, of the whole race, and begin to see this body for what it is, that is, a temporary tabernacle which depends on many other

things and is not separate from them, that we take our first step towards power.

Next, we come to something that is not physical — the mind of man. It is not a reality for the same reason that the body is not a reality. It is dependent. You have an idea and pass it to another, and that other adopts the idea. There is only one idea, but there are two men who are saying, "This is my opinion, my idea." Pass it along to a hundred men, to a thousand men, to a million, to a hundred million, each saying, "This is my belief, my faith, my religion, my opinion."

Each man's mind has its own relative, that is, dependent existence, but all those million or hundred million minds have something in common — an idea or ideas. Just as our body, although having a relatively independent existence, is formed out of universal matter that is common to all other bodies, so also there must be the universal mind out of which these minds of ours are formed.

All action is, first of all, an exercise of power, and every action is a mode of contact of some kind. That contact is possible by virtue of the fact that there is something that is common to all bodies, common to all minds, common to all hearts, common to all souls.

If we trace this, that or the other thing back to what it depends upon, and that back to what *it* depends upon, link after link, we find that nothing stands alone, for everything is fastened to the link above and to the link below, until finally we reduce the whole of nature in its vast variety to three terms — spirit, mind and matter.

We know that matter is everywhere, in everything. Thus, no body could be formed unless it could be formed of matter. Matter existed before the body, exists in the body, exists just the same after the body is dissolved. We know the same is true of the mind. Coming to the Spirit in us, it is that which thinks with this mind, that which dwells in this body; and in no place is our idea of an independent existence so strong as in the idea of ourselves, our identity. Each man, consciously or unconsciously, thinks, "I am myself, I am distinct from every other self."

Can we not see that to think so is a delusion? We are interdependent. Just as there is one common matter out of which these bodies of ours are formed, and one common world of ideation which precedes all mental forms called minds, so there must be one Conscious-

ness or Life which antedates any formed self, any dependent self, and there we are at the absolute state. It is that state or condition of Life or Consciousness or Spirit which does not depend on anything, which was in the beginning, is now, and ever shall be.

Take the physical analogy of space. Where was space before there were any bodies? Space was — and is. Where is space when, in the graphic words of the Christian Bible, the heavens shall be rolled together as a scroll? Space will be. Take a body and put it there, have we crowded out space? No. Take that body and dissolve it, have we magnified space? No. Misconceiving dependent things and thinking them independent, it is inevitable that we will misconceive the independent and think it dependent. So the average man, if he thinks of space — if he thinks of it at all — thinks that it is something void. Space is the highest state of matter, the highest state of mind and the highest state of consciousness — the absolute state of anything.

What are our means of getting knowledge? Always through contact. One kind of contact is action. Another is through the senses. Another is through thought. And by all of these we learn. Each is convertible into the other, just as solid, liquid and gas are convertible because interdependent.

There is another way of gaining knowledge — by a process indifferently called yoga, meditation, concentration, spiritual vision. Has this vision any relation to thought, desire, feeling, sensation and action? No. Thought, desire, feeling, sensation and action have a relation to it. It is that method of gaining knowledge which can be reached by any being who can rise to the absolute state, because in the absolute condition is independence, dependence on nothing. Every lower state and all the forms or beings in these lower states must depend on this absolute state or Spirit. Meditation, then, is a means of raising one's consciousness from whatever state it may now be in to the state called by the name Spirit, the state of omniscience, omnipotence, omnipresence. It is not a state of forms, nor a state of thought, nor that of desires. It is not a state of faith in anything nor skepticism in regard to anything. It is the independent state of Consciousness.

To illustrate in simple terms what is meant by such words as omnipresence, omnipotence, omniscience: The French philosopher Pascal formulated a law in regard to liquids — that any increas-

of pressure at one point of a fluid in equilibrium is at once transmitted without diminution to every other point of the fluid. Thus water under pressure may be used to transmit a force from one point to another. That is the law of hydrostatics.

Spiritual power has reference to true yoga, meditation, concentration, and not to action, or sensation, or thought, or desires, or feelings, save and except that whichever one of these lower states our consciousness may now be centred in, we have to climb up the rungs of the several states; we have to drive our consciousness forward, state after state, rung after rung, until we stand on the plane of Spirit. On that plane any state is subject to our will, any body is our body, any form is our form, any and every power is our power, under the law of what one might call spiritual dynamics. And yet, formulated in purely physical terms, it is something that Archimedes found out — the principle of the lever, used to overcome a certain resistance or weight at one point by means of a power applied at another point. With very little pressure, comparatively speaking, one can lift a very great weight. Figuratively, it is a means of exerting effective power in any direction.

The lever we require is not a physical lever, for the long arm is the long arm of meditation; the short arm is the shorter arm of the will; the fulcrum is thought. Archimedes said, "Give me a lever long enough and a prop strong enough, and I can single handed move the world." That was no vain boast. The spiritual man who is able at will to rise to this highest state can say with simple truth, "There are the powers of all nature before me with which I can move the universe."

No matter how men differ in their beliefs, everybody has an idea about God. What kind of supernal power is that which forever keeps awake in the mind of man some conception of the great unknown in the most degenerate of ages? Even the most vicious and depraved of men have some ideas of right and wrong; they will do one thing rather than another. That unknown leverage which gives the most debased of men a chance to come back to the right path from which he has strayed, provided he resolves righteously, is the part of the immortal nature above the desires.

All this has reference to the power of a vow. What reality underlies New Year's resolutions?

Right there is a searching question, and it may serve to show us the extent of our delusions. We who ask questions like that do not perceive that what underlies any vow is the vower, what underlies any thought is the thinker, what underlies any action is the actor, and that the vower and the thinker and the actor are one and the same being.

We cannot make a vow for another man, and another cannot make a vow for us, but we can make a vow in relation to another. Take, for instance, the celebrated vow of Kwan-Yin:

Never will I seek nor receive private, individual salvation; never will I enter into final peace alone; but forever, and everywhere, will I live and strive for the redemption of every creature throughout the world.

That was delivered ages ago. Now, why cannot we make a vow like that? I will not live for myself alone. I will not live for my family alone. I will not live for my city alone. I will not live for my country alone. I will not even live for mankind alone. I will live and strive for the amelioration of the condition of every creature in the universe. They are all sparks of the One Reality, rays of the One Sun. They are all struggling the best they know how along the dark path, seeking the light, trying to find it through action, through the senses, through thought and will and feeling and desire, trying above all to find it through some kind of a faith, some form, some formula, and thinking that thus they can arrive at the Real. Just as we have come as far as we have, so there are beings below us who know less, and beings above us who know more than we do. One's powers, one's everything known and unknown, needs to be consecrated to the purposes of the One Reality.

Since we cannot contact the One Reality, situated as we now are, except in forms and except through our minds, let us look upon our own as well as other people's bodies as tabernacles of the Holy Ghost; and let us look on men's minds as did Saint Paul, as lamps wherein the light of the Spirit is reflected, however dimly or brilliantly. Let us treat everything in nature as part of ourselves, because it is a part of nature. Let us have no preconceptions, no prejudices. Let us study our own nature and try to get rid of our illusions and delusions.

FUNDAMENTAL IDENTITY

[In *The Theosophist* for June 1884 was published a longish letter from Trivandrum, signed "A Brahman Theosophist," making some observations suggested by a perusal of A. P. Sinnett's *Esoteric Buddhism*. The writer of the letter concluded by saying: "A great boon will be conferred on the Hindu section of the Theosophical Society if the system of Esoteric Science and Philosophy, propounded in such obscure phraseology in Mr. Sinnett's book, be explained and interpreted in your Magazine by adopting terms from the works of Vedavyasa, Sankaracharya and other great Mahatmas and Rishis, for the Hindu Theosophists to ponder over the striking coincidences of the teachings of their Sastras, with the identical teachings of the great illustrious Mahatmas of the Himavat."

We reprint here the notes by two prominent Indian Theosophists, Damodar K. Mavalankar and T. Subba Row, that were appended to the letter.—Eds.]

We print the above letter as it expresses in courteous language and in an able manner the views of a large number of our Hindu brothers. At the same time it must be stated that the name of *Esoteric Buddhism* was given to Mr. Sinnett's latest publication, not because the doctrine propounded therein is meant to be specially identified with any particular form of Faith, but because *Buddhism* means the doctrine of the *Buddhas*, the Wise, *i.e.*, the WISDOM-RELIGION. At least that was the understanding on which the name was permitted to be used. We have now only to make one remark in regard to what our correspondent says concerning *Exoteric Hinduism*. The Hindus have devoted ages to a study of religious problems. Hence all possible phases of thought are propounded by different schools. Extreme materialists, positivists, theists, dualists, non-dualists, etc., etc., can, one and all, quote some ancient authority or other in their favour. Hence it is extremely difficult to say whether exoteric Hinduism is nearer the Esoteric Doctrine than any other Faith. One can say that a *particular form* of Hinduism approaches the Occult Doctrine much nearer than any other; and that is all. We must say a few words more. Although the book of Mr. Sinnett employs a Buddhistic phraseology, our correspondent must have noticed that the *Theosophist* almost invariably uses the Vedantic form of expression. Thus readers of the Theosophic literature will see

that, although the two Faiths may use different phraseology, the ideas underlying the same are identical.

—D.K.M.

We are in a position to state that Mr. Sinnett never intended to maintain that Buddhism, as popularly conceived, is the nearest approach ever made to the ancient Wisdom-Religion. His assertion simply means that the Tibetan form of Exoteric Buddhism is in closer connection at present with the Esoteric Doctrine than any other popular religion on account of the presence of the great Himalayan Brotherhood in Tibet, and their constant guidance, care and supervision. The name given to Mr. Sinnett's book will not be misleading or objectionable when the close identity between the doctrines therein expounded and those of the ancient Rishis of India is clearly perceived. As the writer of the foregoing article seems to be in a state of doubt as to the position occupied by the septenary constitution of man as expounded by Mr. Sinnett, in the Aryan Hindu Occult System, we shall herein below state in a tabular form corresponding principles recognized by the Vedantic teachers:

Classification in Esoteric Buddhism	Vedantic Classification	Classification in Tharaka Raja Yoga
(1) Sthula sarira	Annamaya kosa	Sthulopadhi
(2) Prana	Pranamaya kosa	
(3) The vehicle of Prana		
(4) Kama rupa	Manomaya kosa	Sukshmopadhi
(5) Mind { (a) Volitions and feelings, etc.		
(b) Vignanam	Vignanamaya kosa	Karanopadhi
(6) Spiritual Soul	Anandamaya kosa	
(7) Atma	Atma	Atma

From the foregoing table it will be seen that the third principle in the Buddhist classification is not separately mentioned in the Vedantic division, as it is merely the vehicle of prana. It will also be seen that the fourth principle is included in the third kosa [sheath], as the said principle is but the vehicle of will power which is but an energy of the mind. It must also be noticed that Vignanamaya kosa is considered to be distinct from Manomaya kosa, as a

division is made after death between the lower part of the mind, as it were, which has a closer affinity with the fourth principle than with the sixth and its higher part, which attaches itself to the latter, and which is in fact the basis for the higher spiritual individuality of man.

We may also here point out to our readers that the classification mentioned in the last column is, for all practical purposes, connected with Raja Yoga, the best and simplest. Though there are seven principles in man, there are but three distinct Upadhis [bases], in each of which his *Atma* may work independently of the rest. These three Upadhis can be separated by an adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution.¹

—T.S.

TWO BIRDS, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.

On the same tree sits man grieving, immersed, bewildered by his own impotence. But when he sees the other lord contented and knows his glory, then his grief passes away.

—*Mundaka Upanishad*

¹T. Subba Row's note was later included by H.P.B. in *The Secret Doctrine*, I. 157-58.—EDS., THE THEOSOPHICAL MOVEMENT

ANIMAL OR SOUL?

We have not clearly made up our minds on the question, what is man? There is no more fundamental problem than the nature of man and his true good, and on our answer to it depends the kind of civilization we shall try to create.

—WALTER R. MATTHEWS (British divine)

ARE we animals? It would have horrified our great-great-grandfather to be told that his ancestor was an ape, but such is the power of ideas that nowadays we are proud of the fact! We talk glibly of the "missing link" and think that this will turn up in time and put a seal to the theory. But are we sure?

Enough proof has been gathered by science to show the evolution of form and of sensation, from mineral to plant, from plant to animal, and from animal to man. The human embryo goes through all these phases in the period before birth. But at no stage does it take the form of an *ape*.

The growth of the personality of a baby brings up a further illuminating factor. From a helpless, speechless form, it slowly becomes a thinking, consciously acting individual. What makes this change? It is a more significant change than occurs in the case of animals, for man grows to the stature of a thinker, with a conscious power of choice, knowing the difference between right and wrong, *for him*, with the capacity to aspire to unknown heights and bring down to the plane of action that which in his inspirational moments he has glimpsed. He has a sense of freedom, but so often feels balked by outer circumstances which prevent the fulfilment of this inner urge for betterment. Man's form may have been at one period "ape-like." Does the story of Lilith and the races to whom Cain went after the slaying of Abel apply to this period of evolution, and is it not possible that there is truth in the theory that the present anthropoids are a cast-off from man rather than his forbears? In this question of "am I an animal or a soul?" each one needs to apply his own mind, for we all live in terms of our understanding. Emerson well brought out the difference of attitude resulting from what we believe we are when he wrote:

What we commonly call man, the eating, drinking, planning country man, does not represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is,

would he let it appear through his action, would make our knee bend.

Are we souls? In order to answer this question we must put aside present-day scientific methods of gaining knowledge, for we are dealing with abstractions, or ideas, and the laboratory is man himself. We must also undo the work of the Church on this subject during the last two thousand years, for it has blanketed the idea of soul or spirit as *the* living reality in life. It has taught that God is omnipotent, and yet that he is at the mercy of the will of sense-fraught beings, since for every baby born, whether in or out of wedlock, whether black, brown or white, he has to furnish a soul. This soul (undefined) can be lost or saved, and the result of one short life is an eternity of hell or of heaven. It has taught that belief will save us, whereas Jesus said that we are saved by our actions, each action bearing its lawful fruit. And the vast question as to what happens to the souls of all born before the year A.D. 1, or since then, but who have never heard of the name of Jesus, still remains, to it, unsolved. This was brought out at the time of the death of Mahatma Gandhi. No one could deny that Gandhi was a good man. Was he to burn in hell-fire or could he, a non-Christian in the Church sense, go to Heaven?

It is when we turn to the philosophers that we learn of soul as *the* vital factor in life, as self-consciousness itself; and the brain, Shakespeare says, is that "which some suppose the soul's frail dwelling-house." *The Way of Life is the Way of the Soul in Life.*

Here lies before us an immense field of study and inner search. The textbooks are available; they contain the ethics of all Great Teachers, the teaching and experience of the great philosophers and mystics of all time. They teach the science of the soul. The key to the understanding of these teachings each man will find if he but searches. "Seek, and ye shall find" is the only command which has to be obeyed from first to last, for man must himself win his own "salvation"; he must gain his own knowledge and he must walk his own path. All that any Teacher or Philosopher can do is to point out the way.

MAGNETISM IN ANCIENT CHINA

[The following contributed by Dr. Andrew Paladin, Fils, M.D., appeared in *The Theosophist* for October 1879.—EDS.]

ALL Chinese medicine is based upon the study of the equilibrium of the *yn* and the *yang*; *i.e.* — to use Baron Reichenbach's language — upon the positive and the negative *od*. The healers of the Celestial Empire consider all remedies as so many conductors either of the *yn* or the *yang*; and use them with the object of expelling diseases from the body and restoring it to health. There is an instance in their medical works of a cure being effected without the employment of any drug whatever, and with no other conductor of human magnetism than a simple tube without the doctor having either seen or touched the patient. We translate the following from a work written during the Soui dynasty, or at any rate not later than the Thang dynasty. The Soui dynasty reigned from the sixth to the seventh century of our era; and that of Thang, which succeeded the other in 618, remained in power till the year 907. The event in question occurred, therefore, some ten centuries ago.

A mandarin of high rank had a dearly beloved wife, whom he saw failing in health more and more every day, and rapidly approaching her end, without her being able to indicate or complain of any particular disease. He tried to persuade her to see a physician; but she firmly refused. Upon entering her husband's home she had taken a vow, she said, never to allow any other man to see her, and she was determined to keep her word, even were she to die as the consequence. The mandarin begged, wept, supplicated her, but all in vain. He consulted doctors, but none of them could give advice without having some indication, at least, of her disease. One day there came an old scholar who offered the mandarin to cure his wife without even entering the apartment in which she was confined, provided she consented to hold in her hand one end of a long bamboo, the other end of which would be held by the healer. The husband found the remedy curious, and though he had no faith in the experiment, he yet proposed it to his wife, rather as an amusement than anything else; she willingly consented. The scholar came with his tube, and passing one end of it through the partition of the room, told her to apply it to her body, moving it in every direction until she felt a sensation of pain in some particular spot. She

followed the directions, and as soon as the tube had approached the region of the liver, the suffering she experienced made her utter a loud groan of pain. "*Do not let go your hold,*" exclaimed the scholar; "*keep the end applied to the spot and you will certainly be cured.*" Having subjected her to a violent pain for about one quarter of an hour, he retired and promised the mandarin to return on the next day, at the same hour; and thus came back every day till the sixth, when the cure was completed.¹

This narrative is an admirable instance of magnetic treatment effected with a tube to serve as a conductor to the vital fluid; the application being made for a short time every day, and *at the same hour*. Here the homoeopathic aggravation was produced from the first. The inference from this document is that ancient Chinese medicine was well acquainted with the fact that every man possesses in degree a fluid — part of, and depending upon the universal magnetic fluid disseminated throughout all space; as they gave the names *yn* and *yang* to the two opposite forces (polarities) which are now recognized in the terrestrial fluid, as well as in the nervous fluid of man. They knew, besides, that each individual could dispose of this fluid at will, provided he had acquired the necessary knowledge; that they could, by judiciously directing it, make a certain quantity pass into another's body and unite with a particular fluid of this other individual; and that they could, finally, employ it to the exclusion of every other means for the cure of diseases, re-establishing the equilibrium between the opposite modalities of the nervous fluid; in other words, between the positive *od* and the negative *od*, between the *yn* and the *yang*. A still more remarkable thing — they had, then, the secret, little known even in our days among the magnetizers, of sending at will either positive fluid or negative fluid into the body of a patient, as his system might need either the one fluid or the other.

¹This narrative was translated from the Chinese by Father Amiot, Missionary in China, a great scholar, and communicated by him to the Fieldmarshal, Count de Mellet. This case is also mentioned in the Count de Puységur's volume "On Animal Magnetism, considered in its relations to the various branches of physics." (8vo—Paris, 1807, p. 392)

USELESS PENANCES

THERE IS greater psychological wisdom in the old legends, myths and epics of the Ancients than in the countless tomes of modern psychologists which confuse the reader with verbiage. Take, for instance, the story from the *Mahabharata* of Yavakrida, who practised great austerities and bodily mortifications in the hope of obtaining knowledge:

There lived in their hermitages two eminent brahmanas, named Bharadwaja and Raibhya, who were dear friends. Raibhya and his two sons, Paravasu and Arvavasu, learnt the Vedas and became famed scholars. Bharadwaja devoted himself wholly to the worship of God. He had a son named Yavakrida who saw with jealousy and hatred that the brahmanas did not respect his ascetic father as they did the learned Raibhya.

Yavakrida practised hard penance to gain the grace of Indra. He tortured his body with austerities and thus awakened the compassion of Indra, who appeared and asked him why he so mortified his flesh.

Yavakrida replied: "I wish to be more learned in the Vedas than any has ever been before. I wish to be a great scholar. I am performing these austerities to realize that desire. It takes a long time and involves much hardship to learn the Vedas from a teacher. I am practising austerities to acquire that knowledge directly. Bless me."

Indra smiled and said: "O brahmana, you are on the wrong path. Return home, seek a proper preceptor and learn the Vedas from him. Austerity is not the way to learning; the path is study and study alone." With these words Indra vanished.

But the son of Bharadwaja would not give up. He pursued his course of austerities with even greater rigour, to the horror and distress of the gods. Indra again manifested himself before Yavakrida and warned him again: "You have taken the wrong path to acquire knowledge. You can acquire knowledge only by study. Your father learnt the Vedas by patient study and so can you. Go and study the Vedas. Desist from this vain mortification of the body."

Yavakrida did not heed even this second warning of Indra and announced defiantly that if his prayer was not granted, he would

cut off his limbs one by one and offer them as oblations to the fire. No, he would never give up.

He continued his penance. One morning, during his austerities, when he went to bathe in the Ganga, he saw a gaunt old brahmana on the bank, laboriously throwing handfuls of sand into the water.

Yavakrida asked: "Old man, what are you doing?"

The old man replied: "I am going to build a dam across this river. When with handful after handful I have built a dam of sand here, people can cross the river with ease. See how very difficult it is at present to cross it. Useful work, isn't it?"

Yavakrida laughed and said: "What a fool you must be to think you can build a dam across this mighty river with your silly handfuls of sand! Arise and take to some more useful work."

The old man said: "Is my project more foolish than yours of mastering the Vedas not by study but by austerities?"

Yavakrida now knew that the old man was Indra. More humble this time, Yavakrida earnestly begged Indra to grant him learning as a personal boon.

Indra blessed and comforted Yavakrida with the following words:

"Well, I grant you the boon you seek. Go and study the Vedas; you will become learned."

Indeed, in this simple story are presented some of the deepest psychological lessons. Pride, stubbornness, defiance and self-opinionatedness are ranged against soul-wisdom arising from humility. It is this eternal inner war that is also symbolically represented by Arjuna's battle against his kinsmen, his instructors, his friends, and not only his enemies, who all hold him back from victory. This internal battle is the greatest of all wars, and he who conquers himself is greater than the conqueror of worlds, it is truly said.

THE MAN who in view of gain thinks of righteousness: who in danger forgets life, and who remembers an old agreement, however far back it extends, such a man may be reckoned a complete man.

—CONFUCIUS

IN THE LIGHT OF THEOSOPHY

Alan Vaughan, President of the New Ways of Consciousness Foundation in San Francisco, California, and author of books and articles on psychic phenomena, writes on "The Meaning of Coincidence" in the July-August *Psychology Review*, from which the following is extracted:

What about coincidence in everyday life? Could it be explained by a scientific theory, or is it the result of random chance playing jokes on us? The jokes can get pretty bizarre, such as:

The November Man. Less than three weeks before Queen Elizabeth's cousin, Lord Mountbatten, was assassinated in August, 1979, by an Irish Republican Army bomb which blew up his yacht near Ireland, a novel, *The November Man* by Bill Granter, was published with an uncannily accurate prediction of the murder: an IRA plot to blow up the yacht of a British lord and cousin of the Queen while he is sailing in the Irish Sea. Incredibly, the author, an American, did not realize that his fictional victim closely resembled Lord Mountbatten, and was asked by his British publisher to change some characteristics and background of "Lord Slough" to lessen the resemblance to Mountbatten. . . .

Flight 401. In 1972, a New Jersey housewife, who was taking a course in journalism, dashed off a homework assignment about an imaginary news event: Flight 401 crashed in Florida. A few days later, as reported by California psychologist Helen Wambach, the journalism teacher was correcting the student's paper on the imaginary crash of Flight 401 when the radio news announced that Flight 401 had *actually* just crashed in Florida. The teacher, shaken, asked the student, "How did you know this was going to happen?"

A good question. Is it by random chance that writers predict names, places, and details of future events? In my new book *Incredible Coincidence*, I theorize that meaningful coincidence points to the underlying nature of reality — a reality created by consciousness according to inner blueprints of which we have unconscious foreknowledge. These blueprints (which can be associated with Plato's *ideas* or Jung's *archetypes* as patterns of consciousness that tend to repeat) can also manifest through different individuals to produce amazing coincidences. For instance, "The Case of the Two Wandas" (Vaughan, 1979) shows unlikely parallels between two women, both named Wanda Marie Johnson, both

born on June 15, 1953, both having identical drivers' licence numbers, both driving 1977 four-door Grenadas, both having two children at the same hospital, both living in the same county in Maryland and both working in Washington, D.C. Parapsychology feels more at home when such cases of parallel lives happen to twins, since this could be partly interpreted as psychic rapport or unconscious telepathy.

With this concept of synchronicity as an acausal connecting principle, Carl Jung grouped together meaningful coincidence and psi phenomena, since in the framework of classical physics neither can be explained by known physical causes. Jung pointed out that both coincidence and psi indicated a relativity of space and time to the observer, as if space and time were actually created by our consciousness. What if this actually was the fundamental nature of reality? Could it be experimentally tested?

First, we would have to define consciousness. The dominant scientific view holds that consciousness is an epiphenomenon or byproduct of the brain's neurological functioning. The data of parapsychology, however, point to a primal or fundamental consciousness that is capable of direct action and communication with the environment — ESP, PK, out-of-the-body experiences. Further, this fundamental consciousness transcends not only space, but also time, as the evidence of precognition suggests. Manifestations of our fundamental consciousness occur (or are noticed) only sporadically, both in the production of psi phenomena and also, I suggest, in meaningful coincidence. Indeed, it may well be that psi testing provides a measurement of our fundamental or core consciousness that seems to exist beyond space and time. Thus I argue for a multilayered consciousness, of which our waking awareness is only a small part, but which can influence the inner core of consciousness. . . .

Meaningful coincidence and psi phenomena, far from being embarrassing anomalies of science, may point to the fundamental structure of the universe — a structure that can be parsimoniously derived from consciousness. The theory of consciousness as creator is put forth tentatively as an experimental paradigm. . . .

We may find that psychology and physics spring from the same root, and that the most fundamental science of all may become consciousness research.

Theoretical physicist David Bohm of Birbeck College in London postulates that "present events are manifestations of an infinitely large number of unmanifest germs of events [what Alan Vaughan

terms 'blueprints'] which are contained in the holographic structure of the universe that knows no time or space." The trend of current thinking and research is perhaps bringing investigators closer to the idea of what is termed in Theosophy the Astral Light.

In the Astral Light are pictures of all things whatsoever that happened to any person, and as well also pictures of those events to come, the causes for which are sufficiently well marked and made. If the causes are yet indefinite, so will be the images of the future. But for the mass of events for several years to come all the producing and efficient causes are always laid down with enough definiteness to permit the seer to see them in advance as if present. By means of these pictures, seen with the inner senses, all clairvoyants exercise their strange faculty. (*The Ocean of Theosophy*, p. 150)

The following is from the "News from the World of Medicine" department in the *Reader's Digest* for September (Indian ed.):

An unorthodox healing art in which nurses attempt to make patients feel better by "laying hands" on them is being introduced in hospitals and nursing schools in the United States. Dolores Krieger, Ph.D., a nurse and professor at the New York University School of Education, Health, Nursing and Arts Professions, teaches the "therapeutic touch" at the graduate level.

The goal is not miraculous cures, as in faith healing. Instead, Krieger explains, therapeutic touch seeks to create the feeling of caring which is also conveyed by physical closeness, as when a nurse strokes a fevered brow or holds someone's hand. Actually, Krieger rarely touches the patient, but keeps her hands a couple of centimetres away, "Because we're dealing with energy fields that surround the body, and touching isn't necessary." In many instances, she says, the therapeutic touch can transmit bodily energy from a healthy nurse to a sick patient with an "energy deficit" and enable the person to deal more effectively with the illness.

Medical authorities agree that compassion and caring, implicit in Krieger's therapy, can have a salutary effect, but they are sceptical of its inducing biological or chemical changes. None the less, Krieger has received support from the medical community. In the five years that she has taught therapeutic touch, she

estimates that she has instructed more than 3,000 nurses, physicians, therapists and even two veterinarians.

In *Isis Unveiled*, H.P.B. instances cures effected by what modern science looks upon as "unorthodox healing," and explains:

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 morbid 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 influence of mind over the body is so powerful that it has effected miracles at all ages. . . .

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. (I. 216-17)

However, H.P.B. sounds a note of warning:

. . . 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. . . . If a diseased person — medium or not — attempts to heal, his force may be sufficiently robust to displace the disease, to disturb it in the present place, and cause it to shift to another, where shortly it will appear; the patient, meanwhile, thinking himself cured. But, what if the healer be morally diseased? The consequences may be infinitely more mischievous; for it is easier to cure a bodily disease than cleanse a constitution infected with moral turpitude. . . . The healer, in such a case, conveys to his

patient — who is now his victim — the moral poison that infects his own mind and heart. His magnetic touch is defilement; his glance, profanation. Against this insidious taint, there is no protection for the passively-receptive subject. The healer holds him under his power, spell-bound and powerless, as the serpent holds a poor, weak bird. The evil that one such “healing medium” can effect is incurably great; and such healers there are by the hundred. (*Ibid.*, I. 217)

Dr. Zdenek Rejdak, who heads a research unit at the Karlova University Medical Centre in Prague, Czechoslovakia, has spent three years studying a priest who can accurately diagnose the illnesses of people without seeing them. The priest, Father Frantisek Ferda, concentrates on a person's name and then goes into trance. He then claims he can see the subject's body “like an open book” before him. “I not only see the actual physical condition of the patient's organs,” he says, “but also his past. I can tell if there's some hereditary reason for what is wrong with him. I have done over 80,000 psychic medical examinations in 15 years, and I have never made a mistake.” (*Prediction*, October 1980)

“His psychic powers are amazing,” says Dr. Rejdak. “Father Ferda can diagnose accurately the illness of a person even though he may be hundreds of miles away.” He spends up to 12 hours each day making diagnoses, and explains: “I have been granted a divine gift, and my mission in life is to help anyone who is suffering. Most of the people who write to me for help have been suffering for a long time and their own doctor has been unable to establish what is wrong with them. Several times doctors have asked me to help with cases that baffle them — and each time I've told them exactly what was wrong.”

Attention is invited to the article “Magnetism in Ancient China” published in this issue.

Magnetic tissues have been found in several organisms — bacteria, bees and birds. Now, scientists from the California Institute of Technology, David Presti and John D. Pettigrew, have found patches of magnetic material in the necks of homing pigeons. The investi-

gators found the black substance embedded in the tissue surrounding the fascia of the complex muscle of tame and feral pigeons and migratory white crowned sparrows. From its colour and the magnetic remanence it exhibits, they think the substance is magnetite. (*Science Today*, July, 1980)

This result, it is believed, lends support to the theory that magnetism and geomagnetism help birds to orient themselves while migrating; that is, they find their way home using this magnet as a compass.

The researchers suggest that man, too, is sensitive to magnetic fields. One example they give is dowsing. Probably the divining rod may be affected by the minute movements of the dowser's muscles in response to changes in the geomagnetic field, caused by the presence of water.



In *Bhavan's Journal* for November 16, Dr. Usha Sundaram writes of "The Major Disease 'Today'" — an ignorance of one's limitless potential for joy.

There is so much negative conditioning all around [the author states] that we even hear people glorifying and justifying being unhappy or sick... It would be interesting to note within ourselves how often in a day we convey negativity. "I can't do anything about my temper because it is part of me." "The only place I can really be myself is at home — so I do not try putting on a polite front." "The situation has never been so bad at any time in history..."

We are unhappy, not because of wars. We are sick, not because of political or economic conditions. We are depressed because we do not dare to be different... The attitude of success versus failure in materialistic terms has been so ingrained in us by ourselves that we do not dare to face the wonder — within and without — lest we lose our "Edens" of illusion...

We are now living in a glorious world. We have faced a glut of materialism and technology and found that it does not totally satisfy. There is a vacuum. We are now going back to the eastern model of living — of looking within. More and more, we are becoming aware that happiness or comfort is not in external situations but is something within us. It is in us to introduce adventure in everyday "routine" activity — to dare to

listen to the chirp of birds, to look at little flowers at our feet, to see the colours in pebbles, to watch people and see joy flit across their faces. These are inexpensive delights. To think we are small or restricted is an illusion. The choice is ours today as never before. Every day millions of cells in our body die and new ones are being born. We take this so much for granted that we think we die only when all breath leaves the body. And yet the body is dying and being born every minute. Why do we think our minds are different? If our concepts do not serve us, let us be prepared to cast them aside and take up newer ones. We are not afraid to die — we are afraid to be born!

We hold on to decaying ideas, concepts, ways of living when we can open out our hearts and minds to Grandeur. . . . Grandeur is within each little cell in us that wakes every minute to the wonder of creation if we care to perceive it. And it is a question of attitude — independent of whether one is rich or poor, educated or illiterate, in distress or otherwise.

To put it in concrete operational terms, look around for little things every day which give you a tiny bit of joy, think of it every night as you sleep. Feel your vantage points of perception changing. Find yourself growing beautiful — awake to the miracle of rebirth within.

Let us remember that it was not a flippant man with his head in the skies who said: "The kingdom of heaven is within you."

Evidence continues to pile up that there is much more "sympathy" between the moon and the goings on on earth than had been thought earlier. According to a computer expert, Larry Walker, at Lawrence University in Appleton, Wisconsin, U.S.A., computers break down around the time of the full moon more often than at any other time. He says, as reported in *Prediction* for October 1980:

They break down near or on the full moon more often than seems reasonable. Out of twelve breakdowns that occurred during a nine-month period, five coincided with a full moon — and that's about double the number you'd expect. There doesn't seem to be any cause for it. For a one-and-half-year period, just about every time our DEC computer broke down it was on a full moon. I've heard a few other stories like this.
