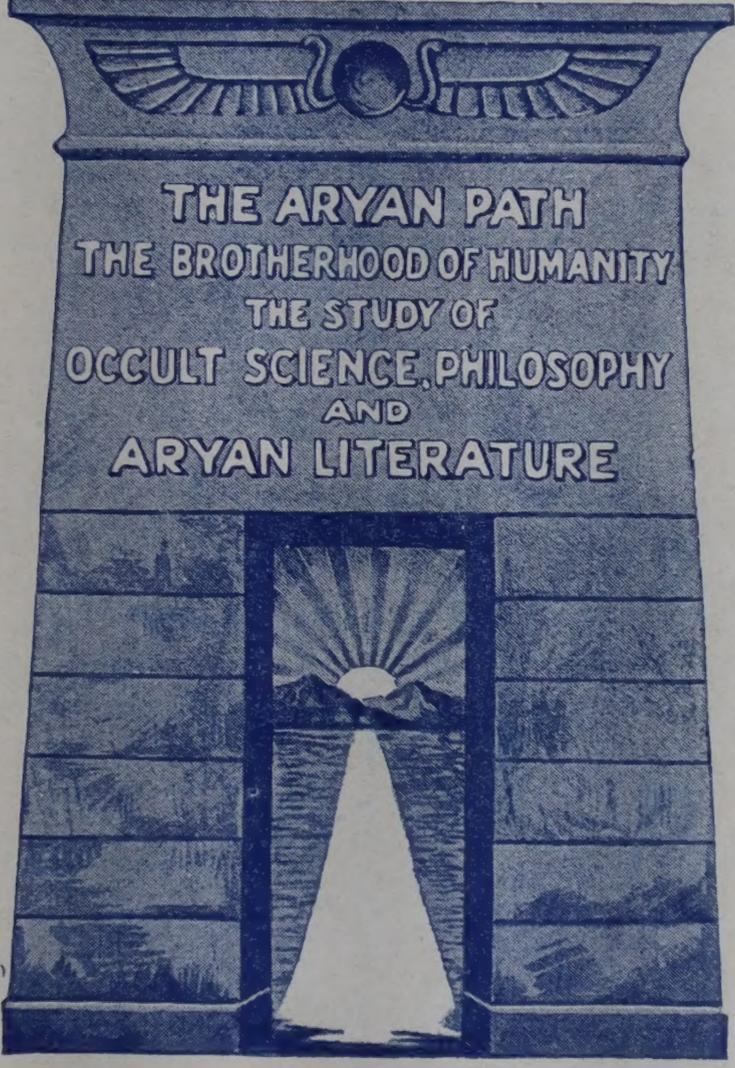


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Vol. XXII No. 9

July 17, 1952

Theosophists too often occupy themselves with these woeful lookings into the future, to the detriment of their present work. They should try to discover the fine line of duty and endeavour, leaving the astrologers of today, who are more at sea than any other mystics, to con over a zodiac that is out of place and calculate with tables which delude with the subtle power that figures have to lie when the basis of calculation is wrong.

—W. Q. JUDGE

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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.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th July 1952.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1952.

VOL. XXII. No. 9

THE NEOPHYTE'S PROBLEM

One very early sign of the awakening of human consciousness is the mental recognition of man's dual nature. Though many only notice the fact a few probe further. Whence these devilish desires and these divine aspirations? Why does a man compromise with his good resolutions, going back temporarily on what he has determined? He feels pushed into action that he would rather not do; he is held back from righteous deeds which he aspires to perform. This is a problem in the early life of every neophyte. The third chapter of the *Gita* records Arjuna's lament:—

By what... is man propelled to commit offences, seemingly against his will and as if constrained by some secret force?

Again, the great Apostle Paul writes on this psychological problem. We quote at length because the arguments and ideas that he advances are of practical value to every aspiring devotee who is seeking to integrate his being:—

For we know that the law is spiritual: but I am carnal, sold under sin.

For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

If then I do that which I would not, I consent unto the law that *it is good*.

Now then it is no more I that do it, but sin that dwelleth in me.

For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

For the good that I would I do not: but the evil which I would not, that I do.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man:

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am! who shall deliver me from the body of this death? (*Romans*, VII, 14-24)

The Secret Doctrine throws light on this problem. A student must comprehend the philosophical and universal basis of this personal psychological problem.

The Demon of Pride, Lust, Rebellion, and Hatred has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. And, if the Kabalistic saying, "*Demon est Deus inversus*" finds its metaphysical and theoretical corroboration in dual manifested nature, its practical application is found in Mankind alone. (II. 274)

Modern knowledge attributes this duality of human nature in a superficial manner to the little-understood laws of heredity and atavism. It is groping in the dark; physiology, biology and psychology (in the last we include psychiatry, psycho-analysis, etc.,) suggest explanations and remedies without offering a reasoned and convincing explanation of the phenomenon.

The causal aspect of the problem of good and evil in the human kingdom is given in *The Secret Doctrine* in numerous places. Above we give but one quotation, but the vexed question of the Origin of Evil can be correctly understood if the clues given in the above-quoted passage are meditated upon. That "man himself is the separator of the One into various contrasted aspects" is a statement which needs careful study and examination.

The why and how of the Origin of Evil are

questions pertaining to the plane of causes. What about the plane of effects? What makes the task of the neophyte so confusing and so arduous? That task is well nigh as difficult as the Labours of Hercules. Which teaching of the Esoteric Philosophy will enable us to understand the evil inherent in the personal man? In this phrase lies the solution :—

The feeling of personality and of the *human* emotional nature—two purely earthly characteristics. (I. 275)

The feeling of the separated "I" which creates and sustains egotism may be compared to the matter aspect while the "*human* emotional nature" to the spiritual aspect of the embodied self-conscious man. The personal man is not good or evil only—he is part good and part bad; his human emotions help him to grow because he curbs, controls and elevates his personality by affection, sacrifice and devotion.

This takes him part of the way. Very soon, however, his unenlightened virtues in action reveal to him that where he had meant to do good he did harm, that his help has turned out to be a hindrance, and that the lessons of the science of true sacrifice are very different from what mother-love, friendship, etc., teach. Human emotions tend towards the sense of unity of the clique, be it a political party, a social club, a creedal church, or the family held together by the ties of blood, thicker than water.

The problem of the neophyte is not such a simple one as : Shall mother-love be allowed to grow till it hardens into selfishness and becomes competitive on behalf of the progeny? Shall a friend's loyalty to his friend permit him to injure others because he wants to help his friend? Shall a patriot condone wrongs inflicted by his native land on the children of other soils? These questions lead to the fundamental problem and its consideration. In the language of St. Paul, there is a "law in my members warring against the law of my mind." What is to be done about this archetypal or root strife—the struggle between the feeling of the separated egotistic personality growing in pride and selfishness, on the one hand, and the unfolding *human* emotions, demanding the light of divinity of the United Spirit of Life?

Should Pride or Humility rule the Will? Only true knowledge can unmask the former and reveal the strength of the latter. When the Will follows Humility the spirit of self-surrender grows and the Divine energizes, instructs and inspires the embodied self, who says to the Inner God: "Not my will but thine be done."

Human Will is to be so awakened that it compels action from within. We are not to follow impulses from without, moving further and further away from Spirit and allowing the mind-soul to be in bondage to the material forces of the universe. That is the Triumph of Delusion.

In the *Mahabharata* there are two well-known characters representing the two positions—the blind king Dhritarashtra and the great elder, Bhishma. In the *Udyogaparva* we find the former saying :—

My understanding is capable of seeing the defects but when I approach Duryodhana that understanding of mine turneth away.

The impulse from without, the sight of his evil son, finds the king's will unready and he succumbs to his weakness. Who does not know the great exclamation of Bhishma, lying on his bed of arrows awaiting the day when the sun shall move northwards, when only he will willingly cast off his body?

Exertion is greater than Destiny.

The problem of the earthly man is different from that of the neophyte. The laws governing these two are very different. The good man eschews evil where and as he sees it; but he does not always see it. The spiritual man's mind sees evil, even where it lurks in what ordinarily passes as good. The subtle matter which envelopes the good hides the Universal from the good man's vision. Only the Light of Universality leads the good man to seek the spiritual world.

Study of Theosophy commences the holy task of application and the consummation is in promulgation. It is knowledge which enlightens virtues and these two are the parents of sacramental deeds. Progressive meditation produces both penance and enlightenment—penance which purifies the lower and enlightenment which is the descent of the higher.

The Human Personality carries within itself the Power of Impersonality; human emotions carry within themselves the seeds of the divine *Paramitas*. Our body is the shrine of our sensations; within it is the Power which is universal and impersonal. That Power is Life which kills to regenerate. Left to itself it brings to birth everything and then destroys to cause birth once again. But when the awakened Will of man controls that Power he is able to live without Death intervening. That Power, which is controllable by the perfected human Will, is the opener of the golden gate of our own Divinity; that Human Divinity enshrines in its own innermost recesses the Dhyani Buddha—the Wise and Contemplating Father of our own Individuality.

Every neophyte, now and here, can awaken his slumbering Will by acquiring soul knowledge and rendering soul service and can then pass onward into the Sanctuary where abide the Light of Peace, the Power of Compassion, the Sacrifice of the truly Great.

THE BASIS OF MORALITY

Present-day concepts of morality differ widely from the strict code of conduct laid down in the various religious scriptures which man still pretends to venerate. Further, applied morality, as seen in Legislatures and Courts, Embassies and Chambers of Commerce, to say nothing of individual practice, seems to be drifting to levels lower than those accepted a century ago. In one country, for instance, under the prevailing moral code, short shrift is made of the rights of natives, in the name of *Apartheid* legislation. In another, with a packed jury, an innocent Negro can be sent to the electric chair in the name of justice. Embassies can be used for intrigue to undermine a country's stability and call it diplomacy. Dubious businesses which lure the weak to gaming, drunkenness and worse are tolerated in the name of commerce.

Outside of metaphysics, the world of today has largely lost the values of morality and substituted a code of convenience and convention that has one application for the rich and another for the poor; one for one's own clique or country and

another for the opposite camp. In many countries, the Courts, which are supposed jealously to guard the moral values, have become Courts of Law rather than Courts of Justice. True morality is at a discount while a tinsel show of rectitude is accepted as the hall-mark of respectability. What, then, are morals, and what bearing have they on the life of man and of the age?

Whatever the code of morals subscribed to, it cannot be applied to all and sundry indiscriminately. You cannot hold the infant, the youth and the adult to the same requirements. The unfolding consciousness of the child must pass through numerous experiences ere it matures into that fuller knowledge of right and wrong which is the responsibility of the elders. The moral worth of an individual can, therefore, be evaluated only in terms of the understanding of morality which he has acquired. Morality may thus be applicable in varying degrees from the infant and the savage to the man of mature understanding and one who has amassed knowledge.

But, as we study human behaviour, we are forced to concede a still more fundamental classification, one not in degree but in kind. It would be inequitable and futile to expect of a Cæsar the strict morality that is the responsibility of the Wise.

Each state of human consciousness, then, must have a set of rules which govern human behaviour in that state. If we consider the powers and potentialities of the "man" himself, we find that he can act in any of seven distinct states of consciousness. It is not necessary here to go into these states and the rules of morality which govern each. This, because in man at present the full Divine Trinity does not act on this plane; its acting agent here is Manas or the incarnated human soul.

In each man, therefore, we have two possible sources of "memory" and two bases of consciousness. The one pertains to the Higher Manas—the immortal entity in mortal man; the other to Kama-Manas or that which we call the "lower mind" of man. We thus have the possibility of experiencing the impact of two different forces arising from these two distinct aspects of our being. That which originates in the Higher Mind

is called Noetic. The other, which has its root in the personality, is called Psychic.

It is on the Noetic as opposed to the psychic force that the progress of a student in Occultism depends. Once he experiences the Noetic, the student must enlarge his ideas of morality. He comes under the sway of a wider morality.

In all his actions man affects the lives within and around him. Whether the psychic force or the Noetic operates, that force finds expression on the outer plane through one or another aspect of his complex make-up. Thus, man's metaphysical thought energy translates itself on the physical plane through the lives of which his body is built and which make up its cells, molecules and atoms. Each cell is capable of responding to both a psychic and a spiritual influence though certain organs are specially the vehicles of one or the other.

It therefore depends on each of us to which influence we respond. If the Noetic force is allowed expression, the cerebral and cardiac centres respond and the man for the time being is exalted. If, on the other hand, the psychic is the motivating factor, man's nobler portion is not touched at all and the memory of the act is stored in the passional organs of the body and in the lower psychic aspects of his being.

So where the higher force is not drawn upon, the spiritual nature does not find expression and the act correlates itself to man's perishable and lower aspects. The particular bodily cells involved get only a psychic impress and store up the memory of the act.

But that is not all. The overfeeding of the emotional and psychic aspects of man impoverishes his better nature and, though he may sincerely desire to be good, the elements of his own nature may then impel him to go wrong, seemingly against his will. His is, indeed, a sorry plight whose passional organs hold extensive memories of an undesirable kind. A sight, a sound, a gesture, the slightest electro-vital spark originating from his animal desires may start a series of psychic images and sounds which sweep over him like a flood and render him blind and deaf to vibrations from the higher regions. Caught thus in a series of memory pictures he may remain cut

off from the Noetic and therefore forget his good resolutions.

Were the possibility of reform in doubt, there would be no hope for such a man. That a path does exist which leads us on is evident, however, in the successful struggles of the great men of all ages. The promptings of the Noetic can be heard in exquisite lyric poetry, glimpsed in the great epics as also found in the writings of men like Boehme and Mesmer or in the more recondite works and labours of a Paracelsus or a St. Germain.

The Higher Ego, from which the Noetic force flows, cannot act directly on the body because, though it is unconditionally omniscient on its own plane, that omniscience cannot filter through to the physical one unless a channel is provided for it by Kama-Manas. Only an Adept is capable of paralyzing at will the memory and the instinctual, independent action of all the material organs and cells in his physical body, but the man who has attained extreme purity and holiness in a prior life may also experience pure Noetic visions. They come occasionally too in cases of extreme physical weakness and exhaustion.

Patanjali's *Aphorisms* hint how the lower may be subdued and trained for the newer outlook, the larger morality. All ancient scriptures gave, to help the neophyte, the preliminary injunction: "Cease from evil; do good." This eschewing of all evil causes is a discriminative process. If assiduously applied, it will give the lives of our body a new impress. And yet, one must remember, knowledge even of good and evil is not ours from the start. The application of moral rules has always been an arduous process in which falls are many while the recompense generally remains far off.

Therefore, from ancient times, all Teachers have given to their chelas the talisman of duty. Any duty, however humble, performed with skill and without longing or regret, strengthens the neophyte. It is the first transmuting force made available to him, one which he can manipulate with safety. He is asked to go out into the world to test its efficacy. For him, now, his duty is his stern morality. That which takes him away from

that duty becomes, *for him*, immoral. The duty which is not his but another's, that action which, however bountiful of results, is divorced from his duty is, for him, dangerous.

Yet, because he is asked to wield an instrument which is not fascinatingly new, the neophyte rarely tries to measure its strength. He has little, if any, enthusiasm for the old talisman of duty and may remain listless, letting precious years slip by which he could have profitably used for practice in the art of handling and impressing aright the lives of his body by a higher type of thoughts.

But truly duty is no mere mechanical or dull discipline. When applied to attaining the Noetic way, it becomes the first obeisance of the chela to the Lord within. It also provides him in time with those mystic weapons which he must acquire for the fight against his lower self.

Devotion to duty, moreover, will lead the disciple in time to a conscious contact with the supersensuous worlds, to the ecstasy of inward vision that opens the bars to knowledge. Contact with the Teacher, to whose bidding the disciple must dedicate his life, opens up yet further layers of consciousness, yet further rules of morality.

Yet, all rules applicable at any stage may be resolved into observance of three basic Rules of Conduct. These are: Punctuality in Time, Accuracy in Space, Purity in Causation. All expressions of consciousness must be within the ambit of these three. Yet the application of morality is not hedged in by limitations. The rules of grammar do not hamper literary creation nor do they cramp the writer's genius. So too with morality. For morality is not an imposition from without. It is the characteristic of the Soul in action, the natural expression of the God manifesting through the earthly tabernacle of man.

WRITTEN AS WE LEARN CHEERFULNESS

Cheerfulness is often mentioned in the philosophy. It seems to have some magic power in our daily affairs. It in fact gives us some strength we could all use to overpower our inclination toward self-pity. "The very first step towards being positive and self-centred is in the cheerful performance of duty," wrote W. Q. Judge. In another talk on "Cyclic Impression and Return and our Evolution," he advises that instead of being depressed we "start up cheerfulness, be good to someone." We like these expressions—they lift us out of our despondency or selfish attitude, and help us to find that true solidarity which comes from the practice of brotherhood. We like them, too, because they are immediate aids—aids we often turn to for a moment in time of trouble, and, finding a message direct to the heart, look up and smile again.

There is a great strength in this matter of cheerfulness. How does it relate to brotherhood? No doubt we have all seen those people (ourselves, of course!) who, fancying at times that the world is such a hard place to live in, pull their hats over their eyes to brood in darkness, hardly noticing the gentle rays of warmth without. Now, we are certainly aware that this is not brotherhood! How can we see to help others when we are broodingly nursing our own little problems? Self-attachment, self-pity and despondency are all forms of selfishness—most deceptive, since we seldom recognize them as such at the time.

Let us be like the Chinese who, they say, always keep their problems hidden under a smile. Cheerfulness comes in the joy of helping others, as an encouragement to do more.

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER VII

I.—MANAS, SELF-CONSCIOUSNESS AND THE BRAIN

Q.—What would be the natural consequences of removing the fetters placed by religion upon science?

Ans.—If we bent a tree in this direction and finally released the tension, would the tree fall that way, this way, or in the opposite direction? The moment men dared to think, dared to use their own eyes and ears and power of reason, they swung by reaction from extreme credulity or superstition—which is what sectarian religion is—to exactly the opposite extreme; from credulity to extreme or total incredulity—which is what the word *materialism* means.

Religion as we see it in sects and creeds today is the Karma of the black magic we practised in Atlantis. It is the most accursed of the *Skandhas*. We worshipped Self in another sense altogether during the days of Atlantis. We practised black magic then on the psychic and astral planes, whereas now we consciously practise black magic only on the physical, personal, human plane. Notice how everybody looks out for "number one," first, last and all the time—that is the practice of black magic. Selfishness, whether conscious or unconscious, is the practice of black magic. The man who thinks of self first and the other fellow second, is practising black magic.

That is what we did on Atlantis, but we did it on the astral and psychic planes, instead of on the physical. We had the knowledge, and we had the power, and we used it—selfishly. Why did we do it? Did we know better? Of course we did. Listen to all this talk about the woes of today. We want laws for this and laws for that. And the very ones who talk about them know what is the matter with us all—our wicked selfishness. That is our religion. Organized religion is supremely selfish—it never was anything else and never will be anything else.

We all know what circular motion is, don't we? It means motion of the whole around a

centre when all of the parts are equally balanced with regard to the centre. Do we realize what is meant by eccentric motion? It is the same motion round and round, but the axis of the motion is not the centre, and so it presents a very peculiar gyration. The cam shaft of an automobile is a sample of eccentric motion, while the wheel as it revolves is an example of circular motion. We can make any idea whatsoever—no matter what it is or what it is about—we can make that the axis of our thought, will, feeling and action for five minutes or five eternities. And that is how we make a "religion."

Q.—Mr. Judge speaks of the human brain being superior because of the depth and variety of the brain convolutions. I read of a man 72 years old who attempted to commit suicide by shooting himself in the head. When he came to, 50 years of his life had been wiped out. What happened in that case?

Ans.—Consider that, as spiritual beings, we are now away from our own habitat, and we have a mirror of ourselves. Call that mirror the brain. Suppose I stand in front of a mirror and look at myself. Say that my eye is 25 years old and all the rest of me is 72. I take a pistol and take a shot at the mirror, cracking it so that the only part left is the part that reflects my eyes. Then, how old am I in the mirror? Twenty-five.

Since the brain is a recording mechanism of thought on this plane, we can understand that if one part of the cortex is injured and in that particular part are stored certain memories, the Ego loses those memories. That's all. If the man's real intention was to take years out of his memory, he was very foolish to choose that extreme way of doing it. Of course, that probably wasn't his intention, but if it had been, he could have gone to certain quacks and had himself

permanently hypnotized! Then he would have been 25 till he died—to himself, not to others.

You know, we all labour under the illusion that we do not look as old as we are. Well, we don't as a matter of fact. How could anyone look 18,000,000 years old?

So far as memory is concerned, we are told that every atom reflects the universe. When we use a certain class of lives, they all furnish the same reflection. Remember that the "lives" have no individuality of their own; that is why they all furnish the same reflection, or reaction, if we want to use that word. As a matter of fact, take two coyotes: they are entirely distinct creatures, one from the other, but they will give the same reaction. You don't have to keep the same coyote if you want to study coyotes. If you want to use life of a particular class, you don't have to pick up the same elemental you used yesterday—any "life" will do.

With human beings the case is quite different, and there is something to think about in the fact that, although the brain is changing constantly, yet we do not lose certain memories; others, we do.

Q.—Is the physical brain the real brain?

Ans.—It is the real brain to us *here*. If you have an astral brain and no physical brain, you are out of luck. If you have a physical brain and no astral, you might be "in luck" because you could not think—you'd be here but you could only cerebrate, and, of course, if you want to be happy here, you don't want to think—you prefer to cerebrate!

But, as a matter of fact, the astral brain and the physical brain are one and the same to us, except during the deep sleepstate, during delirium, under hypnosis, during intoxication, during insanity, or after death. It is no use to talk about them apart from each other, even as it is no use to talk about force and matter apart from each other.

Remember the three lines of evolution; we do not have merely the astral brain and the physical; our consciousness principle, together with the astral brain and the physical, are inseparable in

normal waking consciousness. Remember what H. P. B. says in regard to the three lines of evolution, that in our state—that is, in our minds, in our natures as human beings—they are inextricably interblended and interwoven at every turn. So it is not by the attempt to consider them, one apart from the other, that we can get any value, except theoretically.

Q.—How is it that Manas becomes dual as soon as it attaches to a body, that is, as soon as it incarnates?

Ans.—What is the basis or essence or intelligence in matter? What is it that governs matter? What is natural impulse? If we regard matter as life, then the *life* in matter has been through innumerable experiences of every kind, and the memory, in the sense of the record—the impressions of all those experiences of the past—is just as indelibly imprinted in an atom as in us. We know that the atom can't arouse its own memories, and that, once they are aroused, it can't disencumber itself of those memories. We, however, *can* arouse our own memories and we can dismiss our own memories. We are not yet able to do it perfectly, but we can do it often enough, and do it in enough directions, to show that we have the power. Very good, then. Remember that there is memory which, when aroused, becomes the intelligence of the past experiences; when that intelligence is fully awakened, we may call it the animal consciousness, or apperception in flower.

Now, Manas unites itself with the animal intelligence. That is what incarnation means. The spiritual intelligence unites itself with the intelligence in matter, and that active union is *incarnation*. In the metaphysical sense, then, Lower Manas means spiritual self-consciousness wedded to the consciousness in matter; and Higher Manas means spiritual self-consciousness wedded to universal self-consciousness. Here is an act of union, originally the exercise of our own will. The act of union means "the identification of Self with"—we couldn't experience matter at arm's length. If we want to know what fire is like, we have to get within range of it; if we want to experience, feel, the whole nature of fire, we have to step into it. So then we, a more ex-

perienced form of life, entered into union with a lower form of life—not a union of matter, but a union of consciousness—and thenceforth, as long as that union lasts, the consciousness of the higher is partly absorbed in or identified with the consciousness of the lower, and the consciousness of the lower is fully identified with the consciousness of the higher.

If we look for an analogy, we can see one in ourselves. Take the graphic phrase in *The Secret Doctrine*, that when Manas incarnates, it becomes *wedded to Kama*. Observe us: Are we not literally *wedded* to our likes and dislikes? We are so wedded to our likes and dislikes that it is almost impossible for us to think of anything except in terms of "I like that" or "I don't like that." That is Lower Manas. When we think of things in terms of Self, not in terms of liking and disliking, that is Higher Manas.

Q.—Why did Manas have to be lighted up?

Ans.—Well, you know some people use an alarm clock. Why don't they wake themselves up? They don't know how. And some people, even when they wake up, are so sleepy-headed that they don't want to get up, and then somebody has to wake them up. The same thing applies to waking up the mind.

Q.—But did it not exist before?

Ans.—Why, of course it existed before. You could not wake it up if it hadn't been there before! Notice how all the time we are reminding ourselves of this, that and the other, aren't we? That is Higher Manas lighting up the lower. Very often, other people remind us of this, that, or the other thing, even more than we remind ourselves. Everything we look at "reminds" us of something. Isn't this the lighting up of Manas in one or another direction, the reawakening of that which was awake before but now is either asleep or dreaming? If we can get that clear in our minds, we shall never again fall into the delusion of thinking that Manas is the *product* of anything. Manas is the producer; Manas is the embodiment of Atman in an individual form. Buddhi is Atman embodied in the Cosmos.

Q.—Is human self-consciousness conferred?

Ans.—I suppose it would depend upon the point of view taken. As a matter of fact, the answer is no, if it means that somebody hands us something that we do not and never did have. The power to become is inherent in everything. Human self-consciousness represents one of the 49 stages in the power of becoming. Consider that the man who is asleep can't wake himself up, and the man who is dreaming can't wake himself up: they have to be aroused, because, from one point of view, to be asleep means to have fallen under the dominance of another state; to dream means to have fallen under the dominance of another state. Being angry means falling under the dominance of another state. And so on.

If human consciousness means—as probably it was intended to mean—a state or condition of consciousness, then beings in a lower state than that of human consciousness may temporarily be raised to that state, and beings in a higher state may temporarily descend to that state. There are seven great states, each with seven subdivisions, and human consciousness is one of them. A frog, for example, can get in the air by taking a good big jump, but it can't get in the air in the sense a bird can. Yet a bird could pick up a frog, or a turtle, and give it a ride through the air. In that sense, the bird would be giving the frog a lift, and, from the standpoint of the "hitch-hiker," a ride is being *conferred* on him.

Human self-consciousness is not "conferred" except by induction, that is, temporarily.

Q.—If there is anything in this analogy of the candle, it would seem as if Manas, or the perception of separateness, would depend upon a continual change going on.

Ans.—We could have a million thoughts about ourselves: would any or all of those thoughts be ourselves? We could write a million volumes of words, the expression of our ideas, our thoughts, our feelings, in regard to ourselves. Would any or all of those million volumes be ourselves? We all can see that this isn't possible. Let us apply that to what Mr. Judge is writing here about Manas, remembering that in the human

race of which we are a part, Manas is not yet fully awake. Remember also that no one man can go very far ahead of the race to which he belongs. It follows, then, that Manas is not fully awake in us as human beings. Manas, in the sense of self-consciousness, is not at all awake in the animal kingdom, or in the vegetable, or in the mineral. The principle of consciousness is there, but it has not been individualized; in us, it has been aroused.

The question is, Does Manas or mind depend upon continual change? No; but its activity does. Take a candle; what is a candle? Latent fire. If it weren't so, it wouldn't burn when you put a match to it. What is fire? An active candle. Once H. P. B. was trying to illustrate this very point. She said, "Take granite; why won't it burn? It is full of fire. It is too near to fire; granite is fire in another state, just as is light." Light is called cold fire, and that may seem to us a ridiculous expression. Yet tread on burning coals, and see if it's ridiculous!

The activity of Manas depends on contrast, but Manas is the *producer* of the contrast, not the contrasts themselves. Manas becomes inactive when there is no material to work on.

Q.—How do you mean, Granite is fire?

Ans.—I would suggest that you read the dissertation on fire, Volume I, pp. 289-290 of *The Secret Doctrine*, and you will realize that fire has more than a scientific meaning.

Q.—Where is Manas during Pralaya?

Ans.—Non-existent. Manas is absorbed in Buddhi at the close of each life; Buddhi-Manas are absorbed in Atman at the close of each Manvantara. They don't cease to *be* because they have ceased to exist. H. P. B. says that instead of quibbling and disputing over words, the important thing is to get ideas, and she applies that to these words, *being* and *existence*. She says that a thing can cease to exist and still be. A very simple illustration of that is the power of speech. Suppose there were a deaf-and-dumb man here, and he and the chairman both sat quiet. Could you tell which was the dumb man, just by looking at them? No. The chairman would be speechless

because he chose not to speak. The dumb man would be speechless because he *could not* speak. Yet they would present identically the same appearance. So long as the chairman does not speak, the power of speech *is*, but it is not existent; the moment he chooses to speak, the power of speech both *is*, as being—actively speaking—and *exists*. In other words, the First Fundamental *is*, regardless of the Second or Third, but the Second and Third do not exist apart from the First.

Q.—Does Manas evolve?

Ans.—If we mean by Manas, pure self-consciousness, how could it be an evolution? It is a descent of divine fire from above, not an evolution from below upward.

We should remember that, according to *The Secret Doctrine*, there are engaged in what we call evolution, seven classes of purely spiritual beings, and the collectivity of each one of these classes constitutes what we know as the seven principles. Considering a principle as a *basis of action*, we can see that each principle serves as the vehicle of action for the beings of the principle next above it. Taking these statements in combination, it ought to be easy for us to see what is meant by the "evolution" of Manas.

We may also recall that in the Second Volume of the *S.D.*, H. P. B. makes these statements: Buddhi—the principle Buddhi—has two aspects, while the principle Manas has three aspects: (a) Manas in connection with Buddhi; (b) Manas in connection with Kama; (c) Manas as a principle *per se*. Now, H. P. B. defines Manas *per se* in *The Key to Theosophy*, and says that in itself, Manas pure and simple is Spiritual Self-Consciousness. Then, in the First Volume of the *S.D.*, she says that when this pure Self-Consciousness descends into matter, it loses all consciousness of its own individuality and has to regain it in matter. We get a perfect analogy from the very phrase, "lighting up." When a man with seeing power goes into the dark, he becomes blind until he strikes a light. So far as the Manasic principle goes, that "light" is struck by our duty to our younger brothers, and in no other way.

“ THE PHYSICAL BASIS OF MIND ”

A series of talks delivered by various scientists in the B.B.C. Third Programme and subsequently printed in *The Listener* have been published in book form under the above title.* They will repay study along with H.P.B.'s article: "Psychic and Noetic Action." (*Raja-Yoga or Occultism*, p. 51)

It appears from the following quotations as true now as when H.P.B. wrote that article that, despite increased knowledge of the mechanism of the brain, psycho-physiologists are unable to define consciousness or to understand how memory records the past:—

No more than the physiologist is he (the anatomist) able even to suggest how the physico-chemical phenomena associated with the passage of nervous impulses from one part of the brain to another can be translated into a mental experience. (Prof. Le Gros Clark.)

We really do not know what sort of change takes place in the brain when a memory is established. (Professor Adrian)

The amazing complexity of the brain described in these talks staggers the imagination. Beside it, the largest automatic telephone exchange is insignificant. For example, it has been estimated that there are about 10,000,000,000 nerve cells in the brain interconnected by an interlacing network of threads so that the activity of one cell influences many others. During a cell's activity changes may be repeated in it as often as 50 times a second. When one is looking at any object hundreds of thousands of nervous impulses are speeding along the optic nerve to the brain. These signals from the eye arrive at the thalami, two oval masses near the base of the brain, which relay them to a local area of cortex at the back of the brain. From there they pass to the surrounding area of cortex and then to deep-seated centres of grey matter near the base of the brain, which, in their turn, are able to regulate the activity of the brain as a whole. A similar story can be told of nerve impulses originating in other sense organs. It is suggested by Prof. Le Gros Clark, very tentatively, that conscious perception coincides with and is occasioned by the arrival of the impulses at that strip of cortex through which these deep centres

are thrown into activity. Further than this no other speaker goes.

In comparing the talks one can find, roughly speaking, the same two opposing scientific views on consciousness as are described in "Psychic and Noetic Action." H.P.B. quoted from Prof. A. A. Herzen to the effect that consciousness represents such an insignificant group of phenomena that it is absurd not to regard it as wholly subject to a general law; and from Prof. G. T. Ladd to the effect that the nature of human consciousness is such that it cannot be understood in terms of brain activity alone and that there must be "a real unit-being, called Mind," of non-material nature, acting and developing according to laws of its own but correlated with certain parts of the brain.

In the talks, for example, Professor Ayer contends that mind and body are not separate entities but that "talking about minds and talking about bodies are different ways of classifying and interpreting our experiences." Apparently, to say "I see a tree" is only a habitual way of describing a certain train of events commencing with the excitation of the nerve endings in the retina and ending somewhere in the brain; and to imply that the statement means that there is an immaterial "I" who is doing the seeing is to be deluded by words!

On the other hand, the observations of W. Penfield, Professor of Neurology and Neurosurgery, seem to have led him nearly to the same conclusion as that of Professor Ladd. He describes situations in which electrical stimulation of the cortex of a patient may compel him to perform certain actions whether he will or not, or may induce in him dream experiences. But at the same time the patient knows that he is being compelled to act, or knows that he is dreaming! Also, he observes that the actions produced by such stimulation are lacking in dexterity. Skilled movements, in playing the piano for example, can only be produced when the impulses come from a level within the brain which is functionally higher than its cortical convolutions. To quote Professor Penfield:—

* *The Physical Basis of Mind*. (Basil Blackwell, Oxford)

Thus, I am suggesting that the master motor area, in the brain of man, may be found at the level of the upper brain stem where sensory information of finger position is available, where the visual image of the piano is available, where the memory of the music is available, as well as the auditory effect, and where conscious control is exerted upon the mechanisms of movement. Such a headquarters switchboard as that is so delicate, so complicated, as to stagger the imagination, but the evidence is overwhelming that it does exist... What is the real relationship of this mechanism to the mind? Can we visualize a spiritual element of different essence capable of controlling this mechanism? When a patient is asked about the movement which he carries out as the result of cortical stimulation, he never is in any doubt about it. He knows he did not will the action. He knows there is a difference between automatic action and voluntary action. He would agree that something else finds its dwelling-place between the sensory complex and the motor mechanism, that there is a switchboard operator as well as a switchboard.

The physical basis of consciousness and the influence of physical changes on consciousness form, naturally, the main theme of the talks. Hunger and fatigue impair the mental faculties; head injuries may considerably alter the personality, so that a one-time good-natured person becomes touchy, irritable and suspicious; to interfere with the connection between the fore part of the brain of a mental patient and the rest of his brain may make him less anxious, more equable, but possibly also tactless and inconsiderate. Different drugs have varied and violent effects on the mind and, as already mentioned, electrical stimulation of the brain may cause dreams. Nevertheless, every one of these observations is perfectly compatible with the teaching in "Psychic and Noetic Action" that the body is like a many-stringed instrument played upon by the indwelling mind but capable of responding to many different vibrations. The causative factor is always the player, but the condition of his instrument must radically influence his performance.

What the speakers do not perceive is the key to the understanding of the problem of mind and body; the difference between the personal mind, intimately connected with every part of the body in a way described by H.P.B., and the Higher Mind or *Nous*, of which the former is but a reflection:

Thus, the whole conclave of psycho-physiologists

may be challenged to correctly define Consciousness, and they are sure to fail, because Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or *Kama-manas*) is common to both the animal and the human being—the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells—no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noetic* (or the *manasic*), or even to comprehend the intricacies of the former on the purely material plane—unless he knows something of, and is prepared to admit the presence of this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the "personal" and the "impersonal" *Egos*. For, between the *psychic* and the *noetic*, between the *Personality* and the *Individuality*, there exists the same abyss as between a "Jack the Ripper," and a holy Buddha. Unless the physiologist accepts all this, we say, he will ever be led into a quagmire. (*Raja-Yoga or Occultism*, p. 54)

The solution to many problems of cerebral physiology would be found if the researchers understood this difference between the psychic and the noetic. For example, starting from the assumption that man has evolved from an animal, it has been estimated that the brain of man has taken several million years to evolve to its present size and complexity, yet fossil evidence indicates that there has been no change in its size in the past 200,000 years. Further, Professor Le Gros Clark observes:—

It is an instructive fact that the size of our brains today shows an astonishing range of individual variation, and yet it has not been possible within wide limits to relate these differences to differences in intellectual capacity. A genius may have a brain of average size—or even rather smaller than average size—and no anatomist (even with the aid of the microscope) has yet been able to show any consistent difference between the intrinsic structure of the brain of a genius and the brain of a man of average intelligence. On anatomical grounds, therefore, it would seem that the main asset of the man of genius is not that he has been provided (ready-made, so to speak) with a bigger and more elaborate brain, but that, in some way or another, he has got the knack of using the ordinary kind of human brain much more efficiently than most of us are able to do. It is an intriguing problem to consider how he acquires this knack!

A suggestive difference between the brain of an animal and that of man is given. It is stated

that in the animal many activities connected with a function such as sight are carried out by primitive centres in the brain and that therefore the ways in which it can react to what it sees are necessarily limited. In man, however, these activities have been taken over by higher centres and his possible reactions are practically limitless.

In conclusion, it may be said that the talks illustrate the essential limitations of Science when it is dealing with a problem such as the physical basis of mind. Its scope and methods have been so defined that any attempt to understand the problem must be confined, roughly speaking, to what can be investigated or demonstrated in a laboratory. Speaking of this physical basis Professor Zuckerman says :—

I am fairly sure that we are not likely to find out what it is unless we continue to look at mental processes as events which are amenable to strict formulation and proper scientific inquiry.

The phenomena of divine consciousness, or the "activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain" are not amenable to strict formulation and materialistic scientific inquiry. An understanding of consciousness must elude those whose investigations are confined to the laboratory.

THE SOUL NATURE OF THINGS

Because there is more in life than we can see, the human heart yearns for that which lies within and beyond it. This simple observation ought to suggest a deeper meaning and a greater purpose of our being here than is generally realized. The human belief that any event in life is "an act of God" is due sooner or later for a shattering blow. Though we may not know it, all the events and circumstances of our life are the results of our own actions, individual and collective. Such is the decree of the just, wise and merciful law of Karma.

Strange as it may seem to some, human beings have scarcely begun to know themselves or each other. Students of Theosophy begin in

this life, or began in a preceding one, to try to learn the great lesson. Philosophizing may give a temporary intellectual satisfaction, a conviction that all is clear, but only profound experience and work for Theosophy, arising from devotion to the light that comes from within, can make the Teachings of Theosophy a heart-perceived reality. This is a law which binds the devoted ever more firmly together in a living brotherhood.

Three distinct points of view characterize human thinking. One is the hypothetical, ranging from idle fancy to speculative theory. This is a cause of religious and scientific dogma as well as of speculative "philosophy," so-called, not to mention the host of glamorous schemes, cure-alls and systems for personal gain.

Another point of view is the objective one which regards externals as the only realities. This path, the one pursued by modern science, advocates the scientific approach to all things. Its increasing popularity is due to dissatisfaction with speculative fancy and to the temporary satisfaction yielded by the tangible results obtained in the realm of material things.

When the first view-point no longer satisfies, the second may become a palliative. When the soulless character of the second fails to satisfy, the instinctive yearning for something to fill the void may result in a fall into sensuous gratification or in reversion to some speculative theory or fanciful religion, unless the urge is strong to seek enduring wisdom. That alone is soul-satisfying.

The spiritual point of view is relatively rare. It is a recognition of the soul nature of all things and beings. It neither ignores objectivity nor excludes subjectivity. Standing above both of them it is a realization in some degree of the only enduring One Reality. The result is an equilibrium between Spirit and Matter, subject and object. The wise are balanced, poised, steady, fearless and devoted. The Seer apprehends the Truth that is overlooked, derided or denied by the fanciful, the speculative or the supposedly "matter-of-fact." Practical application of the ideal has become a proven verity. To see with the eye of the soul affords the only possibility of really seeing anything correctly for what it is, not just as it may appear to be.

The Secret Doctrine is designed to awaken the soul to a realization of the eternal truths that constitute the foundations for living the higher life in the true sense. The aim of this work is thus stated in its Preface :—

...to show that Nature is not "a fortuitous concurrence of atoms," and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization.

It is not to scientific literature that we can turn to find the soul perception of things, though many scientific observations shorn of their materialistic negations give significant evidence.

The foundation of modern science is matter. All its theories revert exclusively to that. Hence the soulless character of materialistic speculations and the assignment of causes to externals. The origin of evolution is traced to genes and chromosomes, and mutations are assumed to be caused by heredity and environment. Causative intelligence evolving within any form is ignored, if not denied. The vague theory of indeterminacy that continuously there are being introduced into the world what are supposed to be genuinely new elements which have no (apparent) antecedents is insupportable in view of the metaphysical antecedents, unperceived by materialistic science. Furthermore, there can be no introduction of anything without something that introduces it. This Theosophical observation ought to be taken

as testimony to the working of intelligence from within.

The distaste and even contempt shown by materialistic science towards metaphysics is due to: (1) an erroneous notion as to what metaphysics really is, and (2) inability to comprehend sound metaphysical principles. Yet these are precisely what help to illumine the soul nature of all things.

The consequence of the denial of metaphysics is that its propositions are erroneously defined as fixed patterns of thought instead of as enduring principles; as machine-like fate instead of essential law. The result is that cause, being misconceived, is replaced by indeterminate chance. The folly of this learned confusion results in soulless and senseless thinking, which wanders far from the discipline of spiritual knowledge.

To overcome self-deception is at the same time to gain a deeper appreciation of the soul of Nature. The whole world appears different to soul perception as a beautiful sunrise or sunset would to one who took off coloured glasses. To see character beneath surface appearances, motive behind pretence, purpose in struggle, lessons in pain, the underlying meaning of phenomena and the goal of the soul's evolution, is to see what negation can never understand. The possibilities within human life, and beyond it up to the divine, are no idle fancy. Even the lower kingdoms become a thousandfold more friendly to the soul consciously and knowingly at one with higher Nature. The common service of true and enduring ideals is the most practical aim for man.

CYCLES

A BEGINNING IN THE UNDERSTANDING OF THEM

The fact that we make use of things and of events does not mean that we understand and know about them. All of us switch on electric lights; how few of us understand generating and transmission systems! Fewer still understand what the real nature of Electricity is. Similarly with Cycles, because, every second, we act, feel, think in terms of cycles, and great Nature around us revolves under cyclic Law, affecting the minute and the stupendous in its ramifications and infinitude.

Superficial analysis reveals man to be enmeshed in cycles throughout his life. There is the 9 month period of prenatal life. With birth commences the cycle of lung-breathing. Then habits of the family, community and nation into which he has been born create their periodical effects. The period when it is light, becomes in time the period for feeding. Darkness means sleep, for which a different type of clothing is sometimes put on. These repetitions produce cycles, and babies, although different in temperament, can be made to adhere to good habits. Babies can also quickly learn, however, to take advantage of their parents' weakness. And there seems to be a world-wide fear that grandparents may "spoil" otherwise carefully nurtured and trained offspring. Good habits in such cases are replaced by bad.

Gradually the cycles of morning, noon and evening become more fully established in the child's consciousness. The milkman and the newspaper-man come. Father leaves in the morning and returns in the evening. Then follow school days, recreation, study, sleep. Finally examinations loom, with vacation periods thereafter. And in India there are the great religious festivals, including the several different new years of the differing sects.

On the farm the seasons of ploughing, rains and harvesting become clear-cut. In the city, the periodical wage payment may bring with it sweets or even a cinema, but also alas, too often,

the appearance of the collecting money-lender.

The child reaches the age of seven and a change in consciousness occurs. There may, in some countries, be a thread ceremony. Inwardly, the pricks of conscience begin to be felt. Previously the parent's word was law; now the child debates right and wrong within himself and sometimes argues the *why* of things with parents and teachers.

Towards 12 or 14, certain psychological and physiological changes begin to assert themselves; a vague idealism makes its appearance; an individual here or there becomes the ideal for the moment. Life is growing more complex. The school examinations seem to come sooner; the vacations for most seem shorter, though to some who have the will to be up and doing, they seem to drag. Emotionally we become easily upset; we jiggle and giggle; we are moody; a sudden mild fever seems to us to presage some terrible crippling disease. The knowledge of sex and its allure begins to impinge and we are shy or bold, modest or ribald according to our temperament. The adult world says that we are in our teens.

But at the age of 18 to 21 a certain stability or basic stamina is usually developed. Early marriage is probable in Eastern countries and thereby a whole new conglomeration of inter-relating cyclic habits, forces and responsibilities come into motion. The problems of death and ill-health more and more engage our attention. Our parents are definitely older, less active, one perhaps is already dead. As they had been responsible for a family's well-being, so we are now. We have become more or less conscious of being like the central pivot of a clock. Around us seem to move countless hidden wheels. Sometimes they interact smoothly, sometimes they grind and break, sometimes a hidden alarm suddenly goes off. If we forget to wind ourselves up regularly, to keep well cleaned and oiled, we run down and stop.

If we become intellectually acute, we see that communities and men go through their cyclic ups and downs too. The sun seems to move rhythmically from East to West each day but we reason that this appearance is due to the earth itself turning. Intuitionally, we may even sense the spiritual inter-relationship between central suns and their attendant and dependent planets, all responsive to the great cyclic, cosmic law, which affects all beings in nature. Do cycles rule us or can we rule them?

DEVACHAN—A STUDY

Devachan is called "the place of the gods," because it is the dwelling of the "God in Heaven" between two incarnations. When Man the Thinker severs his connection with the Kamarupa he leaves behind everything that is of the nature of the lower desires and passions, and carries with him into Devachan, "the place of the gods," only those aspects of himself which are in harmony with his true "godlike" nature. This period between two incarnations is a time of complete rest and joy for the Ego. He has left behind even the memory of earthly care and sorrow, and has brought with him only those aspects of the life last lived which are pure and ennobling and of the same nature as the "god" which he is. The lower aspects will be awaiting him when he returns again to earth life.

The life he lives in Devachan is purely mental and subjective. As he has no material body and no contact with the lower planes of existence, the life he now lives he builds for himself. He creates his own surroundings and peoples his world with his loved ones according to the highest ideals which he has of them. This is his heaven world, the period of rest which every soul needs to have between incarnations in the world of flesh and matter. If in earth life he had few ideals and little aspiration, his heaven life will be meagre and short. If, on the contrary, his life was full of great ideals and high aspiration, his stay in Devachan may be one of immense length. The stay in Devachan may be for some individuals not more than a few moments, months or years, while for others it may last for many thousands of years. For the average mortal the length of time is said to be about 1,500 years. For persons killed by accident, suicides, and those who are arbitrarily forced out of life through the process of law, there is some difference in the after-death states and the length of time spent in Devachan.

Manas is the Human Soul, the dual principle, because it can be drawn either up toward Atma-Buddhi, its Divine Self, or it can be pulled down by Kama toward the animal self. If Manas is drawn down to Kama, then the fruition of that incarnation may be lost and there will be little or

no Devachan. This, however, is a rare exception. The destiny of Man the Thinker is to become a "god" by being wholly united to Buddhi.

On the long journey of the human soul, man lives through countless lives on earth, and enjoys many, many blissful existences in Devachan. Manas

after every new incarnation... adds to Atma-Buddhi something of itself, and thus, assimilating itself to the Monad, shares its immortality.

Buddhi becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man.

Atma neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter....

The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the *better* man or *Manas* tries to escape the fatal attraction and turns its aspirations to Atma—Spirit—then Buddhi... conquers, and carries Manas with it to the realm of eternal Spirit. (*The Secret Doctrine*, I. 243-5)

In Devachan the higher element of the Manas is needed to make it a state of perception and consciousness for the disembodied *Monad*. (*Ibid.*, II. 57 fn.)

Devachan, then, is the place of rest for the Ego or thinking Man between two incarnations. Here he brings his highest hopes and aspirations and builds them into potentiality for the coming life. Here he lives out to their fullest the ennobling thoughts and experiences which he barely had time to note as he hurried through the busy hours and days of earth life. During the earth life he gathers experience, and during Devachan he makes the essence of that experience his own, building it into his immortal nature. Devachan is an essential and important part of the life of the Soul and those who are unable to enter this state lose the harvest of the life. Only those who are strong and whose lives are consecrated and devoted to the service of their fellow-men can afford to renounce Devachan. It is both a place and a state of mind, and those who sojourn there are ourselves.

Now when did Devachan start for this present human race? *The Secret Doctrine* (II. 610) tells us it was at the beginning of the Fourth Race,

after the men of the Third began to die out. Till then... there had been no regular death, but only a trans-

formation, for *men had no personality* as yet. They had monads—breaths of the ONE Breath, and as impersonal as the source from which they proceeded. They had bodies, or rather shadows of bodies, which were sinless, hence *Karmaless*. Therefore, as there was no Kamaloka—least of all Nirvana or even Devachan—for the “souls” of men who had no personal *Egos*; there could be no intermediate periods between incarnations. Like the Phoenix, primordial man resurrected out of his old into a new body. Each time, and with each new generation, he became more solid, more physically perfect, agreeably with the evolutionary law, which is the *Law of Nature*. Death came with the complete physical organism, and with it—moral decay.

Obviously, therefore, the animal has no Devachan.

In calling the animal “Soulless,” it is not depriving the beast, from the humblest to the highest species, of a “soul,” but only of a conscious surviving *Ego-soul*, *i.e.*, that principle which survives after a man, and reincarnates in a like man. The animal has an astral body, that survives the physical form for a short period; but its (animal) Monad does not reincarnate in the same, but in a higher species, and has no “Devachan” of course. It has the *seeds* of all the human principles in itself, but they are *latent*. (S. D., II. 196 fn.)

It has been shown that incarnation or birth, a period of activity in the body, then death and a period of rest in Devachan, are normal and just processes of nature and evolution for man as he is at present constituted. It is, however, possible to escape what both the Hinayana System or School of the “Little Vehicle” and the Mahayana or School of the “Great Vehicle” call “the false bliss of Devachan.” To both

reincarnation is to be dreaded, as existence in this world only entails upon man suffering, misery and pain; Death itself being unable to deliver man from it, since death is merely the door through which he passes to another life on earth after a little rest on its threshold—Devachan.

Both “Vehicles” inculcate that man may escape the sufferings of rebirths and even Devachan, “by obtaining Wisdom and Knowledge, which alone can dispel the Fruits of Illusion and Ignorance.” (S. D., I. 39)

Then there are those who *spurn* Devachan.

Alone a handful of primitive men—in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes—remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers. There were those among them, who remained in their *Kumâric* condition from the beginning; and tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy which never died since that period:—

“The inner man of the first * * * only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvana, spurning Devachan and remaining constantly on Earth for the salvation of mankind...” (S. D., II. 281)

Among the names of those who spurn Devachan, is “Maruts,”

in occult parlance... those EGOS of great Adepts who have passed away, and who are known also as *Nirmanakayas*... those Egos for whom—since they are beyond illusion—there is no Devachan, and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on earth... The “four times seven” emancipations have a reference to the four Rounds, and the four Races that preceded ours, in each of which *Marut-Jivas* (monads) have been re-born, and have obtained final liberation, if they have only availed themselves of it. Instead of which, preferring the good of mankind, which would struggle still more hopelessly in the meshes of ignorance and misery, were it not for this extraneous help—they are re-born over and over again “in that character,” and thus “fill up their own places.” Who they are, “on earth”—every student of Occult science knows. (S. D., II. 615)

It is interesting to note, in connection with our smaller cycle, that the analogy is perfect

between the processes of Nature in the Kosmos and in the individual man. The latter lives through his life-cycle, and dies. His “higher principles,” corresponding in the development of a planetary chain to the cycling Monads, pass into Devachan, which corresponds to the “Nirvana” and states of rest intervening between two chains. The Man’s lower “principles” are disintegrated in time and are used by Nature again for the formation of new human principles, and the same process takes place in the disintegration and formation of Worlds. Analogy is thus the surest guide to the comprehension of the Occult teachings. (S. D., I. 173)

DREAMS AND TELEPATHY

A striking instance of a warning dream is given by Dr. J. B. Rhine of Duke University, U.S.A., in an article on the "Mystery of Warning Dreams." (*The Times of India*, 11th May 1952.) A man and his wife of Akron, Ohio, had booked passage on the "Noronic," an excursion boat plying on the Great Lakes. A week or so before the sailing date, the woman had a terribly vivid dream of being on a boat which suddenly burst into raging flames.

She was trapped, could not move, but saw other passengers run screaming through the confusion. Finally, she dreamed, she and her husband managed to escape by jumping from the deck into the water.

Though she could not positively identify the boat as the "Noronic," she was so sure on waking that the dream was a warning that their reservations for the excursion were cancelled and her life and that of her husband were spared. Dr. Rhine writes:—

As we know, the Noronic did suddenly burst into a fiery furnace the night before it was to sail from Toronto. By morning it was a charred hulk on which 139 passengers had lost their lives.

Dr. Rhine does well to ask whether it is necessary to brush off such experiences as mere coincidences. "...If prophecy is ever a fact—is it not the proper task of science to try to understand it...?" In the Parapsychology Laboratory of which Dr. Rhine is the Director, precognition tests of the future order of cards still to be shuffled and cut have, it is claimed, shown results better than 100 to 1 against what chance would account for. It is, however, a far cry from such tentative attempts at reading in the Astral Light and *bona fide* warning dreams, which, Theosophy teaches, "require the active co-operation of the inner Ego." (*Transactions of the Blavatsky Lodge*, p. 72) The warning dream which President Lincoln ignored, at the cost of his life, is described in THE THEOSOPHICAL MOVEMENT for September 1939 (Vol. IX, p. 164) under the title "Shadows and Warnings"; and interesting examples of other warning dreams are given on pp. 95-6 of Volume XI, in our April 1941 issue.

Dr. J. B. Rhine, also writes in *The Times of India* for May 18th of the "Mystery of Telep-

athy." He recounts several striking spontaneous cases which he considers thoroughly worthy of credence.

In one case a well-educated woman of his own acquaintance, who was in China, was awakened one night by hearing her name called loudly, "Mabel! Mabel!" It seemed to be in the voice of her mother, who was in New England, half-way round the world. She learned later that, that night, her mother had called her name just before she died. A good friend and associate of Dr. Rhine's told him of his father having been suddenly seized, when driving on a New Jersey road, with a pain in his chest so violent that he had to pull over to the side of the road and stop. When the pain was gone he drove home and had just told his wife about the seizure when a telegram arrived reporting that their son in Colorado had been killed that afternoon in an automobile accident in which his chest had been crushed against the steering-wheel. The father had had no trouble with his chest before or afterward.

In another instance my neighbour's wife threw down a perfectly good unfinished bridge hand, quite rudely, one day at the club. She rushed to the telephone—as though summoned—and called her maid to find out about her baby's safety. The call was made at the very moment that the maid was rescuing the baby from strangling. He had fallen head foremost and was stuck between the body of the carriage and the handle.

There was obviously in each case strong psychic sympathy, a telegraph line, as it were, on which the impression could travel.

The implication of Dr. Rhine's subtitle that only one in five people has the power of telepathy is apparently based on present-day laboratory results. Actually the power is latent in all men and there was, Madame H. P. Blavatsky writes in *The Secret Doctrine*,

a day when all that which in our modern times is regarded as phenomena...such as thought transference, clairvoyance, clairaudience, etc...all that and much more belonged to the senses and faculties common to all humanity. (I. 536-7)

She also wrote of the development in our day of the psychic powers and faculties, and of the danger to humanity in that development, unless it is paralleled by moral improvement. (*The Key to Theosophy*, pp. 303-4)

IN THE LIGHT OF THEOSOPHY

✓ Readers of the note in the "In the Light of Theosophy" columns in our January 1952 issue (p. 60) on Shri C. T. K. Chari's "Note on Precognition" in the *Journal of the Society for Psychical Research* (November-December 1951) will be interested in his article in the July number of *The Aryan Path* under the title "The Psychic Quest for the Self." He begins and closes his article on the important note of the "fruitful possibilities of an 'East-West synthesis' in philosophy" which lie in psychical research or parapsychology. The recognition on the part of representatives of this young Western science that they are not venturing into uncharted territory but into one which has been accurately mapped by their ancient Indian predecessors will greatly facilitate their task. It will then become primarily one of picking up the trail (facilitated by the latest restatement of Theosophy by Madame H. P. Blavatsky), and devoting their efforts to verification of the ancients' intuitive perceptions which are enshrined in the age-old traditions of the East. Traditional Indian psycho-philosophy does not shrink from challenging tests, demanding only that the challengers fit themselves, not only by exhaustive study but also by purity of thought and life, to walk in their predecessors' footsteps.

Especially interesting are Mr. Chari's references to the reaching of psychical researchers towards "the ancient belief in the triple nature of man," which, as Mr. Judge has pointed out, contains the Theosophical sevenfold division of his constitution. (*The Ocean of Theosophy*, pp. 31-2)

He also mentions studies of the "phantom limb" in persons with an amputated arm or leg, which, he writes,

almost persuade us that the realistic sensations, apparently located in the missing limb and sometimes persisting for years, are ascribable not merely to the physical nerve ending of the stump but to a dynamic organization following the 'residual fields' of a presumably physical central nervous system.

Mr. Judge declares that in such a case the explanation is that the astral member has not been interfered with by knife or other physical factor responsible for the amputation of the physical leg

or finger. (*Ibid.*, p. 44) Truly, as H.P.B. wrote in *The Secret Doctrine*, it is the failure of the profane scientist to recognize the existence of an astral body within the physical, existing independently of the physical body of which it forms the frame and support, that is at the root of the quarrel between modern and ancient psychological science. Even accepted as a working hypothesis, it could carry the psychical researcher far towards the solution of very many of his problems.

✓ In a penetrating and suggestive analysis of "Coleridge on the Growth of the Mind" (*Bulletin of the John Rylands Library*, Manchester, March 1952) Prof. Dorothy M. Emmet of the University of Manchester deals with Coleridge's "persistent need to try to understand... 'the heaven descended KNOW THYSELF.'" He had scant patience with either the "Preventive Substitutes of Occupation" of the "Lazy Indolent" or "the unproductive business of the 'Busy Indolent,'" who equally avoid serious thought.

For him Ideas were beyond empirical knowledge, "more like energies of thinking and imagining, with the thinker's own individual style." He insisted that thoughts and images should be "actively realized," felt. Otherwise

truths, of all others the most awful and interesting, are too often considered as so true that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors.

Graphically he writes of the wings of the soul beating "against the *personal self*," of circumstances "that have forced a man in upon his little unthinking contemptible self," lessening "his power of existing universally." He writes:—

To have a genius is to live in the universal, to know no self but that which is reflected not only from the faces of all around us, our fellow creatures, but reflected from the flowers, the trees, the beasts, yea from the very surface of the (waters and the) sands of the desert. A man of genius finds a reflex of himself, were it only in the mystery of being.

The creation of imaginative symbolism, to his mind, became possible through entering into deep

and lovingly sympathetic *rapport* with something in nature, feeling "the same power in a lower dignity" as that of the reason. A living thing, he writes, "with the same pulse effectuates its own secret growth." Elsewhere he writes:—

Without assigning to nature, as nature, a conscious purpose, (a thinker) may yet distinguish her agency from a blind and lifeless mechanism.

Coleridge saw moral integrity as a condition of the creative growth of the mind, for the "deep underlying Joy" that made creative vision possible was, he wrote, known only to the pure. This "joy" was a process in which concentrated activity and receptivity alternated, the mind throughout in control, retentive even when receptive, and the heart "broad awake."

Theosophy has a definite contribution to make to the discussion started about a year ago by Mr. A. M. Turing on the question "Can Machines Think?" Dr. W. Mays argues under that heading in *Philosophy* for April that, in thinking, feeling and will are inextricably mingled and that a machine, lacking the capacity for enjoyment as well as for æsthetic appreciation, having no power to make decisions, or to imitate purposively, cannot be called intelligent. The mechanized calculating machines, he points out, need not only a power supply but also an intelligence to operate them, and mathematicians to translate problems into a form the machines can handle. Mr. Turing had even attempted to educate a "child-machine," and had described a child brain rather in terms of Locke's theory of a blank wax tablet on which characteristics are impressed by environment and education. Dr. Mays pertinently remarks:—

Compared with the Platonic view, where education is conceived as a drawing out of the child's potentialities rather than the injection of information, the "tabula rasa" theory shows up badly... The child-mind may have a good deal more internal structure than Turing bargains for.

Dr. Mays considers that devices which stimulate "overt human activities without at the same time duplicating our internal behaviour," such as the "robots" of Karel Capek, "are still in the realm of fiction—in the imagination of their authors." True, as far as the modern sci-

entific world is concerned. It may, however, be remembered that Paracelsus, whom Madame H. P. Blavatsky described as "the greatest Occultist of the middle ages," is claimed to have produced *homunculi* or "little men" "from certain combinations as yet unknown to exact science." "If the *homunculi* were not made by Paracelsus," Madame Blavatsky wrote, "they were developed by other adepts, and that not a thousand years ago." (*Isis Unveiled*, I, 465)

A *homunculus*, or an artificially made beast "similar in some ways to Frankenstein's creation," could, she explained, be animated by a sorcerer with a *djin* or elemental. Such was each mechanical "speaking animal of a black face," described in the account from the Commentary on the doom of Atlantis, "which spoke and warned his master [a black magician] of every approaching danger." (*The Secret Doctrine*, II, 427)

She writes in the same work (II, 349):—

The *Homunculi* of Paracelsus are a fact in Alchemy, and will become one in Chemistry very likely, and then Mrs. Shelley's Frankenstein will have to be regarded as a prophecy. But no chemist, or Alchemist either, will ever endow such a "Frankenstein's Monster" with more than animal instinct, unless indeed he does that which the "Progenitors" are credited with, namely, if he leaves his own physical body, and incarnates in the "empty form." But even this would be an *artificial*, not a natural man, for our "Progenitors" had, in the course of eternal evolution, to become *gods* before they became men.

✓ "How Can We Lessen the East-West Tension?" reports a discussion between Prof. Herman Finer, the famous German Pastor Martin Niemöller and Mr. John Nuveen, Jr., broadcast in the University of Chicago's "Round Table" programme. *Round Table Pamphlet No. 728* sets out the problem clearly, especially the motives of the groups involved.

Pastor Niemöller, on the strength of visits to East Germany and Moscow, affirmed that there was as much fear behind the Iron Curtain as outside it. Professor Finer referred to "the terrible paradox...nobody wanting war yet both sides preparing for it."

The discussion hardly rises above a "balance of power" analysis. They all agree, to use Pastor

Niemöller's phrase, that war is "an instrument... no longer usable," but find a show of force necessary, to remove the temptation for Russia to use its military power. They forget that the West, by rearmament, may tempt Russia to strike while it still has the power, as well as tempt itself to use its piled stocks.

Russian policy, they agree, is to encourage civil war in other countries. Only if this method fails will it use war to maintain its internal solidarity and to achieve the objective of a Communist world. From this the speakers draw their one important conclusion for action: that the real way to resist Russian inroads upon the liberty of other nations is to improve social, political and economic conditions in the countries threatened. This will take time, but is the only long-run solution. They recognize that such improvements depend even more upon local leadership than upon outside help.

Unluckily, short-term balance-of-power tactics, approved by the speakers, will tend to upset the effort. And we seem to have difficulty, as Mr. Nuveen said, in translating spiritual and moral principles into practical programmes. The catch is in the intermediate step: we must translate the principles into individual character before we can project them into practical programmes.

✓ It is estimated that in 1951 no fewer than 25,000 Indian monkeys were exported to the U.S.A. Monkeys are in demand for experimental purposes by medical vivisectors of that country. Indian politicians apparently wash their hands of the ultimate fate of their, and our, younger brothers; and an article in *The Statesman* (Calcutta) for 9th May, pointing to the damage which

monkeys do to food crops, and to the dollars that their living bodies earn, applauds the traffic. Nature, however, is just; may not the growing incidence of cancer be related to the barbarous and sometimes prolonged tortures inflicted upon helpless animals? Do scientists and politicians think that *they* will escape the consequences? The Americans have no background of belief in Karma and Reincarnation but Indians have and those who condone such practices invite the consequences of that added and flouted responsibility.

Apropos of monkeys, a recent issue of *Science Digest* contains the suggestion by Walter W. Argow, Executive Director of the Mental Hygiene Society of Indiana, that the three familiar little monkeys symbolizing, with their paws held over eyes, ears and mouth, that they would see, hear and speak no evil, should be regarded as three "sick little monkeys...relics of an age that put its faith in wilful self-censorship, symbolically as well as actually."

The high incidence of mental derangement as well as the growing prevalence of juvenile delinquency there, would seem to make *will-ful* self-control of the senses and of speech, exactly what is needed most. The exploiting of sense-impressions for gain and for escape from the anxieties of earning one's livelihood today, requires correction by the individuals themselves. Let any business man, for example, decide to speak the truth and only the truth, and, after the initial tidal wave of resentment, reproach and fear thus aroused has subsided, he will find himself, if he persists, in calmer mental waters. Where there is a will there is most certainly a way, and humanity has known this as an imperishable Idea since the birth of Mind.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine

A photographic reprint of the original edition of 1888. Two volumes bound in one.

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A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

Raja-Yoga or Occultism

The Voice of the Silence

Five Messages to Theosophists

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

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Notes on the Bhagavad-Gita

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

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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