

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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"STILL SILENTLY WORKING"

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By work we will defeat the enemy of Master: by still silently working.

— W. Q. JUDGE

SOME of the most important contributions to the turning of the Wheel of Life are silent ones. In silence the crystals grow, the snow flakes fall. In silence the tree develops from the seed, in silence weaves its pale green robes of spring, in silence pushes forth its buds and brings forth flowers and fruits that hold seeds for the morrow's orchards. Within the egg's snug shell or the mother's sheltering womb, the future form of bird or beast or man develops silently.

Not altogether other is the silent increase, within the quickened personal consciousness, of the Spiritual Ego's influence. And not unrelated either is the turning of the Wheel of the Law by each according to his ability and the depth of his compassion, the sharing of what we have been able, each in his measure, to learn and to apply of the Teachings which give hope and comfort, life and light.

An important form of silent service—a very necessary one if we are to interpret our teachings correctly to others, whether by example or by voice or pen—is to *study* them faithfully, with unselfish motive. The better we have understood and assimilated

the basic teachings of Theosophy, the more simply we can put them. Theosophy has an inspiring message for all, not only for the metaphysician but also for the simple, not highly educated minds—a message which we should not deny to any but which we cannot pass on accurately unless we know the Teachings thoroughly.

But knowing what Theosophy teaches and trying to apply it is not enough. The injunction to seek out him who knows still less than ourselves and to "let him hear the Law" does not, of course, imply degrading Truth by forcing it upon unwilling ears, but in our daily contacts how many opportunities there are, if we are alert to perceive them, to drop a thought that brings peace, a word that may lead to inquiry! And we are told: "If you can help elevate or teach but one soul—that is a good beginning."

A Master once wrote that They were not especially anxious to have anyone work for Them "except with entire spontaneity." Just as, however, we are told that if we want to know Them we must study Their Philosophy, so if we want to serve Them we must serve Their Humanity. Certainly one who feels no urge to serve the "Great Orphan" has not been deeply touched by Theosophy, however great its appeal to his intellect may be.

He who does not feel irresistibly impelled to serve the Race, whether he himself fails or not, is bound fast by his own personality and cannot progress until he has learned that *the race is himself* and not that body which he now occupies.

If we are very conscious of our limitations and fear to offer help to others, let us not overlook the power of noble thoughts. Are we not told that a man could be confined in a prison and still be a worker for the Cause? Mr. Judge tells us that

if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion.

"No man," H.P.B. has written, "is required to carry a burden

heavier than he can bear; nor do more than it is possible for him to do." What student of Theosophy is unable at least to correct the misapprehensions of others as to what Theosophy is and stands for? And, no matter what our limitations, each can at least work to the end of making himself in every way as good an instrument for any sort of work as he can. Mr. Judge had found every little thing he had ever learned to be of use in Theosophical work.

There is never a lack of Theosophical work to do and the more the Associates participate in it the stronger will be the bond between them, and the more vital the work of the centre. Nevertheless the factor of self-energization is always necessary. In practice, the burden falls chiefly on the few, not because they feel themselves eminently fit but because the work is there to be done and not enough people have offered their services. True student-servers can do the best sort of work without expecting recognition or reward; they are full of the fire of devotion and have the right basis and a sure and solid one. They can work unitedly with all who, like themselves, feel for the Cause, without trying to impose on others their own precise methods of Theosophical work, because they recognize the importance of Mr. Judge's statement in "Methods of Theosophical Work" that each man is a potency in himself, and only by working on the lines which suggest themselves to him can he bring to bear the forces that are his."

Within the lines laid down by Theosophical ethics and also by the Declaration of the United Lodge of Theosophists, methods of work may differ, but harmony can and should prevail. We are not asked to work blindly, but we are called upon to work unitedly, heeding Mr. Judge's stress on the need for mutual love and trust, and his reminder that "it is easy to do well by those we like, it is our duty to make ourselves do and think well by those we do not like." "The work must not fail because here and there personalities fall, and sin, and are unwise."

Let none of us prove ourselves to be of the class to whom Madame Blavatsky applied the epithet, "well-wishers but weak doers." Good words and good intentions are not enough. Deeds are what the Masters expect from those who profess themselves Their

followers. Today, as when Mr. Judge was writing, it is true that "the best and biggest work by us poor children is on this plane with the great aid of Master, whose simple single will keeps the whole organization [in being], and acts as its support and shield."

And as he told a correspondent reassuringly:

Attacks cannot hurt, they must needs come, but all we have to do is to keep right on, working steadily, and Masters will see after the rest. For, that which is done in Their name will come right....we go forth separately once more, again to the work, if even not to meet until another incarnation is ours. But meeting then, we shall be all the stronger for having kept faith now.

Again and again the idea recurs that this is Masters' work in which we are privileged to help as humble companions, and that the results are in stronger hands than ours, and we are warned against managing, precipitating and forcing. The Master will manage results. The present effort, Mr. Judge reminds us, "is really the culmination of the work of ages, and it would be a poor thing, indeed, if the Lodge had to depend alone on our puny efforts." So we have only to go on and "leave the rest to time and the Lodge." "I have found," he wrote, "that work tells." Our own duty may be hard to find out, but we must make the effort and, no matter how small that duty may be, we must attend to that. Mr. Judge writes:

...all we can do, whether great or small, is to do just what we can, each in his proper place. It is sure that if we have an immense devotion and do our best, the result will be right for Them and us, even though we would have done otherwise had we known more when we were standing on a course of action.

"Let us all," therefore, "be as silent as we may be, and work, work; for as the enemy rages, they waste time, while work shines forth after all is over, and we will see that as they fought we were building."

You carry heaven and hell with you.

— SRI RAMANA MAHARSHI

DEATH AND REGENERATION

ONE of the central teachings of Theosophy is that an intimate relation subsists between man and nature. Because man is derived from nature—his body from the physical side of nature, his mind from the mind of nature, his spirit from the spirit of nature—therefore all that takes place in nature also takes place in man. This is the real basis of the philosophy of Monism or *Advaita*—nature and man are one, in spirit, in intelligence, in substance.

Death is a process in nature as it is a process in man, and these two are not different processes, but one and the same process. Man would not and could not die if nature remained changeless; man would not and could not gain immortality if nature itself had not the power of persistence. Because intelligence in nature can plan and design, so man too can plan and design. It is said that man is Brahma, Vishnu and Shiva; man creates, preserves and destroys because he is made in the image of Brahma, Vishnu and Shiva.

Death is connected with Shiva. On the 25th of February, the Hindu world celebrates the festival of *Maha Shiva Ratri*, the Vigil Night of Shiva. Shiva is called Mahadeva, the Great God. While Vishnu preserves what Brahma creates, Shiva has the power to destroy what the one creates and the other preserves. Therefore, some believe Shiva to be the superior deity, and others dread him as the god of destruction and death. It is believed that when the time of *Pralaya*, of the dissolution of the universe, approaches, it is his power which disintegrates the earth and the cosmos.

The anthropomorphizing of metaphysical principles is responsible for much confusion of thought and for the prevalence of wrong beliefs. Brahma, Vishnu and Shiva are not three persons or three separate gods, but rather three aspects of the One Reality; they are three impersonal and universal forces which are the very basis of the manifestation of Life. Brahma is the creative aspect of Life; Vishnu, the preserving aspect; and Shiva, the destroying aspect.

The violent nature of destruction is visible and palpable, like the tragic nature of death—separation from those we love. Death

appears to us as the end of life. It is difficult for people to see the continuity of the life-process after destruction, nay, in destruction itself; and so with death. The death of a friend or of a relative is not only the commencement of a new life for the soul of the departed; it is also a new beginning for those left behind. The same can be said about natural disasters such as earthquakes, floods, etc. It is difficult for people to see what constructive aspect there can be in such catastrophes. Devastating as are their effects, the cities or villages destroyed rise again in due course, and resume normal functions, each according to and under the Law of Karma, the Law of Justice and Compensation.

Death is the end of one epoch and the beginning of another; destruction is followed by reconstruction, and therefore to understand Shiva, the god of death, we must consider his aspect as regenerator. Says H.P.B.:

Shiva, the *destroying* deity, [is] *evolution and* PROGRESS *personified*, who is the *regenerator* at the same time; who destroys things under one form but to recall them to life under another more perfect type. (*The Secret Doctrine*, II, 182)

In another place she explains how death and regeneration are one process and why destruction not only precedes construction, but construction is inherent in destruction.

To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first DIE before his body does. "To live is to die and to die is to live," has been too little understood in the West. Shiva, the *destroyer*, is the *creator* and the Saviour of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man. (*S.D.*, I, 459 fn.)

The philosophical implications of these passages need to be understood. As said earlier, Shiva is not a person, but a force or a truth which has been personified—the personification of evolution and progress, not just of death and dissolution. In the second passage, H.P.B. explains a more specific function of Shiva in his

capacity as destroyer-regenerator. Shiva is the destroyer of the physical man and the creator of the spiritual man; he destroys passion and brings to birth compassion.

Thus Shiva has a universal as also a human aspect. He is both macrocosmic and microcosmic. He is called by H.P.B. "the good gardener of nature" who "weeds out the plants, human and cosmic."

The festival of *Maha Shiva Ratri* deals more specifically with the human or microcosmic aspect. It is a popular belief that on this "vigil night" his worshippers, who have been constant in their devotion, are blessed with his vision and are renovated by his power. But how can the impersonal force of progress and evolution bless? How can it assume a form to be perceived? Theosophy explains that just as Shiva personifies the force of evolution and progress in nature, so also he personifies a type of *Jivan-Muktas*—the great Emancipated Ones who are Mighty Renouncers of their own hard-won *Mukti* or liberation, and who abide with us to regenerate human souls and serve them on their way Homeward, to the World of Wisdom. Shiva in that aspect represents a type; he stands as a Hierarch personifying the Hierarchy of those *Mahatmas* and *Muktas* who tread the path of Renunciation or *Tyaga*. It is in his capacity as *Tyaga-Raja*, the King of Renouncers, the Lord of Renunciation, that we must seek the clue as to why Shiva is the Patron of Yogis. H.P.B. says:

Let us remember that Shiva is pre-eminently and chiefly an ascetic, the patron of all Yogis and Adepts....It is the spirit of Divine Wisdom and chaste asceticism itself which incarnates in these Elect. (*S.D.*, II, 282)

To bring our study to a focal point, let us begin by noticing the destroyer and the regenerator at work in each one of us who aspires for the life of and in the Spirit. There is the force of *Kama*-desire which expresses itself in a hundred ways, in love and lust, in fury and fascination, in anger and ambition. This *Kama* has to be reduced to its primeval spiritual form. When it is said that *Kama* must be destroyed, it is implied that its regeneration must be achieved; it must be transformed. To part company with *Kama* is

one process; many a *hatha-yogi*, many a *fakir*, does it. It is far more difficult to subdue *Kama* and use it. To use an alchemical comparison: in each one of us are the baser metals, "iron and lead"; to throw them out, as the *hatha-yogis* do, is comparatively easy; but *Raja-Yoga* or Occultism demands that the baser metals be transmuted into "gold." Transmutation is now an accepted fact in advanced chemistry, and so alchemy as a science is on the rise once again. But there is Spiritual Alchemy, and Shiva is the greatest of the Spiritual Alchemists.

In Hindu Shastraic literature, the marvellous feat of transmutation achieved by Shiva is given in story form. It is said that, on one occasion, when the Great God was merged in meditation, Kamadeva, the god of love, suggested to him thoughts of affection and attraction for his consort, Parvati. This angered Shiva, and he reduced Kamadeva to ashes by emitting fire from his Third Eye. This fable contains valuable truths; but we must pierce the personification and get at the spiritual facts it offers. Shiva is a Kumara, a Virgin-Ascetic, an Eternal Celibate; therefore there must be a meaning to the story of love arising in him for Parvati, his own consort. If Shiva is not a person or a man, neither is Parvati a person or a woman. We need to get away from anthropomorphic and carnal interpretations and preserve the purity and dignity of religious and spiritual concepts and symbols. What then does the story mean? Shiva-Mahadeva as the Kumara symbolizes the Soul of the Spiritual Man, one who has cast away ordinary weaknesses and who earnestly aspires to take the Kingdom of Heaven "by violence." Such a Soul has no ordinary attachments; his temptations are higher and much more subtle than sensuous feelings or fleshly appetites. When Shiva is plunged in meditation, thoughts of love arise—but what kind of love and for whom? The Consort of Shiva represents the Light of Knowledge, Divine Wisdom, in which Shiva is clothed. He is the Soul and she is the form—the Soul robed in Divine Wisdom. The final test of the Spiritual Soul lies in his non-attachment to the Wisdom itself. The Soul who is so attached to Wisdom that he cannot share it with all, that he cannot renounce his own hard-earned privilege for the good of others—that constitutes

the supreme failure.

So this story must be understood as the temptation offered to Shiva to gain his own *mukti* or salvation. There is a high form of meditation known as *Karuna-Bhawana*, very little understood. It is the meditation of pity and compassion in *Yoga*, and by this form of contemplation all attachments and affections, however pure and holy, are reduced to an impersonal Love for humanity as a whole. It is said that by the fire of his Third Eye Shiva reduced Kamadeva to his primeval spiritual form. Thus, he evoked the mighty compassion from within his own heart and became the God of Gods, Mahadeva. It is this divine compassion that enabled him to become the King of Renouncers, *Tyaga-Raja*.

Each one aspiring to live the higher spiritual life must learn to weaken his sense of possession and to strengthen his sense of renunciation. One cannot flower into a *Tyaga-Raja*, a Lord of Renunciation, all at once. The flowering comes after that supreme test which is conveyed in the story of Shiva and Kamadeva. We have to win our renunciation step by step, one step at a time. By self-effort each one has to make his choice. Theosophy teaches the Path to the Lords of Renunciation, who wait for the aspirant to come to Them by taking the steps of compassion—not only by obtaining the Wisdom-Light but by transmitting that Wisdom-Light to one's fellow beings. The goal of all true Theosophists and *Raja-Yogis* is to tread the way of Renunciation; every student-aspirant, by study, practice and service, prepares himself for his own great Day.

The festival of *Maha Shiva Ratri*, though a cyclic recurrence, is still but a reflection, a pale copy, of the real Night of Vigil. When the death of egotism, pride, exclusiveness and personal attachments has sufficiently taken place, when love and compassion for humanity have sufficiently developed, we feel regenerated and renovated; we become as one "newly born." People want to be happy; and seeking happiness, meet their doom; sense-happiness leads to one kind of suffering; mind-happiness leads to another kind of disappointment, and so also seeking soul-happiness people become free from the bondage of their own Karma, gain *mukti* or emancipation, and accepting it, court that which in the parlance of the real *Raja-Yogis*

or Occultists is named "the Great Loss."

Therefore Theosophy advocates not the hankering after peace and happiness, but the seeking of that Wisdom called the Doctrine of the Heart. The central teaching of the Heart-Doctrine is not *getting* but *giving*, not emancipation, but *Tyaga* or Renunciation. It is said that the real devotees of Shiva gain his blessing on *Maha Shiva Ratri*; what this implies in reality is that the human soul, by its own attempts at renunciation, attracts to itself from the Hierarchy of *Tyaga-Rajas*, the Renouncers, help, guidance and benediction. What shall we do to secure for ourselves the Great Blessing?

Among the real renouncers there is a tradition woven round one of the names of Shiva—Bhola Nath, the Great Simpleton, one who gives away everything for the mere asking. These soulful "simpletons" give away worldly things in exchange for the spiritual power represented by the Third Eye of Shiva. That Divine Eye opens in us only when all the worldly attachments are gone and when love for humanity as a whole remains. If we want Knowledge, Wisdom and Power, we must cultivate the spirit of Renunciation and begin to weaken our sense of possession.

Death and regeneration are not two separate processes; this dual process is simultaneous. Therefore the power to renounce must be developed in us side by side with the power of wisdom. To give is easy, but to give wisely is difficult; to obtain knowledge is easy, but to obtain it out of compassion for others is difficult. Wisdom and Love, Knowledge and Renunciation, must go hand in hand.

The practice of *Tyaga* or Renunciation, which brings Knowledge and ultimately develops the Third Eye of Clear Vision, is an inner soul-process. The aspirant must first give up those aspects of his own personal life which keep him attached to his own name and form—*nama-rupa*. All of us find ourselves labelled; there is the label of man and woman, of sect and creed, of race and caste, of religion and nation. We have customs and manners, habits and modes of life. All these are but ramifications of *nama-rupa*, name and form. By the power of our own mind and thought, we must bring about a change within ourselves, in reference to our own name and form. For ordinary men and women this inner change

may take years, perhaps even more than one life, but the beginning must be made some time. When we begin to give to our own mind the food of spiritual knowledge, of metaphysical ideas, and when we are able to see our own weaknesses and virtues, we weaken our hold on the things of the world, and then these things of the world weaken their hold on us. So let us first try to change our inner outlook, not just our outer environment.

Our first requirement is knowledge of our own constitution. Who are we? What are cravings? Who controls and how? Unless the individual gets knowledge, there is no hope. Little by little he will develop inner detachment—*Vairagya*—and will thus become a true *Vairagi*—not one with matted locks and ashes, but one whose animal passions are being reduced to ashes, one who has parted with the garb of his own personal desires and ambitions and has secured some Wisdom, some Love, some Renunciation and Compassion. This change of *nama-rupa*, name and form, is a necessity, but it is not something out of the way and bizarre. This is our real task, and when by study and practice we gain sufficient Wisdom and Compassion, we draw to ourselves the attention of those Mighty Renouncers we call Masters. Such is the promise they have made.

When we translate into our own life-practice this knowledge, we see the need to slay our lower mind, called "the great Slayer of the Real." It is our mind which has to be transformed; coloured by our desires, it has acquired certain rigidity, certain modes and habits. The mind changed, change of name and form is easier to accomplish. We belong not just to our family of the body, but to our soul-family. In that family Shiva-Mahadeva is the Grandsire among all the other Mighty Renouncers. The world is our home, orphan humanity our adopted child, and its soul-service our great vocation. May we gain the Blessing of blessings, and set our foot on the Path of Renunciation, on which there is Peace but also Labour, where we give Love as also Wisdom. May the Great Eye of Shiva find us worthy!

THE PHENOMENAL AND THE NOUMENAL

THE word *Phenomenon* is applied to all observed or perceptible events and things. Its opposite is *Noumenon*, that which is the hidden, invisible reality or spirit of events and things.

The Greeks of the Pythagorean and Platonic schools taught that man must always look for the Noumenon behind and beyond the phenomenon. No phenomenon but had its Noumenon.

Pythagoras "numbered" all things and events, including men and women, and these numbers were of the world of the Noumenon. He taught that number and numbers produced all phenomena without exception.

Plato used another word—"Ideas." No thing, no being, no event, but has an Idea at the back of it. Ideas made the Archetypal world—*Arupa*, formless, as the Buddhists and the Hindus would say; and formless Ideas produced forms—of objects, of men and women, of events and happenings.

The *Fravashi* or *Feroher* of the Zoroastrian scriptures conveys the same idea. The world of *Fravashi*—"the spiritual counterpart of the still more spiritual original"—is the world of Ideas of Plato, and each *Feroher* is a distinct entity, unit or number. There is not a mineral or a plant, not a man or woman, nay more, not even a *Yazata* or *Ameshaspenta*, and Ahura Mazda himself, but has his own *Fravashi*.

We begin in the ancient way by noting the basis, the source, which is universal—the World of Spirit, *Purusha*, from which proceeds, emanates or radiates the world of phenomena, of *Prakriti*, of many and varied things.

The world of the Noumenon is a unified world, and each Idea, Number, *Feroher*, or Divine *Jivatma*, reflects or emanates a variety of aspects—produces in fact seven worlds—*Saptaloka*—and these worlds are replete with millions of phenomena.

For the purpose of our present study, we will consider the well-known Hindu classification of *Trilokya*, the Three Worlds. The *Gita* too refers to it. These three worlds are: (1) of Spirit—Noumenon; (2) of Mind; (3) of Matter. Every creature and every

thing lives in these three worlds, for not just spirit and matter, but even intelligence is everywhere. We must, however, not confound human intelligence with intelligence generally speaking.

Keeping the above in view, if we come down to our civilization, what do we see?

A phenomenon is considered to be something abnormal, a happening that is out of the ordinary. A man is not considered a phenomenon, but a spook is. Transference of ideas through speech is not considered a phenomenon, but thought-transference is. When a headache is cured by a pill, it is not considered a phenomenon, but healing by faith or by the repetition of a verse, or by the passes of a mesmerizer, is called a phenomenon; and so on.

Phenomena may be divided into (1) sense-phenomena, (2) mind-phenomena, and (3) spirit-phenomena. Every phenomenon has a triple aspect—of sense, mind, and spirit. Man himself is a triple phenomenon, for spirit, mind and body work conjointly to make a living man.

There is another division that our senses and our mind compel us to make—visible and invisible; or what is understood and what is not understood. The physical world is not wholly visible; *e.g.*, air is invisible. Our minds do not and cannot fathom all processes; *e.g.*, the reality of Boundless Space called Life cannot be understood by the mind any more than It can be sensed by the senses. But, just as the invisible air can be sensed by the mind of man, so the Principle of Boundless Space can be sensed by the spirit who is man.

This inevitably leads us to the conclusion that there are no miracles. All phenomena, without exception, can be understood.

Now, what is psychism and what are psychic phenomena? They pertain to the invisible aspect of our world. Some of them are already understood, others are not. But let us not mistake the invisible for the spiritual. Spiritual phenomena are also invisible, but there are two invisible realms in nature, and correspondingly two invisible bodies in man—the psychic and the spiritual. To take an example, words are a physical phenomenon; they have two aspects, both invisible—the power to curse or to bless. One word from a Guru to a Chela produces enlightenment; another word

directed at a person by an adept in evil produces confusion and acts as a curse.

Psychic phenomena are productive of either good or evil, because inbetween spirit and matter there is mind, the psyche. As man is a psyche, has a mind to choose and discriminate, he produces good or evil phenomena—visible and invisible.

People tend to reject all phenomena as humbug. But spooks are on occasion seen; houses are haunted; premonitions do take place; telepathy is a fact; words of power can bless or curse; will can create; imagination does build; apportionment of objects and materialization of forms are not to be rejected.

Theosophy offers an explanation of all phenomena. Study, and not practice of phenomena, is advocated. So let us acquire the necessary knowledge, develop the power to know and evaluate, and then we can understand everything.

The two powers of the Spiritual Soul that should be developed are *Viveka*, discrimination, and *Vairagya*, dispassionate analysis or disinterestedness. With these two, ignorance comes to an end, and so does puzzlement. We may not understand everything, but we know that everything *can* be understood in time. We also know that there are those who do understand all—the Masters of Wisdom.

THE scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its very vastness has escaped recognition in modern times. That the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our everyday "sense-perception" is to us inconceivable, and yet such is the fact; and why should the modern advocate of evolution be shocked and staggered by such a disclosure? It but justifies his hypothesis and extends its theatre.

—W. Q. JUDGE

HINDRANCES TO CONCENTRATION

[The following first appeared in *The Golden Gate*, San Francisco, February 3, 1889. The above title is our own.—EDS.]

EDITOR OF GOLDEN GATE:

I notice in your valuable paper of the 12th, an inquiry from "Oakland," asking Mrs. S. A. Harris about *concentration*. Permit me to add a word to the excellent reply by Mrs. Harris.

1. The great and widespread defect in the people of the present day is want of concentration.

2. It is this very want that causes them to ask the question, "How am I to acquire it?" For a little concentration of mind upon the question would partly answer it.

3. The defect is in a great measure due to the enormous amount of light literature read by everybody. This is seen every day in the quantities of novels of a superficial sort that are published and read in the daily newspapers which record multitudes of small events transpiring each twenty-four hours, and which the people scan with avidity because it in no way taxes the mind, and may be all at once forgotten. Another cause is to be found in the mad rush and roar of American civilization.

4. This then brings about a weakness of the memory which is apparent in every walk of life. The national mind has been so diverted into a thousand different channels, that the memory fails to enclose an idea, or an object with sufficient power to prevent its slipping out.

5. I suggest to "Oakland" that the experiment be tried of selecting any word, object or idea for consideration, and then holding it firmly before the mind for five minutes, to the exclusion of everything else. If this can be done it should be kept up for six months, always repeating the exercise at the same hour.

6. I predict that "Oakland" will either (*a*) fail in doing this, or (*b*) give it up on the third day. This is because of certain tendencies inherent in the human mind. These are in the ancient Hindu systems divided thus:

- (a) A tendency to fly away from the point selected.
- (b) A tendency to recur to something more pleasant, seemingly more advisable and useful.
- (c) A tendency to recur to something else that is unpleasant.
- (d) A tendency to total passivity—a mental blank.

These tendencies are always present potentially and must be controlled, or concentration will not be possible.

I would like to hear how "Oakland" gets on with this. The above ideas are not mine but those of the Hindu philosophers and the real founders of the Theosophical Society.

WILLIAM Q. JUDGE, F.T.S.
NEW YORK, JAN. 19, 1889.

BACK of the failure to understand our own true nature lie false ideas, false conceptions of life, false ideals—the heritage of our Christian civilization. We have believed that we were born in this condition or environment by the "will" of some God. We have imagined a personal God, a personal devil, and a personal Saviour. We have imagined an impossible heaven and an equally impossible hell. We have imagined a "creation," instead of evolution. We have believed that we are poor, weak, miserable sinners, and have acted out the part. We have laid all our troubles and evils and pain upon some other imaginary Being. Thus, we have remained irresponsible creatures, mere rationalized animals; not immortal souls. We have dodged our responsibility. But we must guide ourselves according to the realities of our own nature. We must take care of *each other*, not of *ourselves* according to the personal basis on which this and every other nation in the world is proceeding today.

—ROBERT CROSBIE

INSTINCT AND INTUITION

MAN is said to be an animal, but there is a tremendous gulf between man and even the highest of the anthropoids. What man has in common with the animals is instinct, but what he does not share with the animals is reason and intuition.

What is instinct? H.P.B. writes:

Instinct is the universal endowment of nature by the Spirit of the Deity itself....Instinct, as a divine spark, lurks in the unconscious nerve-centre of the ascidian mollusk, and manifests itself at the first stage of action of its nervous system as what the physiologist terms the reflex action,..It is the *divine instinct* in its ceaseless progress of development. This instinct of the animals, which act from the moment of their birth each in the confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of themselves unerringly—this instinct may, for the sake of exact definition, be termed automatic, but it must have either within the animal which possesses it or *without*, something's or someone's *intelligence* to guide it. (*Isis Unveiled*, I, 425)

Mr. Crosbie says that instinct is "an unerring faculty which is but a spark of the divine lurking in every particle of inorganic matter." It is the result of the *Dhyanchohanik* or *Fohatic* impulse given to the congeries of lives or units of life-energy. Although it is a general impulse, its functions somewhat vary from species to species. Even among, say, dogs, it varies somewhat from breed to breed. The instinctive impulse of the dog will be to run and bark in case of danger; that of a bird will be to fly away, and so on.

This instinct is not blind. It is instantaneous, unerring cognition, an inborn tendency to behave in a way characteristic of a species. There is wisdom in the instinct. We find, for instance, that an animal stops eating when it is unwell, and that is the only way it can recover. Again, it knows instinctively what is the right thing for it to eat or to do, and what is not.

This instinct, or natural impulse, although it is more markedly

seen in the animal kingdom, is present even in the mineral and vegetable kingdoms. Crystals and other minerals have their own antipathies and sympathies. There is an instinctive intelligence which gives right reactions. So also in the kingdom of the plants we find it working everywhere, as for instance in the "touch-me-not" which responds to the slightest touch, or the sunflower which turns in the direction of the sunlight.

During World War I, parrots were used in military fortresses to give forewarning of approaching airplanes and to detect far-off shellfire. The parrots' behaviour and warning calls alerted the men long before actual sounds were heard by human ears or picked up by the detection system. So too animals by their behaviour are known to give warning of an impending earthquake.

In man, instinct is seen in purely reflex actions. Some bodily functions are unconsciously performed, like the batting of the eyelids and the dilation and contraction of the heart muscles. Most human actions are a mixture of instinct and learning. The human child observes and learns from those around it, so it is difficult to know what it would do instinctively under given circumstances if left to its own devices. Man has a large number of instincts, but they are very indefinite compared to those of the animals.

Sometimes we mix up habits with instincts. A habit is acquired and is not inborn like an instinct. The latter functions through readymade nerve connections, which ensure that such-and-such a response will occur in a certain situation. In a habit, these nerve connections are made through exercise. But both habit and instinct depend upon the impressing of the infinitesimal "lives" in our bodies with characteristic marks.

In *The Ocean of Theosophy*, Mr. Judge gives the instance of Blind Tom,

a negro whose family could not by any possibility have a knowledge of the piano, a modern instrument, so as to transmit that knowledge to the atoms of his body, yet he had great musical power and knew the present mechanical musical scale on the piano. There are hundreds of examples like these among the many prodigies who have appeared to the world's astonish-

ment. In India there are many histories of sages born with complete knowledge of philosophy and the like, and doubtless in all nations the same can be met with. This bringing back of knowledge also explains instinct, for that is no more than recollection divisible into physical and mental memory. (pp. 91-92)

In the case of a person who might have burnt himself in a particular life, his physical and mental memory is so impressed by that experience that in the next life he will instinctively stay away from the fire, and we call this instinctive fear of fire. In the same way the *Kama* principle can be given such strong impressions that in coming lives we have instinctive likes and dislikes.

Again, these impressions can be made deeper and deeper so that all the sheaths of the soul are, as it were, soaked through and through with it. As a result, we find musicians born with the gift of playing the piano or any other instrument at a very young age. But one can also have mental memory, as, for instance, sage Shukji had, in his instinctive knowledge of the Vedas when he was a young boy of nine or ten.

In man, the strength of the instinct can be misapplied and be given a perverted form, *e. g.*, the instinct for procreation. In animals, there is a fixed natural cycle of procreation. The fixed character of their instincts is on the whole beneficial, but it also precludes adaptation to a new environment as well as any learning. So an animal will do all that its instinct permits it to do to escape from danger—like flying or running away, hiding or camouflaging itself, but it cannot go beyond that, and has at times to perish. With evolution, animals slowly develop instinct, and they take a very long time to get over it and adapt themselves to changed circumstances or a new environment. *The Secret Doctrine* (II, 782) refers to the lemmings and their apparently suicidal migrations—the result of an ingrained instinct that land existed in former ages where the North Atlantic now rolls. This affords not only a motive for their throwing themselves into the ocean, but also "a strong collateral proof that what we call instincts are but the blind and sometimes even prejudicial inheritance of previously acquired experiences."

But this is not the case with man. He has reason and this reason has developed at the expense of natural instinct. A child lacks reason, as its mind is not yet fully developed, and its instinct too is far less active than that of the animal. A human child may get burnt or drowned before he has learnt that fire and water are dangerous for him, while a kitten will avoid both instinctively.

Man did not have the power to reason to begin with, as it originates from *Manas*. It was with the lighting up of *Manas* that came the power to think, to choose and to reason. But reason is not always reliable. When we reason from premises to conclusions, we find that if the premises are wrong, the conclusions too will be faulty. Also, reason reveals things step by step. We cannot go very far if purely rational knowledge is not complemented by intuition. Using intuition, one is able to get the whole picture, as it were in a flash.

Reason belongs to the lower aspect of *Manas*. In the exercise of reason or intellect, *Manas* has to depend on the brain. When the connection between *Manas* and brain is severed, intellect cannot function. Also, if the thinker is wholly intellectual, his entire nature begins to tend downward, for intellect by itself can be cold, heartless and selfish. As Mr. Judge says, "I tell you the heart, the soul, and the bowels of compassion are of more consequence than intellectuality. The latter will take us all sure to hell if we let it govern only." (*Letters That Have Helped Me*, p. 117)

The other aspect of *Manas* is intuition, and it does not depend upon brain or reason. It is this aspect which was active just after the lighting up of *Manas*. Describing the state of infant humanity, *The Secret Doctrine* tells us that there was then an intuitive perception of solidarity, of oneness with the spiritual creators.

As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and

the young of the animal. (I, 210)

Unlike instinct, intuition involves conscious receptivity. Instinct is a drive compelling the person to act straightway, without proper thought. When a poet, an artist or a scientist gets flashes of intuition, his mind has to be porous and receptive to the influences from his higher nature. There is a temporary conjunction of *Manas* with *Buddhi* when one gets a flash of intuition. This is because *Buddhi* is the all-knowing Spiritual Soul, and when *Manas* is conjoined with *Buddhi*, man becomes omniscient. In great beings there is a permanent conjunction of *Buddhi* and *Manas*.

If the mind is not completely receptive, then one would experience what is known as a *hunch*, which is partial receptivity on the part of *Manas*. It could be unconscious looking into the astral light. Another variation of intuition is the "voice of conscience." It may be defined as the moral sense of right and wrong. It is an ever developing inner warning "voice," and what it says to us depends upon the extent to which we have assimilated our prior experiences. This "voice" is not always reliable. It gets coloured by the ideas prevalent in society and by its norms. So one needs to train the voice of conscience to give us right direction. Intuition can guide this "voice," so that if a moral problem has to be settled we have the right help from within us in deciding the final course of action.

THE problem of releasing our powers is the problem of both mastering and submitting to the process of becoming a person. A submission that is also a mastering! Here is the paradox of rationality in a finite and growing being. A sort of dialectic is involved: self-affirmation, followed by self-denial, and then realization that this denial of self is in reality a higher and fuller affirmation of selfhood.

—GEORGE ALBERT COE

EVALUATING OURSELVES

A PROPER evaluation of his character is obviously incumbent upon a serious student of Theosophy. But we should also evaluate correctly our possessions and our circumstances, our assets and our liabilities, our powers and our limitations. This is an aspect of self-examination, but the attitude in which it is undertaken is important.

It is very easy to mistake assets for liabilities and *vice versa*, to equate prosperity with success and happiness, or difficult surroundings and uncongenial associates with misfortune, forgetting H.P.B.'s reminder that "joys and pleasures teach us nothing; they are evanescent, and can only bring in the long run satiety." And in *The Secret Doctrine* she exclaimed, "Woe to those who live without suffering," adding, "Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage?" Also she demanded: "Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?"

Is it surprising, then, that on the first page of *Light on the Path* the aspirant is told to "kill out desire of comfort"?

When we suffer a material loss, it causes us unhappiness, though when we lose a loved one we realize how petty was the occasion for that former sadness. And if we recognize, as Theosophical students should, that the separation from one we love is only apparent, only temporary, and is not even felt as a sorrow at all by the one who has gone, because he has his dear ones present in his thought in *Devachan*, then we realize that even this sorrow is for ourselves, and therefore selfish. How can divine love and charity for the Great Orphan, Humanity, find room in our hearts as long as personal desire is strong in us and we are weeping for ourselves?

Sorrow and pain seem hard to bear, but for many it is easier to rise above these to a measure of peace than to stand ease and prosperity without having an exaggerated sense of their value or becoming indifferent to the miseries of others. *The Voice of the*

Silence enjoins:

Let thy Soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

How often is another's tear of pain even noticed by the complacent and self-centred one? We need to ponder over that other verse: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

There is a far higher prosperity than that of material wealth, and which, no less than the latter, lays an obligation on those who enjoy it. Should we not, as "fortune's favoured soldiers," enjoying the inestimable privilege of acquaintance with the life-giving teachings of Theosophy, feel our responsibility to share them and the help they give to those who have them not?

Students themselves fail sometimes to remember the vital and urgent necessity of the work of changing the mind and the heart of the race. Who would not throw everything else aside to help in a matter of life and death on this physical plane? It is not so easy to see the dire straits of men and women on the plane of the human soul, on the plane of thought and feeling. We can scatter the thought-seeds of right ideas, of noble and courageous aspirations, seeds that will be received, albeit unconsciously, by those in whose minds the soil is in any way prepared.

All around us there are people who are groping in darkness, and the Light is so near!

Ere thou canst settle in Dhyana-Marga and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe.

WHO is honoured? He who honours mankind.

—*Mishnah*

WHAT IS TRUE "CHRISTIANITY"?

[Reprinted from *The Path*, March 1887.]

"CHRISTIANITY" is a *religion*; but the word "religion" has evidently three distinct meanings:

1. In the first place it signifies the practice of a certain kind of spiritual training, by which the higher principles in the constitution of man are developed and reunited (bound back) to the divine source to which they belong. In this sense it is the same as *yogism* (from *yog*, to bind).

2. In the second aspect it implies the knowledge of the true relation existing between microcosmic man as a part of the All, and the macrocosm of the spiritual and material universe. In this sense it is a science.

3. In the third and common acceptance of the term, "religion" means a certain system of forms, ceremonies and usages, by which some supposed eternal deity is worshipped or propitiated and his favour obtained, so that the sinner may escape the deserved punishment and evade the law. In this sense it is a superstition.

To become a "Christian" of the third order, it is merely necessary to submit to a certain ceremony called baptism, whose mode of administration varies in the different sects; but it seems that to become a real Christian some other baptism is necessary, namely, the baptism of the *water of Truth*, the baptism of *Blood*, and the baptism of the *living Fire* of the Spirit.

The first baptism, with the *water of Truth*, means the attainment of spiritual knowledge, and corresponds to the first of the *four noble truths* taught by Buddha: "*right doctrine*."

The second, or the baptism of *Blood*, is commonly supposed to mean a shedding of blood by martyrdom, in the defence of a belief in a historical Christ. But such a process would be a loss of blood and not a reception of it, and could not properly be called a "baptism." The best way to obtain information in regard to this "baptism of blood," will be to ask those who have received it or who are receiving it at present.

There is a certain class of "practical occultists," whose inner senses are opened to a great extent, and who have been taught by no one but the spirit within themselves and their own experience. They say that the "baptism of blood" means a penetration of the growing spiritual germ in man, through the flesh and blood and bones of the physical body, by which even the gross elements of the physical form are attenuated and purified,¹ and that this process produces pains and sufferings, typically represented by the suffering, crucifixion and death of the man Jesus of Nazareth. They say that no one can be a true follower of Christ, or a "real Christian," who has not undergone this baptism of blood, and experienced the pains of crucifixion,² but that man having passed through that occult process becomes an Adept, when only the highest baptism (or the last initiation)—the baptism of *Fire*—will be necessary to enter the highest attainable state (Spiritual Power), and to become a *Son of Light*.

But, it is asked, what has Jesus of Nazareth to do with that process? How does the latter come to be typified by his suffering, and what is the *rationale* of it?

It is claimed that at the beginning of certain historical periods, when old religious truths are about to be forgotten, and the idolatry of form assumes the place of true religion, some great spirit (planetary) appears upon the Earth, incarnated into a human form, and by his word and *example* impresses the old truths forcibly upon a number of receptive minds, to communicate them to others, and thus lay the foundation of a new religious system, embodying old truths in a new form. It is believed that the man Jesus of Nazareth was the mortal form in which such a Spirit was embodied; the latter being no less than what I believe every planetary spirit to be—an emanation of the Universal *Logos* or the *Word*.³

¹Compare the "Elixir of Life" in *The Theosophist* [THE THEOSOPHICAL MOVEMENT, July and August 1966.]

²This has nothing whatever to do with so-called "stigmatization": the latter being merely the result of a strong imagination upon a weak body.

³"That which was from the beginning," etc.—*John*, Epistle I, 1.

But what is the *Logos*? Or, to express it better, how can we form a conception of it? We can conceive of no other *God* (or Supreme Good) but the one which lives within ourselves, and which is said to be the image of the Universal God reflected in the purified human soul, where it (He) may attain self-consciousness and the knowledge of self. The Universal God may be described as the incomprehensible centre from which proceed the elements of *Love, Life* and *Light* in the various modes of manifestation of the different planes. The whole of Nature is a product of the *Spirit of God*, being poured out throughout the *All* by the power of *The Word*, which is the *Life*—or *thought* rendered active by *will*.

The same process which took place in the eternal Macrocosm of the Universe, takes place in the inner world belonging to the microcosm of man. "No one can come to the *Father*, but through the *Son*"; that is to say: No *God* will take his seat in the interior temple of Man, except through the power of the *Word*—in other words, by the concentration of thought and good will upon the divine germ which rests in the innermost centre of every human being. If we concentrate our *Love* upon that centre of *Good*, the divine germ will begin its active *Life*, and the interior world will gradually become illuminated by the *Light* of the spirit. As this principle grows, it will penetrate the soul and through the soul all the lower principles, even the physical body, throwing off the impurities of soul and body, and the more such impurities are present, the greater will be the suffering, typically represented by Jesus, until finally the *baptism of blood* is completed, the soul purified, the animal *ego* dead and the man has become a "Christ" or an *Adept*—that is to say one in whom the (6th) *Christ* principle has taken form.

It will readily be seen that this process is much more difficult to accomplish than merely to go to church, pay the dues to the priests, attend to prayer-meetings and perform the prescribed ceremonies. To accomplish this process requires a constant meditation of the highest kind, and a continual employment of will power to keep away the disturbing elements of evil, which in a person who strives for *light* are still more boisterous than in one who is indifferent, for

as soon as the spiritual light kindled in the centre begins to radiate its life-giving rays throughout our interior world, the "*dwellers of the threshold*"—the evil *egos*, created by evil thoughts and selfish desires, floating at the periphery of the soul-sphere like clouds sailing through the atmosphere of our earth, begin to feel the destroying influence of the central sun and battle for their existence. Still this atmosphere of evil must be penetrated before we can reach the luminous centre and the tranquil heaven within, and this is done by clinging to the principle of Good and virtue whose rays radiate from the centre. This principle will at first only be felt intuitively, but as we feed it with good thoughts, it grows and the interior spiritual senses become opened, so that we may *see* and *hear* its voice distinctly and without any fear of misunderstanding its meaning.

The "below" is always in exact correspondence to and related with the "above." We are immersed in an all-surrounding but invisible ocean of life, whose waves pervade our psychic organization, in the same sense as volumes of air enter our lungs, and as the latter stimulates the life of the body, likewise the former stimulates the growth of the elements of the spirit; which draw their substance from the lower-animal-principles. In the same way the caloric rays of the sun enter the bodies of plants and stimulate the assimilation of the elements which are drawn from earth, water and air.

Those who have gone through that occult process, will require no proof of the truth of these assertions: because they know it to be true by experience; but the "exoteric Christian" and sceptic, having no such experience to assist his faith, may arrive at a certain degree of conviction by using his reasoning powers and logic in conjunction with the teachings of the *Bible*. Christ is reported in the *New Testament* to have said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (*John*, vi, 53); and again: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever" (*John*, vi, 51). Now this seems plain enough to every student of occultism, and if translated into the scientific language of modern occultists, it would mean: "Unless you absorb and assimilate within your psychic organiza-

tion the sixth principle (The Christ), which is the only permanent and immortal principle in the constitution of man, you will have no sixth principle developed within you, and consequently possess no immortal life—at least as far as your personality is concerned (for the divine and now unconscious germ within you cannot die, but will reincarnate again). But if you absorb the principle or spiritual life and develop the spirit within you, so that it grows through your flesh and blood, then will you have drunk from the *Elixir of Life* and received the *Baptism of Blood* and become a *Christian*, an *Adept*; for 'Christ' will have taken form in your body, and being himself immortal you will be immortal through him."

These views are corroborated by the great Christian mystic Jacob Boehme, by Jane Leade, Paracelsus, the Rosicrucians, and I can find nothing in them which would in any way conflict with the Esoteric Doctrine, as taught by the Eastern Adepts. If any difference in opinion could arise, it could be only in regard to the person of Jesus of Nazareth or Jehoshua, and whether he lived exactly at the time claimed by modern Christians. This question I must leave to someone wiser than myself to settle; but it seems of no great importance to me; for the existence of the Christ-principle is disputed by none, and the man, Jesus—having died—can only be a Saviour to us at present, if we study his character and imitate his example.

—F. HARTMANN, M.D.

A WRONGDOER is often a man that has left something undone, not always he that has done something.

—MARCUS AURELIUS

IN THE LIGHT OF THEOSOPHY

The notion of a cosmos that reflects the divine was widely prevalent at one time, and even for scientists such as Copernicus, Kepler and Newton, studying the stars was a quintessentially religious activity. In our present century, however, the Universe has come to be seen not as a reflection of God, but as a byproduct of natural laws, such as Newton's law of gravity and Einstein's general relativity.

"But is it necessarily true that the more scientists learn about the workings of the cosmos, the less they can see of the divine?" asks Margaret Wertheim in her article "God of the Quantum Vacuum" (*New Scientist*, October 4, 1997). Though a few among them may think so, a surprising number of cosmologists and astronomers do not, says Wertheim, who has recently made "Faith and Reason," a television documentary about science and religion today. "They continue to see aspects of the divine within the Universe that science describes."

A survey published recently in the scientific journal *Nature* revealed that 39.3 per cent of American scientists believe in a personal God. The authors point out that with a wider definition of deity the proportion of believers would have been even higher.

To consider "how God might be reflected in the Universe of contemporary cosmology," some leading cosmologists met together at the Center for Theology and Natural Sciences, in Berkeley, California, which is devoted to bridging the gap between the two fields. Chief among the issues discussed was how to interpret the scientific account of the birth of the Universe in a theistic sense.

Robert Russell, a physicist, [writes Wertheim] says Hawking's cosmology does not automatically squeeze God out of existence. Rather it can be seen to support the notion of a God who transcends time. "This is a good example," says Russell, "of how theologians can do theology better if they understand science."...

According to John Barrow, professor of physics at the University of Sussex, it is hardly surprising that people see God

in the scientific cosmos, because religious ideas so often permeate science. Hawking would not be working on the emergence of the Universe from the quantum vacuum, for example, if there was not already a tradition in religion of "God creating something out of nothing," says Barrow.

There are other examples of how science has subsumed religious ideas. Edward Harrison, an astrophysicist recently retired from the University of Massachusetts, points to the "cosmological principle," the idea that the Universe has no centre and is essentially the same everywhere. This has its roots in the notion that "God is everywhere and occupies no point," he says.... "Astronomers don't often appreciate how the definitions and properties ascribed to God were eventually translated into properties of the Universe," says Harrison.

Russian physicist Andrei Linde goes further still. "When scientists start their work," he says, "they are subconsciously influenced by their cultural traditions." In particular, the central idea of modern cosmology—that it must be possible to understand the entire Universe through one ultimate Theory of Everything—is an outgrowth of belief in one God. Thus cosmology has itself become a sort of religious quest: a search for "God" in the form of an equation.

For years there has been a deepening combat between science and religion—between those who denied the possibility of a scientific treatment of religion, and those others to whom religion seemed too sacred a subject for scientific treatment. The narrowing rift between the two is one of the signs of the times. Today, religion is no longer beneath the notice of the man of science. Theosophy is the synthesis of pure science and true religion, and can reconcile the two foes. Says H.P.B.:

The teachings of the two are incompatible, and cannot agree so long as both Religious philosophy and Science of physical and external (in philosophy, *false*) nature, insist upon the infallibility of their respective "will-o'-the-wisps." The two lights, having their beams of equal length in the matter of false deductions, can but extinguish each other and produce still worse darkness. Yet, they can be reconciled on the condition

that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescence of modern materialism and atheism. And as both decline, the most meritorious and best thing to do is precisely what Theosophy alone can and *will* do: *i.e.*, point out to the innocents caught by the glue of the two waylayers—verily two dragons of old, one devouring the intellects, the other the souls of men—that their supposed chasm is but an optical delusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks. ("Is Theosophy a Religion?": *U.L.T. Pamphlet No. 1*)

Till a decade ago, scientists knew little about humans in Europe, and many specialists doubted that any human species had set foot on the continent until about half a million years ago. Recent fossil and archaeological discoveries in sites ranging from Italy and Spain to Britain and Germany, are forcing scientists to rethink their ideas about who the first Europeans were and when they arrived on the continent. Early human remains found in 1994, 55 miles southeast of Rome, by veteran archaeologist Italo Biddittu and his colleagues from the Italian Institute of Human Paleontology, are believed to be almost a million years old.

Rick Gore's story on "The First Europeans" (*National Geographic*, July 1997) states that there is enough evidence to support the theory that humans had made it into southern Europe prior to a million years ago. Not only this, but they also seem to have been capable of advanced behaviour, for which speech would have been critical.

"There could have been...different hominids living in Europe together," suggests Clive Gamble, an archaeologist at the university of Southampton in England. That diversity could have resulted from successive migrations of early humans into Europe. Once there, those first Europeans would have been shaped by the rigors of living in such a harsh climate....To survive in Europe, they had to develop complex social networks.

Such complexity has left its mark across the European continent. As I witnessed in Spain and Germany, Italy and Britain, and as Clive Gamble had told me, "Europe wasn't the cradle of humanity, but we now know that it was one of its most creative workshops."

Present-day researchers, relying solely on fossil records and archaeological discoveries, know little about archaic history; none the less there are extant abundant proofs of such history, and bits and scraps come to light from time to time. When the inhabitants of the great continent of Atlantis were in their prime, the European continent as we know it now was not in existence; but, as stated by H.P.B. in an editorial comment in *The Theosophist* (May 1883, p. 202), "there was free communication between Atlantis and such portions of Europe as did exist, and Egypt." We are further told that "most of Asia issued from under the waters after the destruction of Atlantis; Africa came still later, while Europe is the latest—portions of the two Americas being far older." (*S.D.*, II, 606 fn.)

The earliest Palaeolithic men in Europe—about whose origin Ethnology is silent, and whose very characteristics are but imperfectly known, though expatiated on as "ape-like" by imaginative writers such as Mr. Grant Allen—were of pure Atlantean and "Africo"-Atlantean stocks. (It must be borne in mind that by this time the Atlantis continent itself was a dream of the past.) Europe in the quaternary epoch was very different from the Europe of today, being then only in process of formation. It was united to N. Africa—or rather what is now N. Africa—by a neck of land running across the present Straits of Gibraltar—N. Africa thus constituting a species of extension of Spain, while a broad sea washed the great basin of the Sahara. (*S.D.*, II, 740)

Europe has no very trustworthy history of her own vicissitudes and mutations, her successive races and their doings. What with their savage wars, the barbaric habits of the historic Goths, Huns, Franks, and other warrior nations, and the interested literary Vandalism of the shaveling priests who for centuries sat upon its intellectual life like a nightmare, an antiquity could not exist for Europe...

No "traces of old civilizations," we are told! And what about the Pelasgi—the direct forefathers of the Hellenes, according to Herodotus? What about the Etruscans—the race mysterious and wonderful, if any, for the historian, and whose origin is the most unsolvable of problems? That which is known of them only shows that could something more be known, a whole series of prehistoric civilizations might be discovered....As *other Troys* lie under the surface of the topmost one in the Troad...so when the fury of critical bigotry has quite subsided, and Western men are prepared to write History in the interest of truth alone, will the proofs be found of the cyclic law of civilization. Modern Florence lifts her beautiful form above the tomb of Etruscan Florentia, which in her turn rose upon the hidden vestiges of anterior towns. And so also Arezzo, Perugia, Lucca and many other European sites now occupied by modern towns and cities, are based upon the relics of archaic civilizations whose period covers ages incomputable, and whose names Echo has forgotten to even whisper through "the corridors of Time." ("Replies to an English F.T.S.," *The Theosophist*, September 1883; reprinted in THE THEOSOPHICAL MOVEMENT, January 1967)

Of the various problems confronting humanity during this transition period, the problem of sex is one of the most urgent. In most countries there is a steady perversion of the concept of man's power of physical creation. Human sexuality and some of the issues related to it lie at the centre of world concern today, for its influence pervades many aspects of life; yet even the most advanced thinkers of the day have no real answers or solutions to offer.

World Goodwill Commentary No. 22 (October 1997) entitled *Sex in the Balance: Relationships in a Changing World*, attempts to consider the problem "from a spiritual perspective," and to look for the causes which underlie the outer events. A few thoughts extracted from the Commentary:

...as the race becomes more mentally polarised, there is naturally taking place a transfer of the energies which are concentrated around human sexuality into a higher, more creative

expression. Instead of the race being preoccupied with sex and the creation of new life, there will gradually be a shift towards creations of the mind rather than solely of the body. As we consider the momentous implications which this transfer or shift of energies implies for us collectively, we can begin to understand the opportunities which stand before us and our newly evolving civilization....

We know that the inner world is veiled and manifests in the outer world in symbolic form. And surely sex is one of the most profound symbols which we have—portraying as it does the undying urge towards union with the divine. Unfortunately, for many today this outer symbol has so fully veiled the inner reality that sex has lost all connection with its divine origin and has become purely a physical manifestation. As with the worship of money or of physical plane beauty, the worship of sex, devoid of its higher dimensions, can never satisfy and remains just another addiction and insatiable drive that chains one to the world of glamour and illusion.

Theosophy has a great deal to say on this subject. Primarily, it regards human beings as old souls working in and through new bodies, checked by Karma. Understanding of this fact sets a different ideal and standard for all human activity. The body is then regarded as an instrument of the Soul and all bodily activity is made to serve the purposes of the Soul, the higher nature, not to pander to the lower. The body, according to Theosophy, has to be made a living temple of the divinity which resides within it. Sexual activity then is not to be regarded as an end in itself, to be entered into apart from a regard for its sanctity, nor can it be termed irrelevant or insignificant to the inner man's evolution.

The power of mind over matter manifest in various ways. For instance, the placebo effect, or "response to the treatment situation," can improve almost any medical condition, yet doctors all too often ignore it. What it can do for us, and how to take advantage of it, is explained by Walter A. Brown, M.D., a clinical professor of psychiatry at Brown University School of Medicine. (*Psychology*

Today, September/October 1997)

"The history of medicine is largely the history of placebos," he says. Medical treatment is more scientific today and new treatments are subjected to rigorous testing; yet some experts estimate that a mere 20 per cent of the treatments routinely used by physicians today have actually been proven effective in careful studies.

What exactly are placebos? When many people hear the term, they think of a sugar pill, a pharmacologically inactive capsule. More broadly, though, a placebo can be thought of as those components of medical care that have no intrinsic therapeutic value for the condition being treated but that nonetheless make people feel better. This might include the act of getting a medical exam, receiving a diagnosis or an explanation for one's symptoms, being given a plausible treatment, and leaving the office expecting to feel better....

It has been estimated that across a wide range of afflictions—pain, high blood pressure, rheumatoid arthritis, asthma, coughs, and many others—about 30 to 40 per cent of patients experience significant relief with placebos alone. And in some cases an astonishing 60 to 70 per cent of patients will improve from placebos.

Expectation undoubtedly makes an important contribution to the healing power of placebos. Across a wide range of illnesses, patients who expect to improve are more likely to improve....It is conceivable that by reducing distress, placebo treatment could influence countless diseases, including some we don't usually think of as subject to psychological influence.

The placebo's effectiveness challenges the value of traditional treatments. The common man is given to understand that health is a matter too complicated for him to understand or preserve in himself. This psychology does much to create fear of disease and an attitude of helplessness on the part of the patient—two factors which strongly contribute to disease and greatly retard recovery. Those, however, who have firm faith in the doctrines of Karma and Reincarnation know of their power to evoke self-reliance and a

sense of responsibility, which constitute a person's moral immunity.

"Learning to value nature's free services" is the need of the hour, urges Janet N. Abramovitz, a researcher at the Worldwatch Institute in Washington, D.C. (*The Futurist*, July-August 1997). These "free" services form the invisible foundation that supports our societies and economies, yet we thoughtlessly misuse and destroy nature. Its goods and services include production of raw materials, purification and regulation of water, absorption and decomposing of wastes, cycling of nutrients, creation and maintenance of soils, pollination, pest control, the regulation of local and global climate, etc. Unfortunately, these goods and services provided by nature, on which all else rests, are measured poorly or not at all. What is worse, activities that pollute or deplete natural resources are unwittingly counted as contributions to economic well-being!

Ecosystems around the world [observes Abramovitz] have been extensively degraded, converted, fragmented, and simplified—*i.e.*, stripped of much of their diversity and services. In many countries, including some of the largest, more than half the territory has been converted from natural habitat to other uses, many of which are unsustainable and irreversible.... These trends have been accelerating everywhere.

Lost with these ecosystems are not only nature's products—foods, medicines, and materials, but also nature's "service providers"—the birds, insects, worms, and micro-organisms—which show how small and seemingly insignificant species can have disproportionate value. Unfortunately, their services are in increasingly short supply because chemicals, disease, hunting, and habitat fragmentation and destruction have drastically reduced their numbers and ability to function.

Many of these losses are irreversible and much of what is lost is simply irreplaceable. We must look beyond this generation and consider the needs of future generations as well. At this hour, man's only choice is to live in harmony with nature, not conquer it.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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