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In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

—H. P. BLAVATSKY

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- (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.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th January 1952.

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THE THEOSOPHICAL MOVEMENT

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MAN, THE THINKER, OR A HUMAN ELEMENTAL ?

One good sign of the present cycle is the genuine aspiration on the part of an increasing number of people to cleanse their own hearts and to enlighten their own minds. This desire for self-improvement is not rooted merely in a crassly selfish motive. It is due to the conviction that one's fellow men cannot be truly helped unless one is clear minded, and to be clear minded one must have a pure, *i.e.*, enlightened heart.

The truths that "the pure in heart shall see God" and that "the kingdom of heaven is within you" are no longer mere words; the belief has grown into conviction for an increasing number, and for many among them mental laziness is being overcome and the windows of the mind are being used. The feeling for Soul-living and Soul-service is genuine and throbs many a heart. This zest for right living and soul-service is widespread and many feel deeply the urge for it. This condition is being taken advantage of; the charlatan, the fake, and the go-getter are exploiting this holy urge of modern humanity; many such have taken the place of the salaried priest. There is also another class of exploiter—not the mere objectionable money-maker but the professional: the psycho-analyst, the psychiatrist, and the psychologist—not the great, genuine researchers but pseudo-practitioners who turn spiritual advisers to those who are eagerly seeking.

The simple truths of Theosophy and the genuine Oriental Psychology have become confusing complexes in the hands of the advisers of conflicting schools. What men and women of ordinary intelligence need to know for the living of the Higher Life is, primarily, the truth about each one of them being a Divinity. Man is not born in iniquity and sin. He is innately a being

of light. Born and bred in modern times he learns to look upon himself as a carnal being—as a miserable worm, or a horrid reptile. Barred by this world from the knowledge of the true, man still feels the urge that the good and the beautiful, the right and the righteous somehow, somewhere exist—most of all within himself. The first great truth the modern man needs to learn is that he *is* divine—a luminous being full of warmth, virility, radiating peace and joy. This urge must receive the light of study deliberately prosecuted. Again, this learning necessitates some practice at realization of the divine within, of his being Embodied Spirit. Reflection on his own nature and constitution must form the centre of this practice.

Man is not demoniacal and devilish though he has the brood of the blood which forms his own carnal or lower nature. He is learning through it while he serves the kingdom of matter by imparting to it some of the radiance of spirit—himself.

Esoteric philosophy recognizes those Indwellers which the Christians call "the seven capital sins." The Nazarene Gnostics named them "the seven badly disposed Stellars." Who does not know that devils of sorts dwell in the body? They make such a noise that the still small voice of the divine in man is not heard. They put on such a show that the real light is dimmed and obscured by the glittering tinsel which glammers. These dwellers are numerous and variously named and described. The very effort to feel the power of the inner divinity lashes the lower demoniacal forces into activity. The fight is wrongly waged when, with the aid of his mind, a man tries to kill his ambitions, prides, and selfishnesses. To establish the centre of the inner divinity in our

personal consciousness, and to follow out in action and realization the higher desires or aspirations, leads one to see that the lower or personal man is but a human elemental. It is said that man carries within himself a ghost, and this ghost is that human elemental; it can become a human elementary. Unless the man of ideation, man, the thinker, perceives the existence of the human elemental as an outside entity with its own intelligence and learns the art of transmuting it to a form of and for his own light, there can be no rest or response, no real power to rise or to help others to rise.

The vague feeling, however true, that a life of inner strength and peace is necessary for one's own well-being as also for the helping of others, ebbs away or takes to wrong canals, and most times ends in frustration and sometimes in worse than that. That feeling needs to be correctly canalized. The knowledge of ancient psychology and of the real Raja Yoga school is available in the writings of Robert Crosbie and of W. Q. Judge who learnt it from the life and teachings of H. P. Blavatsky. Her books provide the source-material and without them the writings of Mr. Crosbie and of Mr. Judge cannot be fully appreciated. On the other hand those writings enable us to comprehend the profound lore which is a gift to our cycle from the Master Occultist of the 19th-

20th century, the maligned instructor and alas! the much misunderstood and misinterpreted teacher of many who called themselves her pupils, followers and successors. Furthermore, H.P.B.'s writings reveal to us the real meaning of old world religious lore, of ancient myths and point surely to the future evolution of the human race on the planes of body, mind and soul.

The work of the United Lodge of Theosophists is to encourage its Associates to study, to apply, and to promulgate. *The Secret Doctrine* advises us to "lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally." With the labour of such practising devotees the United Lodge of Theosophists endeavours to spread broadcast the truths about the life of the soul and how it can be lived. In doing so the advice of the same sage letter may be quoted—"Be prudent, we say, prudent and wise, and above all take care what those who learn from you believe in." To study the Esoteric Philosophy in the spirit of modern science, to apply its instructions in the spirit of great art, to promulgate the grand ideas in the spirit of philanthropy—this is our task; the task of each one who has learnt to look upon himself as a brick in the temple named The United Lodge of Theosophists.

A FEW THOUGHTS ON "LIGHT ON THE PATH"

Perhaps of all the Theosophical, devotional books, *Light on the Path* is pre-eminently the book for those who suffer in their emotional life, and yet know that they ought not to be thus suffering. Few can have turned to it in time of stress and not found it of energizing comfort.

It consists of Rules, written, it is said, "for all disciples"; and disciples are forged by the suffering and sorrow which they undergo, either in their attempts to fit themselves for the great Task, or through the reactions of their environment upon them. To such, the psychological help given in this book is priceless.

We are given the key-note of the whole book in the second sentence, and if attention is not paid

to it the value of the book is lost. Yet it is so simple that it is often read and passed by. Speaking of the Rules it says; "*Attend you to them.*" These rules are for all disciples, at whatever stage they may be, ignorant and foolish, or grand and noble; therefore *we* must attend to them.

The attitude of the mind or consciousness when fully aware and awake is one of attention; it implies that the mind is directed to a certain thing or subject, that it is careful in recording the impressions received, that it is held on the subject with concentration and contemplation until it is as thoroughly understood as possible. More time is wasted by inattention than is generally realized, for it is the lack of attention to what is said or

written or done that makes for misstatements, misunderstandings and loss of opportunities.

Through inattention, hints that might have made a great difference to oneself or to others are not seen as hints: thus opportunities which the hint, if taken, would have opened up, are lost.

It is in hints that we receive our guidance; orders cannot be given at our stage. Also, the value of a deed done to order accrues to the one who orders it; but when hints are followed, the results accrue to the doer of the action, not to the one who hints. The workings of Karma are exact and intricate!

In the second paragraph we find the kind of character which is necessary as a starting-point. This is the first necessity, the background of what follows, though most of us ignore it and start right away with the Rules, wondering why they are so difficult to follow. That paragraph reads:—

Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

Character may be said to be the relationship between the soul and the lower man. The latter, comprising the soul's vehicles or means of expression, is that which is loosely called the personality, but which students ought rather to think of as an instrument made up of certain characteristics.

The main avenues for the gathering of experience by the soul when in a body are the eyes and the ears, while for outgoing expression in the world the chief avenues are the voice and the passions and desires. Before any of these can be fully used by the soul they must have become pure instruments for *its* use, not for that of the personal man. The whole personality has to become such that the painful experiences of life and the longing for progress (an intolerable strain at times) cause no self-pity, which blinds the eyes and renders the ears deaf to all sounds save the cry of the personal self. Self-pity is a fatal emotion, warping the whole nature. Even the exquisite anguish suffered by the soul in its endeavour to break through

to union with the ALL must not be allowed to obscure the vision which it has caught, or to make the personality draw back into the "carapace of selfhood."

These four unnumbered Rules in *Light on the Path* must be attended to *now*, while life is not too difficult, for long before the end of the Path both personality and soul will pass through greater anguish than we can now conceive of, as thread after thread that binds both to earth life is broken.

Though it is said that the tears that flow at the sight of others' pain "are the streams that irrigate the fields of charity immortal," (*The Voice of the Silence*, p. 14) yet, before the eye can be a true servant of the soul it must be trained so as not to be blinded by tears of compassion or of self-pity.

To train the ear to lose its sensitivity is even more difficult, for it is through the ear that a hurt to one's self-esteem can be most easily received. A spoken word will often wound more deeply than a look.

To train both eye and ear the disciple must learn that all real harm comes to him from within, and that the real admonisher also is within. He suffers because of his reactions to outer admonishers; but, by attention to them with dispassion, and with attention also to his inner perception he can change his character.

How shall the ear be rendered insensible, *i.e.*, incapable of carrying messages to the personal, emotional self? Must we become deaf to Humanity's Great Cry? No one who has lost the capacity to feel personally hurt by what is said to or of him by others, can be insensitive to the suffering of his fellows, unless he has dammed in himself all sympathy and become as hard as iron instead of as flexible as steel. It is only when the ear has become insensitive to personal hurts that it *can* register the greater cry.

The real purpose of the ears and eyes is to make contact between the soul and the world. The purpose of the soul is not emotion, good or bad, it is understanding, the result of sympathy or compassion, which show themselves in sacrificial action.

It is interesting to note that we can communicate with others by the language of the eyes

but through the ears can receive from others only. The eyes take in and give out; the ears only take in. We can show anger, love, amazement, incredulity and fear with the eyes, but we can only listen with the ears. The value of the power to listen is brought out in the second portion of the Rules, but here we refer to the necessity of attention in listening.

Having thus dealt with the two methods of taking in we turn to the greatest mode of expression which we have, the voice. The voice is sound, the distinguishing characteristic of Akasa, and, like the latter, can heal in its highest aspect and wound or destroy in its lowest. Sound is creative or destructive and, before we can be trusted with spiritual things (can "speak in the presence of the Masters," which implies being ready to receive special training) the voice must be completely under control and have become the voice of the soul itself.

The voice that wounds represents the emotional nature which, in order to retain its sense of separateness and self-importance, shows its power to hurt another. This is a psychological fact, as we can see, for how often we find that, when we have been wounded in our self-esteem, we try to recover that self-esteem by wounding another! This effort lies at the basis of such phrases as, "I said to him (or her)" which we find repeated *ad nauseam* by one trying to re-establish his feeling of self-importance.

Indeed, no one who speaks for the wounding of another can be trusted to carry on the work of the great Lovers of Humanity. Nay, further, no one whose voice is *capable* of expressing the slightest hint of unkindness in thought or feeling, can be of highest service in the world; for such sounds are of the lower astral light, and the voice needed is the one that can echo the sounds from the Akasic heights for the healing of the nations. One does not give dynamite and matches to a child, nor will the Great Ones allow Their Power to pass into the hands of one who can harm another.

The last sentence in the paragraph quoted refers to that aspect of ourselves which uses the senses, *i.e.*, the budding disciple. Before he can stand in the presence of the Masters he must have

won through to that true humility which is the reward for the destruction of all personal wishes, personal desires and self-esteem.

Standing is a wonderful symbol; it not only refers to man with his head in heaven and his feet on earth, but also to the forces of nature which course through him as he so stands, poised between heaven and earth. To "stand in the presence of the Masters" implies the meeting of peers, even though one may have achieved the goal and the other be but at the beginning of the way. It implies fearlessness. It also implies utter abandonment of the lower self, whereas prostration of the body parallel to the earth, even at the feet of the Great, implies the recognition of one's own unworthiness even while showing the reverence due to Them. Necessary as such obeisance is, almost the whole length of the Path, it will not take one the last step.

This upright poise has nothing at all in common with the pride of self which makes it difficult to bend the physical or mental knee to the Great; the difference between them is not a difference in degree but entirely one of kind. To be able to stand, to remain on one's feet, in the great Presence implies the giving of oneself utterly to the Teacher, the taking of oneself to Him and saying, "I am ready! I have come."

Self-mastery and humility make this possible; and, though we turn from that Presence, sent out on our errand of mercy and of further struggle, yet the consciousness of that bond of acceptance will remain. It is now companionship, not servitude, companionship with the Great and also with the small, with the Saint and with the sinner. It is the beginning in the disciple of that power which, in its culmination, will enable him to turn his back on the glory of the Goal in order that Its light may pour through him to the world he faces. Having withstood the world and his own personality, he gains the power to withstand the whole force of Spirit which seeks to clasp him to Its bosom so that he shall lose himself in It. Only superhuman power and poise will then enable him still to stand upright and to direct the flow of that Great Power through himself to the world of men. This stage, however, is for the disciple far in the distance, and, before it may be reached, he must

be able to follow the Rules laid down for the first stages of the Path.

The Rules which follow the four unnumbered ones are numbered. The first 20 fall into five groups, the *fourth* Rule in each group showing the way to the fulfilment of the others. In the 21st we have an indication as to when we may look for the flower of the soul to open.

Each *fourth* Rule deals with the soul or the heart; the heart standing here for the emotional basis of the separated self. In its sense of separateness lies the source of evil, that which makes us ambitious, which makes us long for life—and for a comfortable life at that! Our desires have to be turned over to the mind for evaluation, for then only can we realize that neither the present nor the future is important, because they are non-permanent; that the only reality is the Eternal.

The snags in the way of recognizing eternal thought are: the tendency to think ourselves separate from all others, the clinging to sensation to which we have been accustomed, and the personal desire for growth. From all these tendencies we can learn, while we remain unaffected by them.

The fourth Rule of the second group, Rule No. 8, includes what is really a *mantram*:—

Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal, can aid you.

To learn this will give us self-knowledge; our growth will come, though it must not be looked for, and we must press forward to open our soul to the eternal, for *none can do it for us*.

The twelfth Rule tells us: "*within you is the light of the world*." How easy it is to say this and to accept it on logical grounds; how difficult to remain constantly conscious of it in all its ramifications! How can one grasp the light of the world for oneself? We shall enter the light, but we can never touch the flame.

The fourth Rule of the next group, Rule 16, tells us to hunger for possessions, such possessions as can be shared by all; and also that the peace which must be sought

is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons.

Though having possessions, we must appear to others as nothing. The power, peace and stillness of the inner life must show itself in the peace that flows from knowledge. We know what we have accomplished; we know what we are. We have no need of boasting, for we know ourselves and therefore are at peace. Farther progress is inner and therefore we "appear as nothing in the eyes of men."

Rule 20 shows the breadth of vision that we must gain. As the *Gita* tells us, it is not by any particular ideology that we can reach the goal; all possible roads to that same goal will lead to it. Therefore when a man puts into operation the Third Fundamental Proposition, *i.e.*, adopts self-induced and self-devised ways and means on the Path, he "is to himself absolutely the way, the truth, and the life." He has at last separated Himself from the lower man; far from thinking the lower man to be "nothing" or an "enemy," he has realized that it is something which he has built, with pain and trouble, for his use. Having realized this, he must search the depths of his own inner soul. And, deeper still, he must turn toward that great Star which shines even beyond his soul. The slight glimmering of this Star shows him his goal and he must struggle on till the light becomes the Infinite Light.

This stage will not come slowly and in peace, but through life's battles. As the bud struggles to open, or the bird to force its way through the shell, so does the soul force its way through the entanglements of its chrysalis, the personality, but, when it is free, the turmoil dies down and a great peace descends. The flower of the soul has opened. In the utter calm of emotions stilled, the utter peace from mental chatter, with the body in complete submission to the soul, there comes the silence which fills all with peace and strength.

Whether this state lasts but for a moment of time or for a thousand years, the memory of it will not fade, for a real change has taken place. The disciple can never again be as he was before.

THE TIDAL WAVE

[The following article is reprinted from *Lucifer*, Vol. V, pp. 173-178, November 15th, 1889 and *The Theosophical Movement*, Vol. IV, pp. 148-151—EDS.]

The great psychic and spiritual change now taking place in the realm of the human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century, and will end—so says a mystic prophecy—either for the weal or for the woe of civilized humanity with the present cycle which will close in 1897. But the great change is not effected in solemn silence, nor is it perceived only by the few. On the contrary, it asserts itself amid a loud din of busy, boisterous tongues, a clash of public opinion, in comparison to which the incessant, ever increasing roar even of the noisiest political agitation seems like the rustling of the young forest foliage, on a warm spring day.

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. The former would deny the Divine Presence any right to existence; the latter would accentuate and prove it through their Sidesmen and Church Wardens armed with money-bags and collection-boxes. But the Spirit in man—the direct, though now but broken ray and emanation of the Universal Spirit—has at last awakened. Hitherto, while so often reviled, persecuted and abased through ignorance, ambition and greed; while so frequently turned by insane *Pride* "into a blind wanderer, like unto a buffoon mocked by a host of buffoons," in the realm of Delusion, it remained unheard and unheeded. To-day, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until

deafened by the din and roar of civilization and culture, they could hear it no longer....

Look around you and behold! Think of what you see and hear, and draw therefrom your conclusions. The age of crass materialism, of Soul insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become the master of the situation and of the future; *i. e.*, it will become the autocrat and sole disposer of the *millions* of men already born and to be born, up to the latter end of the XXth century. If the signs of the times can be trusted it is not the *Animalists* who will remain conquerors. This is warranted us by the many brave and prolific authors and writers who have arisen of late to defend the rights of Spirit to reign over matter. Many are the honest, aspiring Souls now raising themselves like a dead wall against the torrent of the muddy waters of Materialism. And facing the hitherto domineering flood which is still steadily carrying off into unknown abysses the fragments from the wreck of the dethroned, cast down Human Spirit, they now command: "So far hast thou come; but thou shalt go no further!"

Amid all this external discord and disorganization of social harmony; amid confusion and the weak and cowardly hesitations of the masses, tied down to the narrow frames of routine, propriety and cant; amid that late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working during the whole of the middle period of our century—we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulates them all to

action: The renovated, life-giving Spirit in man is boldly freeing itself from the dark fetters of the hitherto all-capturing animal life and matter. Behold it, saith the poet, as, ascending on its broad, white wings, it soars into the regions of real life and light; whence, calm and godlike, it contemplates with unfeigned piety those golden idols of the modern material cult with their feet of clay, which have hitherto screened from the purblind masses their true and living gods....

Literature—once wrote a critic—is the confession of social life, reflecting all its sins, and all its acts of baseness as of heroism. In this sense a book is of a far greater importance than any man. Books do not represent one man, but they are the mirror of a host of men. Hence the great English poet-philosopher said of books, that he knew that they were as hard to kill and as prolific as the teeth of the fabulous dragon; sow them hither and thither and armed warriors will grow out of them. To kill a good book, is equal to killing a man.

The "poet-philosopher" is right.

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. It is not he who repeats obstinately and parrot-like the old literary formulæ and holds desperately to publishers' traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved "authority," lifts boldly and carries on unflinchingly the standard of the *Future Man*. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature*, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

But woe to the XXth century if the now

reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the now coming age. It is not the fanatics of the dead letter in general, nor the iconoclasts and Vandals who fight the new Spirit of thought, nor yet the modern Roundheads, supporters of the old Puritan religious and social traditions, who will ever become the protectors and Saviours of the now resurrecting human thought and Spirit. It is not these too willing supporters of the old cult, and the mediæval heresies of those who guard like a relic every error of their sect or party, who jealously watch over their own thought lest it should, growing out of its teens, assimilate some fresher and more beneficent idea—not these who are the wise men of the future. It is not for them that the hour of the new historical era will have struck, but for those who will have learnt to express and put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses. In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

How many of such profound readers of life may be found in our boasted age of sciences and culture? Of course we do not mean authors alone, but rather the practical and still unrecognized, though well known, philanthropists and altruists of our age; the people's friends, the unselfish lovers of man, and the defenders of human right to the freedom of Spirit. Few indeed are

such; for they are the rare blossoms of the age, and generally the martyrs to prejudiced mobs and time-servers. Like those wonderful "Snow flowers" of Northern Siberia, which, in order to shoot forth from the cold frozen soil, have to pierce through a thick layer of hard, icy snow, so these rare characters have to fight their battles all their life with cold indifference and human harshness, and with the selfish ever-mocking world of wealth. Yet, it is only they who can carry out the task of perseverance. To them alone is given the mission of turning the "Upper Ten" of social circles from the broad and easy highway of wealth, vanity and empty pleasures into the arduous and thorny path of higher moral problems, and the perception of loftier moral duties than they are now pursuing. It is also those who, already themselves awakened to a higher Soul activity, are being endowed at the same time with literary talent, whose duty it is to undertake the part of awakening the sleeping Beauty and the Beast, in their enchanted Castle of Frivolity, to real life and light. Let all those who can, proceed fearlessly with this idea uppermost in their mind, and they will succeed. It is the rich who have first to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the "disinherited" classes are but the too luxuriant growth. This may seem at first sight paradoxical, yet it is true, as may be shown.

In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from the "great unwashed"? It is the head that has to guide the feet, and the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger Brethren. The latter was undertaken years ago, and is carried on to this day, yet with no perceptible good results. Is it not evident that the reason for this lies in the fact that for a few earnest, sincere and all-sacrificing workers in the field, the great majority of the volunteers consists of those same frivolous *ultra*-selfish classes, who "play at charity" and whose ideas of the amelio-

tion of the physical and moral status of the poor are confined to the hobby that money and the Bible alone can do it. We say that neither of these can accomplish any good; for dead-letter preaching and forced Bible-reading develop irritation and later atheism, and money as a temporary help finds its way into the tills of the public-houses rather than serves to buy bread with. The root of evil lies, therefore, in a moral, not in a physical cause.

If asked, what is it then that will help, we answer boldly:—Theosophical literature; hastening to add that under this term, neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant.

Take advantage of, and profit by, the "tidal wave" which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All. Dickens and Thackeray both born a century too late—or a century too early—came between two tidal waves of human spiritual thought, and though they have done yeoman service individually and induced certain partial reforms, yet they failed to touch Society and the masses at large. What the European world now needs is a dozen writers such as Dostoevsky, the Russian author, whose works, though *terra incognita* for most, are still well known on the Continent, as also in England and America among the cultured classes. And what the Russian novelist has done is this:—he spoke boldly and fearlessly the most unwelcome truths to the higher and *even to the official classes*—the latter a far more dangerous proceeding than the former. And yet, behold, most of the administrative reforms during the last twenty years are due to the silent and *unwelcome* influence of his pen. As one of his critics remarks, the great truths uttered by him were felt by all classes so vividly and so strongly that people whose views were most diametrically opposed to his own could not but feel the warmest sympathy for this bold writer and even expressed it to him.

In the eyes of all, friends or foes, he became the mouthpiece of the irrepressible no longer to be delayed need felt by Society, to look with absolute sincerity into the innermost depths of its own soul, to become

the impartial judge of its own actions and its own aspirations.

Every new current of thought, every new tendency of the age had and ever will have, its rivals, as its enemies, some counteracting it boldly but unsuccessfully, others with great ability. But such are always made of the same paste, so to say, common to all. They are goaded to resistance and objections by the same external, selfish and worldly objects, the same material ends and calculations as those that guided their opponents. While pointing out other problems and advocating other methods, in truth, they cease not for one moment to live with their foes in a world of the same and common interests, as also to continue in the same fundamental identical views on life.

That which then became necessary was a man, who, standing outside of any partizanship or struggle for supremacy, would bring his past life as a guarantee of the sincerity and honesty of his views and purposes; one whose personal suffering would be an *imprimatur* to the firmness of his convictions, a writer finally, of undeniable literary genius:—for such a man alone, could pronounce words capable of awakening the true spirit in a Society which had drifted away in a wrong direction.

Just such a man was Dostoevsky—the patriot-convict, the galley-slave, returned from Siberia; that writer, far-famed in Europe and Russia, the pauper buried by voluntary subscription, the soul-stirring bard, of everything poor, insulted, injured, humiliated; he who unveiled with such merciless cruelty the plagues and sores of his age....

It is writers of this kind that are needed in our day of reawakening; not authors writing for wealth or fame, but fearless apostles of the living Word of Truth, moral healers of the pustulous sores of our century. France has her Zola who points out, brutally enough, yet still true to life—the degradation and moral leprosy of his people. But Zola, while castigating the vices of the lower classes, has never dared to lash higher with his pen than the *petite bourgeoisie*, the immorality of the higher

classes being ignored by him. Result: the peasants who do not read novels have not been in the least affected by his writings, and the *bourgeoisie* caring little for the *plebs*, took such notice of *Pot bouille* as to make the French realist lose all desire of burning his fingers again at their family pots. From the first then, Zola has pursued a path which though bringing him to fame and fortune has led him nowhere in so far as salutary effects are concerned.

Whether Theosophists, in the present or future, will ever work out a practical application of the suggestion is doubtful. To write novels with a moral sense in them deep enough to stir Society, requires a great literary talent and a *born* theosophist as was Dostoevsky—Zola standing outside of any comparison with him. But such talents are rare in all countries. Yet, even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then instead of deriding our doctrines and aspirations the men of the XXth, if not the XIXth century will see clearer, and judge with knowledge and according to facts instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this theosophists have to act as such. Having helped to awaken the spirit in many a man—we say this boldly challenging contradiction—shall we now stop instead of swimming with the TIDAL WAVE?

H. P. BLAVATSKY

THE MISSING SOUL OF MODERN SCIENCE

THE ELEMENTS OF SPACE

Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, for Theosophy is Universal Brotherhood, the very foundation as well as the keystone of all movements toward the amelioration of our condition. (*Five Messages*, p. 26)

Science and invention can render more than a merely utilitarian service. But this is so only on the conditions that science be rooted in spiritual *knowledge* rather than in its negation and that invention be prompted by humanitarian motives, not selfish exploitation of others' wealth and monopoly of material resources. Man being essentially a spiritual being in a physical body, the spiritual needs of mankind are more important than the physical, though the latter are not to be neglected. In a spiritually dark age Nature is exploited with little or no regard for man's obligations to Nature. The true relationship between man and Nature is misconceived. The full participation that should exist between the two is dependent upon realization of the fact that man and Nature cannot be separated. All is Life, a living Brotherhood.

The soulless character of much that passes in the name of science is made especially clear in the light of the Theosophical teachings. It is evidenced by the need felt for such organizations as the various Anti-Vivisection Societies, the War Resisters' League, the Society for Social Responsibility in Science, and many others. It is voiced in the soul-striving protestations and affirmations of a growing number of unattached individuals everywhere.

Materialism in science is a species of blindness to Truth, an obstinate and egotistic denial of spiritual ideas and endeavours. Materialism favours sensual existence and even lust for power over others. It is not necessary to run off on a tangent of theological speculation to admit the existence of Spirit and Soul, Consciousness and Intelligence as omnipresent facts in Nature. "Philosophical research into the mysteries of being" can demonstrate it.

A grave mistake is made when technology is regarded as the whole of science or even the most essential part of it, or as separate from ethical

and moral considerations. Science is honey-combed with metaphysics, but has yet to learn the fundamental principles of an absolutely sound and non-speculative metaphysics. Without such foundations science cannot but be superficial. Least of all can it provide solutions for the world's problems. Until science is weeded of error and established on the fundamental principles of Theosophical metaphysics it cannot be a means for correct evaluation. The glamour of technological achievement does not imply wisdom.

To be assured of the facts one has to make an unbiased and thoughtful comparison between the original teachings of Theosophy and the scientific expositions of the day. Knowledge of both is required to do this justly. Such comparisons are revealing.

A Master of Wisdom, answering some queries of Mr. A. P. Sinnett in the latter part of the year 1882, pointed out, for instance, that

all the phenomena of earth currents, terrestrial magnetism and atmospheric electricity, are due to the fact that the earth is an electrified conductor, whose potential is ever changing owing to its rotation and its annual orbital motion, the successive cooling and heating of the air, the formation of clouds and rain, storms and winds, etc.... High above our earth's surface the air is impregnated and space *filled* with magnetic, or meteoric dust, which does not even belong to our solar system.

He observed that "millions of such meteors and even of the finest particles reach us yearly and daily...." "Gaseous matter is continually added to our atmosphere from the never ceasing fall of meteoric strongly magnetic matter," which he calls, " 'heavenly' iron."

The Secret Doctrine, published in 1888, dealt at length with the subject of the elements of Space:—

Now...that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of

its own, Occult Science teaches that there is a perpetual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet....Cometary matter, for instance,...during rapid passage through our atmosphere, undergoes a certain change in its nature. Thus not alone the elements of our planets, but even those of all its sisters in the Solar System, differ as widely from each other in their combinations, as from the Cosmic elements beyond our Solar limits.... Enshrined in their virgin, pristine state within the bosom of the Eternal Mother, every atom born beyond the threshold of her realm is doomed to incessant differentiation. "The Mother sleeps, yet is ever breathing." And every breath sends out into the plane of manifestation her Protean products, which, carried on by the wave of the efflux, are scattered by Fohat, and driven toward and beyond this or another planetary atmosphere. Once caught by the latter, the atom is lost; its pristine purity is gone for ever, unless Fate dissociates it...when it may be carried once more to the borderland where it had perished, and taking its flight, not into Space *above* but into Space *within*, it will be brought under a state of differential equilibrium and happily re-absorbed. (I. 142-3)

Some scientists, she wrote, were then beginning to find out some of this, which had been "known for ages to the Occultists." (S. D., I. 142)

In an article on "Heavy Elements from Space," Edward P. Ney, Associate Professor of Physics at the University of Minnesota, reviews in the May *Scientific American* (pp. 27-30) scientific findings regarding the mysterious radiation in space named by Robert A. Millikan "cosmic rays." The article is introduced with the observation:—

By sending special balloons to great altitudes physicists have learned that primary cosmic rays are not only the nuclei of hydrogen but also those of more massive atoms.

The author mentions these "nuclei of atoms travelling at very high speeds," and writes that,

through collisions with the nuclei of atoms in the air, this primary radiation is transformed into showers of secondary particles and gamma rays. These transformations are very complex...the primary rays themselves—the cosmic projectiles [that reach the earth coming] from somewhere in space.

Three classes of theories of their origin are offered. None of these, admittedly, is satisfactory. Why not turn to Theosophical teachings for the clues?

Mr. Ney points out that cosmic-ray investi-

gators have found evidences of a number of different nuclei at high altitudes:—

In fact, by now it has been shown that the primary cosmic rays are composed not merely of protons and a few other species but of nuclei of all the elements up to about atomic number 40, in about the same relative abundances as these elements are present in the sun and in large planets such as Jupiter. In general, the heavier the element the smaller is its abundance, but there are exceptions to this rule; for example, iron is disproportionately abundant. (p. 28)

This, as far as it goes, substantiates Theosophical teaching—provided all talk about elements in the sun or planets is recognized to be only according to *appearances* on earth. Mr. Ney also makes a significant observation when he says:—

As Karl K. Darrow remarked, "Millikan used to think cosmic rays were the death-cries of the elements, and now we find they are the elements themselves." (p. 30)

The author says of "the primary cosmic rays" that "once they enter the earth's envelope they do not survive long in their original form." This ought to suggest a certain truth in what Millikan thought, even though not in just the way he thought of it. Death is too frequently misconceived to be the annihilation of that with which we are familiar instead of a transformation of Life. Here again is where Theosophy can throw light on the subject of Life ever-becoming as well as being.

As for the quantity of matter reaching our earth from Space, Mr. Ney claims: "The actual number of primary cosmic-ray particles striking our atmosphere is not large." This "rain of matter," he assures the reader, "increases the mass of the earth only at the rate of one hundredth of a millionth of a millionth of one per cent in a billion years."

In view of the facts that this branch of physics is so very young (only 40 years old) and that the scientists admittedly are still arguing heatedly about the nature and properties of this "extra-terrestrial radiation," it is unsafe to dogmatize about such matters. The estimate is not only highly speculative but seems to ignore some other rather obvious facts.

An article on "Meteors" by Fletcher G. Watson, Associate Professor of Science in the Graduate

School of Education, Harvard University (*Scientific American*, June, pp. 23-28) is introduced in the Contents with the statement:—

Every day the earth sweeps up billions of these stony and metallic particles in extraterrestrial space. Astronomers now perceive them not only by the light of their dash into the atmosphere but also by radio echo. (Radar)

This author is a little more conservative in his estimate: "Each day at least a billion meteors strike the earth's atmosphere." He adds, however:—

Most of them are no bigger than a pin-head and burn up in the air. A relatively small number, perhaps one or two thousand a year, are large enough to pass through the atmosphere and fall on the earth as meteorites. Once in thousands or millions of years the earth may encounter a meteor of sufficient size to blast a crater, such as the great crater in Arizona. (p. 23)

To "burn up" creates the impression in the mind of the ordinary reader of something being consumed in flame and becoming almost nothing. The scientist knows that for anything to burn means that it unites with oxygen or another element thereby entering into compound form. Furthermore, the estimates of meteorites and meteoric matter are subject to repeated revision as investigations proceed.

Estimates for quantities of meteoric matter have to be added to those for "cosmic rays," cometary matter, etc., not taken separately, to get any idea of the total. Other obvious facts also have to be considered. For instance, snow—especially in our northern regions—is full of meteoric iron and magnetic particles. How far from being insignificant this "rain of matter" on the earth may be is suggested by the readiness of scientists decades ago to admit that it might account for the relative distribution and proportion of land and water on our globe. The earth, the other planets and the Sun, Theosophy teaches, are *living* dynamic electro-magnetic entities moving together through ever new fields in space. Such statements as these were made in *Isis Unveiled* in 1877; by a Master of Wisdom to A. P. Sinnett in 1882; and in *The Secret Doctrine* in 1888.

In an article on "Comets" by Fred L. Whipple, Professor of Astronomy at Harvard Univer-

sity (*Scientific American*, July, pp. 22-26), the author asks: "Why not assume that comets were made in the cold of space from the solid particles floating there—the interstellar dust?" (p. 23)

This is a pertinent hypothesis, to which *The Secret Doctrine* (I. 201) brings confirmation. But *how* and above all *why* are the comets formed? Professor Whipple offers nothing but speculations on the fortuitous concurrence of atoms and breathes not a word about *why* they form at all. How different could be a scientific article describing the cometary stage in the formation of a living planet, an ultimately habitable globe ensouled by the beings who brought it into existence! The foundations have been laid in *The Secret Doctrine* and the *Transactions of the Blavatsky Lodge*. Theosophy is indeed the missing soul of modern science.

WRITTEN AS WE LEARN CHANGEABLE CONSISTENCY

We frequently hear two common expressions: "there must be something constant in ourselves," and also, "we must have the ability to change." We then question, what course shall we pursue? Perhaps the answer is that both statements are true, but each refers to a different lesson.

Let us consider the statement that there must be something constant in ourselves. Almost all of us automatically agree with this idea, but at the same time we wonder how to become "constant in ourselves." We get the belief that we must try harder. We then try harder, and often find ourselves in exactly the same position as before. It is indeed a perplexing problem, to try harder and reap no evident results. But again we make vows, saying we will do this and that—usually after we have neglected our responsibilities for so long that we have lost the habits of regularity and consistency. But, again, even though we get very exasperated with ourselves for not accomplishing our ambition, we fail.

Where is the key to our problem? Usually, when we make resolutions, we have the idea in

our minds of something big which we will accomplish. It is for us to learn that doing the small things makes it possible for us to accomplish the big things also. Ordinarily, we are like athletes who want to run the race but forget to practice. Even though we may fail, we are here to learn, to act, and to understand—not to regret our defeats.

We must try again. It is said in the ancient *Voice of the Silence* :—

If thou hast tried and failed, O dauntless fighter,
yet lose not courage : fight on, and to the charge return
again and yet again.

It is also interesting to note that we spend more time worrying about our problems than we do in solving them.

To take up the second statement, that about having the ability to change. The changing of man from age to age has marked his capacity for growth. It has been realized by our great thinkers that changes have to be made constantly so that we may never remain in the ruts that have been carved for us by the very nature of civilization. As we look back at history, we see man slowly climbing out of the dark, medieval ages toward the Renaissance and on to what is now called our scientific age. This change was not brought about only by geographical expansion, for, besides the voyages of discovery, many ideas appeared which were obviously revolutionary as compared to the then ordinary lines of thought. Mainly, there was a growing realization by men that the thinking faculty should be used to the highest degree. Thus came an age of logic, leading to an age of reason.

There were many extremists who, seeing the corruption in religion, wanted no more of God or of any religion. In other words, some broke away from spiritual ideas and therefore from their own spiritual or higher natures. These are materialists;

and it must be said sadly, of such there are many in our scientific age. Now here, again, a change is necessary, or our civilization will lose contact with the highest that is in man, and upon losing the highest, will lose all.

From what has been said we can understand the necessity for changes in mankind as a whole. Now let us examine ourselves. First of all, let us find out what makes individual men fall into individual ruts, or, what moulds a man's character. One factor must certainly be the effect of society itself upon him; for there is a general habit of typing individuals or judging them in categories. As is known, no man does everything right or everything wrong.

A man judges himself on the basis of what he does right, while society judges him on the basis of what he does wrong. Since society is usually the stronger of the two, a man becomes typed by society. Society also expects very little from the so-called unintelligent class, therefore, very little comes from it. The individual in this class may gradually convince himself that he is unintelligent and thus help to form his own constricting mould. At the same time, society gives encouragement to those whom it considers intelligent. In other words, it helps the strong and discourages the weak.

As was mentioned, society is usually the stronger in the battle between itself and the individual man; but this need not be. The effect of social opinion indicates that society represents the personal side of our natures. We are always afraid of how we will look, act, and talk before other people. Of course, there are extremes in all of us, but this shows that not only is change necessary, but we need that principle of consistency with which to be ever trying to break the constricting moulds that we ourselves have evolved.

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER V

I.—THE LIVES, HEALING, AND ASTRAL MATTER

Q.—What is the basis of the statement on pp. 38-9 regarding the preservers and destroyers?

Ans.—There can be no manifestation without duality. Duality is represented by alternation; in one sense, action and rest; in another sense, positive and negative. So those lives which are drawn by affinity—that is, by liking—to this plane are naturally creators. After a while, they get "tired" of their environment, and we call them destroyers. The same lives are alternately creators and destroyers, just as we are. Whatever relation we enter, we enter it because of some affinity or some liking for it; but after we have had enough, we want to quit. That is passivity; that is rest; and if we find we can't quit, we fight to get loose of the combination; we ourselves become destroyers.

Q.—Is the relation between the destroyers and preservers shown by the phrase "inbreathing and outbreathing"?

Ans.—In an analogical sense, yes. You know the Christian Trinity, "Father, Son and Holy Ghost," is so much better put in the Brahmanical Trimurti or Trinity. They say, "Brahma, the Creator; Vishnu, the Preserver; Shiva, the Destroyer"; so that the lives that are breathed forth, in this symbolism, are those which desire manifestation. Do you remember the phrase, "Desire first arose"—that is, awoke? Then, when the lives are sated, rather, when they have found the combination they want, these creators become preservers. When they have found what they did not want, or are weary of what they have, then the lives which *were* creators, which *were* preservers, become destroyers. So the analogy follows.

Q.—What is meant (p. 40) by "Hence there is no physical cell, but the privative limits of one?"

Ans.—The crowd in front of me is an illusion. I see a crowd but there is no crowd, really, simply an aggregation of bodies which appears to me in the form of a crowd. In *Isis Unveiled*, H. P. B. explains this. Before we can see any natural body, three elements are necessary; privation, form and matter. The lives are the *matter*; what we see is the cell, the *form*; it is illusion, although it is substantial in itself, because it exists within an ideal shape. In other words, the astral cell is the real thing. She says in *Isis* that that is what Aristotle meant by *privation*, the astral form which is behind the physical, and without which the physical would not be at all.

Q.—It is said that the body changes every seven years. Why is it that a tattoo mark or a vaccination scar does not change? Why does it carry through the life of the body?

Ans.—We will find that ordinarily our mind is not centred on any particular portion of the body or any particular bodily operation, but anybody who ever was tattooed knows that the man who is to be tattooed is fairly apt to have his mind on the spot, because of the pain of the process. Anyone who gets a wound which makes a scar, a sore and a scar, has the mind centred on it. That mind acts exactly like an engraving tool; the consciousness makes a deep registration in the astral body; the matrix is rendered more or less permanent, so that the impression on the surface of the body does not change.

Q.—Suppose a man is unconscious, under hypnosis, and does not know he is wounded be-

cause he does not feel the wound—how about the scar in such a case ?

Ans.—We are there. Don't you see that, as a matter of fact, a stronger force has been used to hypnotize him, or to produce anæsthesia, than the ordinary man is capable of generating ? It simply makes the engraving that much deeper.

The man hypnotized, the man under an anæsthetic, is not dead ; he is merely inhibited from controlling the operations of his body, but, for all that he may see what is going on, and his mind may be more intensely concentrated on it than otherwise. But there is another side to this question which is just as interesting : you can remove a scar by an act of the will, if your will is strong enough.

Q.—A scar mark will stay on the tree for years. Why is this ?

Ans.—Yes, but the tree has an altogether different kind of astral body. Such marks on a tree are normal and natural, in most cases ; but, in any event, the astral body of the tree is a totally different thing from the astral body of a man. Every mineral, every atom, has an astral body, or it could not be ; but the astral body varies enormously. We have to remember another thing : the very slightest touch, say, upon our nerves, produces a sensation out of all proportion to the force exerted, more acute, in fact, than a smart blow on other parts of the body. Suppose a man has an exposed nerve in his tooth ; merely to draw his breath is exquisite agony, while you can slap the same man on the shoulder with a fifty-pound blow and it wouldn't injure him at all.

Now, perhaps there is a sensitiveness in plant life of an unbelievable acuteness in certain directions. We all know that plants can be injured ; a plant can be injured more easily than flesh ; but, in any event, wherever there is relative changelessness in any particular part of the body, it only goes to show that, by some process or other, the astral body has been more or less crystallized there ; it has been changed from a fluidic to a

more or less rigid state ; it ceases to be resilient, flexible, tensile, elastic and strong.

Q.—There seems to be something else involved. You can have quite a serious wound or a cut ; in some cases, a scar is left, and, at other times, not. What is the explanation ?

Ans.—The more we think about these things, the more we see that there are various explanations. For example, with respect to extraneous matter, we know that if we cut our finger and get vegetable matter in the wound, it will not only cause infection, but will leave a scar. If we get extraneous mineral matter into a wound, it will leave a scar. But don't let us mix our planes. If we get other physical matter than plasma from the blood cell in a wound, it will leave a scar ; but if it is simple plasma from the blood cells with no outside or foreign matter permitted to enter, it will leave no scar. Yet, no matter what infects it, that is, no matter what other lives than those pertaining to the physical body of that man enter the cut, which is an artificial opening, they make their home there, and that leaves a scar.

Q.—There is also the fact that if a quite considerable wound is not shut, but is put together by adhesive, by plaster, it will not leave a scar.

Ans.—It all depends upon whether extraneous matter gets into the artificial opening or not, looked at from this side. On the other side, it all depends upon the impression made upon the lives of the body. There have been men who have disemboweled themselves in religious ecstasy, and then put the intestines back in the open wound, pressing the opening together with their two hands, and the wound healed without a scar, all inside of five minutes. There have been such cases.

Q.—Does the matter of youth and age affect the healing of a scar ?

Ans.—We know that it does; we can see that in the breaking of an arm, for example, it knits very quickly in a child. It takes a much longer time to knit in an older person, because there is more lime in the bones of an older person than in those of a child—the same analogy. Remember these lives are of 49 different forms; some are more intelligent, some more obstinate than others; some of one class and some of another. If there is a mixture, we get results accordingly. As a rule, what was said in the earlier part of the chapter is true of all children. When we are young, the creators predominate, whatever happens to the body. As we get older, the slightest thing is a shock and makes an opening for the destroyers, and that means a breaking down of the normal tissues and their replacement by lives of another class. The whole story of scars is there.

Q.—What is the Theosophical explanation of what is often called “inbreeding,” that is, the continuous intermarriage of blood relatives?

Ans.—Well, on the one hand, there are cases of intermarriage between brothers and sisters for generations. Trace the greatest ruling family of which there is any modern historical record this side of tradition—the Ptolemies of Egypt. In conformity with Egyptian law, brothers and sisters should marry. To us that would be the last word in abomination, morally, and deterioration mentally, but again, it is perfectly well known that the greatest people there is any record of in South America were the Incas. They had the same law. Something else to speculate about: Their blood was so pure or was assumed to be so—that it was considered a crime to mix their blood with any except that of their own royal kin; and there is no record of deterioration; in fact, the last of the Ptolemies was Cleopatra; no particular record of deterioration there.

But it is a fact that amongst other peoples, as amongst the North American Indians it was forbidden to marry inside the clan. Now, we can see that between people who are alike throughout, there is nothing to arouse creative fire; they are all the same. If the lives are all the same, they

tend more and more to passivity, to inertia. The very characteristics of astral matter—resiliency, elasticity, and tenuity—that are here spoken of, are lacking. Therefore, the astral body is more open to foreign influences, and the person becomes more psychic, or mediumistic. We call that deterioration. But any doctor will tell you that it is an exploded theory. There is, perhaps, no more remarkable record than that of the royal families of Europe, since for 500 years, there has been continual inbreeding among less than 500 people, the royal families of Germany, Russia, Italy, Austria, Belgium, England, France and Scotland. Intermarriage between themselves of those who were as close as cousins.

Q.—Referring to the last two lines in the first paragraph on p. 38: Can we see that matter which extends beyond the actual outer limits of the body with our physical eyes? What is the border line between the physical sight and the astral sight?

Ans.—Astral matter presents subdivisions or sub-states just the same as does this matter that we know. We speak of solid, liquid and gaseous matter; those are three states of our matter. We know that the gaseous is ordinarily invisible; that the liquids are extremely impressible as to shape; that solid matter retains a fixed tenuity of form. Now apply the same thing to the astral matter; there is solid astral; there is liquid and there is gaseous astral. We can understand, then, from the physical analogy of this earth, what Mr. Judge means in that statement, “Our body is our earth.” Isn’t our earth surrounded with an immense ocean of gaseous and vaporous matter of the same kind as the earth itself? So our body is surrounded by vaporous and gaseous lives on the astral plane. That is why it is that we can oftentimes sense another whom we cannot see.

Q.—P. 39 says, “So in sleep we are again absorbing and not resisting the Life Energy,” and lower on the page it says, “When we fall asleep we are yet more full of life than in the morning.” This seems contradictory.

Ans.—If the paragraph had been read with attention, no contradiction would appear. In sleep we are absorbing and not resisting the life energy. When we awake we are resisting it. When we fall asleep we are more full of life than in the morning because our power to resist becomes less and less; during the waking hours we become charged with the life energy until we are no longer able to resist it, and sleep supervenes. Take a flowing stream and a swimmer: he swims against the stream, resisting the current, then he floats down stream with the current of the water. We might say that he is absorbing Life while floating, resisting it while swimming; as long as he is holding his place, he is awake; when he is drifting, he is asleep.

We can use the illustration of the current in an electric lamp; the filament resisting the current gives light, but if the current flowed through with no filament, there would be no resistance. Also, this analogy shows how Life outwardly kills, because the filament in the globe stands the impact just so long and then we have a broken filament.

Q.—What is meant by the word “privative” as used in this chapter (p. 40)?

Ans.—We are familiar with the word “deprivation.” We are familiar with the fact that a man may be in a state of privation. What does that mean? Reduced to the extreme limits of endurance. Well, suppose we take its metaphysical counterpart. There is that form in space occupied by everybody, the mould in space made by anybody. You put your foot on sand and you have made the mould; there is the privative limit of a foot. According to H.P.B., *privative* refers to the astral form as apart from the physical; that is, the privative limit of the cell. To us the cell appears a physical thing. Mr. Judge says it has no existence physically; it is simply poured

into a container; that container is the astral cell, which is the real cell. And this is true with everything there is.

A magnet is a good example: when the iron filings come within the influence of the magnet, the true form is made; yet when the filings are pushed away, the astral body does not cease to exist, because as soon as the iron filings are brought close to the magnet again, the true form is seen.

Q.—May we infer that the astral model of the child may be imperfect before it contacts the mother?

Ans.—Don’t you think the whole subject can be reduced to simple terms? All of us, out of a body or in the body, in heaven or in hell, place ourselves in relation with other forms of life. The relation in which we put ourselves is the result of our own act; whatever we get from that relationship is the consequence or effect of our own acts. I put myself in the power of an evil entity; that is my doing. The evil entity acts according to its world, not according to mine; I get the results. And, if we apply that in every direction, we can see that the Ego, as the result of his own actions, comes under the influence of the mother. Then, whatever she thinks or feels, he must get the result of it as the consequence of his own actions. Her imagination, her aspirations, may build him a wonderfully sensitive and susceptible instrument, or a defective one. In either case, he had put himself in that relation and so the Karma of it, *in so far as it affects him*, is his Karma; in so far as the mother’s conduct is concerned, the same thing is true—it is her Karma.

We might say that the thoughts and feelings of the mother form one of the constituent elements of the astral body of the incoming ego.

APPLICATION

In the effort to apply and to promulgate Theosophy we should not neglect self-education, which implies both the gathering of knowledge and the discipline of the personality in terms of that knowledge.

We do not always realize that there are two aspects of self-education; one, where we know that we are ignorant of a subject and begin to look for a teacher or a book which will enlighten us, and, having found then apply our minds to the task of learning; the second, where we do not know that we are ignorant but have the duty of finding this out.

We fail, not because we are unable as yet to apply fully that aspect which we are learning, but because we do not know that we are ignorant of other aspects. There is no blame attached to mistakes made while learning, but there is blame when self-examination as to our ignorance does not take place, for that is, or should be, the kernel of self-education. Only if we practise self-analysis will our actions be self-induced; only so shall we be active in devising ways and means to educate ourselves, since, though the Path is one, each takes his own character to it and needs his own individual approach.

Just as when studying a book on any subject we pay attention to the details in it, or, if we are dealing with practical subjects, we follow the instructions given, so we should follow the instructions given and pay attention to the details in our spiritual books. One such is the *Gita*. In it are instructions for us to follow and details to be observed, but we fail to turn it into a practical book of instruction for living the spiritual life because we do not pay attention to detail.

One piece of instruction in that book is very helpful with respect to self-education and self-discipline. Krishna says in Chapter XVIII that we should perform three types of actions: deeds of sacrifice, of mortification and of charity. Nor should these be performed only at times, but every day. In our daily living few of us can escape doing such deeds, for life certainly makes us sacrifice our personal wishes almost every day in some respect or another, and it brings mortification to us, while few live so wholly unto themselves as not every day to think some charitable thought or do some charitable action. So why does Krishna tell us to perform these things?

Is it not that what good we do today, almost automatically, is the result of lessons already learnt, and that what is needed is to apply what is *now being* learnt? Our automatic good actions should be put before the bar of our present knowledge and experience, and in terms of what we now know we should perform such acts with full deliberation and for a set purpose—even if but one such act a day.

The *Gita* analyzes in detail what Krishna means by sacrifice, mortification and charity. To sum up the ideas we can say that every day we should deliberately do, in His name, one act of sacrifice, whether it be offering a leaf to Him or a cup of water to the thirsty in His name; or a greater deliberate sacrifice of oneself, in time, money and work, for Him, *i.e.*, the Spirit throughout all Nature, or for the manifested separative aspect of the One, humanity itself.

Some deed of mortification must be performed. How shall we know what to mortify in ourselves? Those faults we have which are known to us we already are trying to overcome, so it is those faults that we do not yet know that we must find out. This we can do by visualizing ourselves in our daily duties. How do we walk, talk, appear, what do we do, what are our feelings and our thoughts? Are we each day more aware of *ourselves*, and of what we do? This self-analysis must be applied in our nightly review until we find out what it is in us that needs mortifying. Then a deliberate effort should be made, even once a day, to remember our defect and to try to remedy it.

Charity is not only the giving away of something to another, but once a day at least we can deliberately ensoul some action with love, whether it be the giving of an object or of time or thought to another.

The result of such deliberate actions will be, not only that we shall improve, personally and spiritually, but also that we shall become integrated, that is, our outer actions will keep pace with our inner study and knowledge. At present we know theoretically much more than we practise and there is a constant war in us, so that we are not steady within; we are not well-knit; we have not yet taken charge of the personality. But if these daily actions are deliberately performed there will in time be built a firm centre within—the prerequisite of the presence of the Inner Ruler in the heart as an active power.

For the good of the whole Theosophical Movement it is necessary that some at least begin this definite work on themselves.

IN THE LIGHT OF THEOSOPHY

A 24,000-mile scientific voyage completed jointly last year by the Scripps Institution of Oceanography, the Office of Naval Research and the Naval Electronics Laboratory, resulted in the discovery in the Pacific Ocean of a vast underwater range of mountains, comparable in height to the Rocky Mountains, the Secretary of the Navy reports in his semi-annual report published near the end of 1951.

An earlier report of this discovery was made to the Geological Society of America by the commander of the expedition, who reported that the range contained many high peaks, some of them 14,000 feet high, and extended in an east-west direction, from Wake Island to the Hawaiian Islands. The range is about 1,000 miles long and 100 miles wide at its base. None of the peaks appears above the surface of the Pacific.

Students of *The Secret Doctrine* will remember that H.P.B. mentions that, no less than Australia, "a few surviving islands sown hither and thither on the face of the Pacific and a large bit of California" belonged to ancient Lemuria. (*S.D.*, II. 328) She also quotes from a Commentary that for the third race, (in the early part of which Lemuria was formed) Mother Earth "*travailed harder...and her waist and navel appeared above the water. It was the belt, the sacred Himavat, which stretches around the world.*" The North Pole being symbolized as the "head" and the South Pole as the "feet" of the Earth, the "belt" is obviously between them and H.P.B. adds in a foot-note that

Occultism points to the Himalayan chain as that "belt," and maintains that whether under the water or above, it encircles the globe. (*S.D.*, II. 401 fn.)

It is interesting in this connection to note Mr. W. Q. Judge's suggestion in his essay "On the Future: A Few Reflections," that

perhaps when the present America has been split up by tremendous cataclysms, leaving here and there large pieces on its western side, it is in the Pacific Ocean that the great mass of the new one [the sixth Continent] will come up from the long sleep below the sea. (*The Heart Doctrine*, pp. 205-6)

The December issue of *Popular Science Monthly* contains a reference to how modern science has taken a hand in confirming the antiquity of some Hebrew scrolls of the Book of Isaiah, found several years ago in a Palestinian cave. Some language experts had maintained that they were no older than the Middle Ages, but the linen wrappings of the scrolls have told a different story.

Fragments of them were burned to pure carbon and the amount of radioactive isotope carbon 14 which they contained was measured by Dr. Willard F. Libby and his assistants at the University of Chicago. This test, it is explained, rests on the fact that this carbon 14, produced in the air by cosmic-ray action, is continuously taken in by living plants and animals, in small amounts. At their death, no more is taken in and the carbon 14 already absorbed is gradually lost as the tissues decay. The test consists in measuring the amount of radioactivity the tissues still contain. The verdict of the Geiger counter in this case, with a margin of error of a century or two either way, is that the flax from which the linen was woven had been part of a living plant 1900 years ago.

There is much in the attitude and the approach of the Friends and their Associates in the Fellowship of the Friends of Truth, as expressed in *The Friendly Way*, to appeal to any lover of his fellow-men. Students of Theosophy, especially, must be in sympathy with the breadth of outlook which, while holding to faith in a personal God, yet shuts no one out of the heart and sincerely seeks expression in a regenerating practical brotherhood. The article on "Master and Servant" by Ingeborg Walters, in the December issue of *The Friendly Way*, revolutionary as it is in its proposal for treating servants as friends and brothers, it yet holds the germ of peaceful but far-reaching social change in the direction of mutual sympathy and co-operation.

The opening article, "A Meditation," by Harold Chance, approaches Mr. Judge's reflections in Letter IV of *Letters That Have Helped Me*;

both affirm their non-separateness from anything, though where Mr. Judge affirms that he is each and all; Mr. Chance puts his feeling as "being bound in love to all creation," which would seem to be as near to actual oneness as the believer in a personal Creator, separate from his creatures, can be expected to come. But he goes even further than he could with entire consistency, declaring:—

...Of all these—men, women, and things—I am part....

I am one with the field and the hurrying cloud and I remember that I, even I, have my home on a star.

I will remember that Gandhi, the most Christ-like character of our day, was a Hindu, and the hymn he loved best was "When I survey the wondrous cross."

I will remember that Albert Schweitzer, one of the greatest Christians of our day, a scholar and a doctor, was first refused the privilege of bringing healing to the suffering people of Africa because he had "only correct Christian love but did not hold also correct Christian belief."

I will remember, in spite of my orthodox faith, "that Jesus required of his disciples no doctrinal test but the will to follow Him."

✓ The "Note on Precognition" contributed by Shri C. T. K. Chari to the *Journal of the Society for Psychical Research* for November-December 1951 concerns itself with retrocognition as well as precognition, and finds a suggestive theory to account for both in Mr. H. F. Saltmarsh's hypothesis of a subliminal awareness (an awareness below the level of normal waking consciousness) of a "specious present," extending both backward and forward beyond the limits of the present as generally understood. It is implied that each individual has a separate "specious present," and that some cases apparently may involve also telepathic interaction between "subliminal selves." Shri Chari suggests that "the entire terrestrial life of

a man, for aught we know, may constitute the "specious present" of his "subliminal self."

Even this concession would fail to cover the remarkable experience at Versailles of two English ladies holding educational posts, Miss Moberly, Principal of St. Hugh's College at Oxford, and Miss Jourdain, who succeeded her in that principalship. Their vision in August 1901, while in the gardens at Versailles, of the grounds, buildings and costumes as in 1789 is published in full in *An Adventure* (Faber and Faber), together with the subsequent painstaking verification of the details.

The apparent readiness of psychical researchers to accept different characteristics of time than the ordinary concept of past-present-future is indicated by Shri Chari's admission that the understanding of precognition will involve such a reconstruction of ideas. This is not far from Theosophy's position that each plane of infinite space beyond our ordinary waking perceptions does exist outside of our division of time. (*The Key to Theosophy*, 2nd Indian ed., p. 87)

The Astral Light of Theosophy, the super-physical, tenuous medium on which, as on a sensitive plate, are impressed all events of the past as also future events "the causes for which are sufficiently well marked and made," seems a much less unwieldy explanation than the individual "specious present" and has to commend it not only its adequacy to account for phenomena of far greater variety, but also its antiquity. The invisible region which surrounds our globe, the Astral Light, the "Sidereal Light of Paracelsus and other Hermetic philosophers" holds the key also to telepathic communication, as the medium for thought transference.

The Astral Light was mentioned in the "Note" by "A Student of Theosophy" on Shri Chari's interesting article on "The Psychic Veil of the Self" in the October 1950 *Aryan Path*, to which the reader's attention may be invited.

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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.

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