

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE DYNAMIC POWER OF THOUGHT

All that we are is the result of what we have thought: all that we are is founded on our thoughts and formed of our thoughts. If a man speaks or acts with an evil thought, pain pursues him, as the wheel of the wagon follows the hoof of the ox that draws it.

All that we are is the result of what we have thought: all that we are is founded on our thoughts and formed of our thoughts. If a man speaks or acts with a pure thought, happiness pursues him like his own shadow that never leaves him.

—*The Dhammapada*, Verses 1-2

In the life of an aspirant to spiritual living, his line of thought is of greater importance than his objective actions, for thought is the foundation, the motivating power, from which alone outer deeds can spring into life. We are as our thoughts are is a truism which is apt to be forgotten in our age of dissimulation when we judge a man not in terms of what he *is* but according to what he *seems to be*. Karmically, however, thought or intent is more responsible and dynamic than an act. Thus, for instance, a man may perform a charitable act, but if he does not *think* charitably and is doing the act just for the sake of gain or glory, it is his thoughts that will determine the result for him.

Every thought, no matter how fleeting, leaves a seed in the mind of the thinker. These small seeds together go to make up a larger thought-seed and determine a man's general character. Thought, then, is the maker of man. Every thought generated is a cause sown, and as we are always thinking, we are always sowing causes. These causes awaken the corresponding powers in the invisible worlds, powers which are magnetically and irresistibly attracted to and react upon those who produced the causes.

It has been said that “thoughts are things”; they are living, active realities. “Each thought,” says H.P.B., “has a shape which borrows the appearance of the man engaged in the action of which he thought.” It is important to understand what happens when we think. It is a known fact that there is a disturbance in the grey matter of the brain. Not only this, but it is also coming to be recognized that our thoughts affect the whole

body, and there is today a branch of medicine known as psychosomatic medicine. Further, we are told that each thought once generated and sent out becomes independent of the brain and mind which gave it birth and will live upon its own energy. It makes a definite picture on the astral plane, a picture that is objective to the inner sense, and every clairvoyant or seer will confirm this from personal experience. The astral light is the preserver of these thought-pictures like a photographic plate, and by that means all that has been done or is being done may be known unerringly. Thoughts, therefore, while they may seem to us to be momentary and fleeting, are not so in reality but persist as seeds for good or evil in the invisible atmosphere.

We read in "A Master's Letter" (*U.L.T. Pamphlet No. 29*, p. 5):

Every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental — that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence — a creature of the mind's begetting — for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it.

The thought, having become an active entity by its association with an elemental,

is attracted wherever there is a similar vibration, or, let us say, a suitable soil, just as the winged thistle-seed floats off and sows itself in this spot and not in that, in the soil of its natural selection. Thus the man of virtue, by admitting a material or sensual thought into his mind, even though he expel it, sends it forth to swell the evil impulses of the man of vice from whom he imagines himself separated by a wide gulf, and to whom he may have just given a fresh impulse to sin. Many men are like sponges, porous and bibulous, ready to suck up every element of the order preferred by their nature. We all have more or less of this quality: we attract what we love, and we may derive a greater strength from the vitality of thoughts infused from without than from those self-reproduced within us at a time when our nervous vitality is exhausted. It is a solemn thought, this, of our responsibility for the impulse of another. . . . Can we, then, be too careful to guard the ground of the mind, to keep close watch over our thoughts?

(*Letters That Have Helped Me*, pp. 18-19)

Each thought, whether good or evil, as it leaves the mind, draws to itself impulses of like nature as irresistibly as the magnet attracts iron filings. This attraction is proportionate to the intensity with which the thought-impulse makes itself felt in the atmosphere. "And so it will be understood how one man may impress himself upon his own epoch so forcibly, that the influence may be carried — through the ever-interchanging currents of energy between the two worlds, the visible and the invisible — from one succeeding age to another, until it affects a large

portion of mankind" (*Isis Unveiled*, I. 181). In the words of a great Adept,

the human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Æons of time to come. This is the key to the mystery of his being able to project into and materialize in the visible world the forms that his imagination has constructed out of inert cosmic matter in the invisible world. (*U.L.T. Pamphlet No. 29*, p. 3)

This is the metaphysical basis on which rests the entire structure, many-sided, of thought transference. What the Adepts do consciously and scientifically, that ordinary men and women do mechanically or automatically and unconsciously to themselves. Anyone who observes and reflects knows from his own experience the fact that thought can fly to a person at a distance. But because the ordinary mind is not trained, the result is weak, lop-sided and dispersive. This is not an unmitigated evil, for unless a man has an unselfish character and altruistic tendencies it is well for him and for the world that he does not possess the power to create more clear-cut and powerful thought-images. For have we not been told that even thinkers who brood mischief with no serious intention of carrying their malevolent thoughts into execution will not escape the bad reaction from the harm they do? In occultism thought is the real plane of action, and a thought is far more potential in creating evil results than a physical deed.

The Secret Doctrine recognizes sinful intentions as "the only visible and objective sacrificial victims to the Presence." Not only evil thoughts but also idle thoughts stir up elementals responding to their note as surely as conscious spiritual aspiration wakens spiritual forces. One of the tasks of the aspirant is to watch his state of consciousness at all times, to purify and universalize the mind by keeping before him correct themes for meditation. A few minutes spent in quiet reading of some devotional book every morning, followed by reflection on what has been read, sound the keynote for the entire day. Every thought, every feeling, every action that follows should be in harmony with that keynote. That morning meditation needs to be re-energized as often as possible by reverting to it during the day in our spare moments. Thought is self-reproductive. Right thoughts planted in the mind sooner or later sprout, blossom and bear fruit, and produce seeds for future planting. But, just as a wise gardener does not dig up his seeds from day to day to watch their growth but plants them, waters them, removes the weeds and leaves Nature to do her work, so must we plant our good thought-seeds, water them by remembering them, weed out inharmonious thoughts, and leave the Self within, like the sun, to fructify the plant.

We can scatter the thought-seeds of right ideas, of noble and courageous aspirations, seeds that will be received, although unconsciously,

by those in whose minds the soil is in any way prepared. If we believe in the power of thought, what opportunities of conferring good on others open before us! But in order to do positive good to others by thought-influence certain conditions are necessary. We need, first, love born of and nurtured by wisdom for those whose good we thus seek to establish. According to our unselfish love will be our enthusiasm to benefit our fellow men; as is our enthusiasm, so will be the energy of our thought; and this energy will determine the effect of the thought upon those to whom it is directed. The more powerfully intense the thought, the deeper will it penetrate; the longer will its effects endure.

Right meditation will be required of us to determine what we really desire to effect. If we arrive at the position within ourselves that we live in one another and are in a true sense our brother's keepers, if we accept, even to some extent, the grand principle of Universal Brotherhood, we shall be in a position to appreciate what a heavy responsibility is ever ours to think aright. Let us reflect that all the loving, helpful thoughts we send out will bring light or hope to a groping soul and will lighten the load of the world's suffering. We in turn have likewise been helped by the thoughts sent forth by some other. One need not long for wealth, for position or power in order to do good to others; the poorest in material wealth, the humblest in station, the most insignificant among men has within him this ever open storehouse of power for conferring good on which he can draw without limit. But he who would use this wealth can only do so by sacrificing the thought of self.

For the student of Theosophy who knows that the greatest work is done not on the outer physical plane but on the thought plane there is a wide open field for doing real work to help the Cause which is so dear to him. In his article "Each Member a Centre" Mr. Judge has indicated what the earnest, devoted and unselfish Theosophist can do, how he can become "an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good" when he finds himself without Theosophical companionship in the town or city where he lives. Mr. Judge reminds us of the law — one that every Theosophist ought to know — that

the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere — not small — and shouts into them: "Nothing can be done." Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion.
(*The Heart Doctrine*, pp. 57-58)

The power of thought and of imagination is mighty indeed, but people

do not recognize the fact because they are not able to trace the visible effects to the invisible action. The "*thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomenon," says *The Secret Doctrine* (II. 59 fn.). The highest power of thought, *Kriyashakti*, which makes of man a creator, lies latent within each, yet in all save a few it has not been called to life and developed. This creative potency is described as

the mysterious *power of thought* which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one's attention (and Will) is deeply concentrated upon it; similarly, an intense volition will be followed by the desired result. A Yogi generally performs his wonders by means of *Itchasakti* (Will-power) and *Kriyasakti*. (*S.D.*, II. 173)

How truly Theosophical are these words of Gandhiji!—

I believe, and my belief has been tested repeatedly, that a thought deliberately thought and controlled is a power greater than speech or writing and any day greater than steam which is hushed and controlled. We see the latter every day carrying incredible weights even across steep precipices. Thought power overcomes much greater obstacles and easily carries greater weights.

In this vast assemblage of beings there are many, many kinds of thought. There are the thoughts or ideas of all the men now on earth and of those who have been; the thoughts or expressions of the beings below man; the ideas and still wider expressions of the beings above man. All these make a vast storehouse; but no one of us can draw from that storehouse any more, nor any different than he puts himself in a position to receive. He must make room for it. All that we perceive directly is ideas. Behind all action is thought of some kind. It is the kind of ideas we hold that makes us do everything — good or evil.

Now we can see how important it is that we should know what we really are — become acquainted with our own nature — and have that as a basis of our thought and action. Upon the *quality* of thought depends the quality or kind of action. It is all a sequence, and so what is needed is an orderly succession of thoughts based on our true natures, and action in accordance with them. Then everything flows along the line of divine unfoldment, of divine evolution; then we are working in accord with nature, in accord with all others.

—ROBERT CROSBIE

OCCULT OR EXACT SCIENCE ?

[We reprint here the first part of an article by H. P. Blavatsky that had appeared originally in *The Theosophist*, Vol. VII, pp. 422-31, for April 1886. It was reprinted in THE THEOSOPHICAL MOVEMENT for February and March 1942 with the following introductory remarks:

Students of Theosophy do not reject the views and theories of modern scientists only because these opinions are opposed to the teachings of the ancient Esoteric Philosophy. They are instructed to render unto Cæsar what is Cæsar's. They, therefore, are the first to recognize the intrinsic value of science. But they also know that up-to-date scientific experts have been proven wrong, time and again. Furthermore, is there any unbiased student of the history of scientific discoveries and inventions ignorant of the truth that scientists have their biases, their prejudices, their conceits, which make them reject without proper examination facts and arguments presented to them which go counter to their own views? . . .

Though the materialism of modern science did receive a death-blow, as H.P.B. predicted in her *Secret Doctrine*, and though it has progressed in the direction of Occult Science, even today its teachings and tendencies do not bring to the masses of men the knowledge necessary to live a healthy life physically or a happy one mentally and morally. In the article of H.P.B. which we reprint there are very important subjects dealt with which today remain *terra incognita* to the modern scientists, as in 1886. For example, hysteria and hallucination.

Students of Theosophy will do well to study this article, not as a mere polemical tilt against men of science but as containing hints and lines of thought which are of great practical value and significance. We students of Theosophy should not mind if modern scientists pooh-pooh our teachings; they have done so in the past with Galileo and Benjamin Franklin, Harvey and Lister and others. (See *Isis Unveiled*, I. 84-85.) The Lords of the British Admiralty refused to help Lord Stanhope because they were unanimous that "it would never be possible to move a vessel without the aid of wind and tide": that was in 1798. Their successors in 1907 would not co-operate with the Wright Brothers, the famous aviators! And so it goes on! If they will not be just to their own confrères how can we expect them to be fair to the Occultists?

For living a sane, healthy and balanced life men and women will find Occult Science most useful and beneficial. And the article of H.P.B. we reprint here in part will encourage them to do so.

The second part of the article will appear in our next issue.

—Eds.]

Ecce Signum! Behold the sign foreseen in a brighter future; the problem that will be *the* question of the forthcoming age, that every thoughtful, earnest father will be asking himself with regard to his children's education in the XXth century. And let it be stated at once, that by "Occult Science" neither *the life* of a *chela* nor the austerities of an ascetic are here meant; but simply the study of that which alone can furnish the key to the mysteries of nature, and unveil the problems of the universe and of psycho-physical man — even though one should not feel inclined to go any deeper.

Every new discovery made by modern science vindicates the truths of the archaic philosophy. The true occultist is acquainted with no single problem that esoteric science is unable to solve, if approached in the right direction; the scientific bodies of the West have as yet no phenomenon of natural science that they can fathom to its innermost depths, or explain in all its aspects. Exact science fails to do so — in *this* cycle, for reasons that will be given further on. Nevertheless the pride of the age, which revolts against the intrusion into the empire of science of old — especially of transcendental — truths, is growing every year more intolerant. Soon the world will behold it soaring in the clouds of self-sufficiency like a new tower of Babel, to share, perchance, the fate of the Biblical monument.

In a recent scientific work on Anthropology,¹ one can read the following: "It is then given to us, at last, *to know* (?), to grasp, to handle and measure the forces through which it is claimed, that God proceeded. . . . We have made electricity our postman, light our draughtsman, affinity our journeyman," etc., etc. This is in a French work. One who knows something of the perplexities of exact science, of the mistakes and daily confessions of her staff, feels inclined, after reading such pompous stuff, to exclaim with the malcontent of the Bible: *Tradidit mundum ut non sciant*. Verily — "the world was delivered to them that *they should never know* it."

How likely the scientists are *to succeed* in this direction may be inferred from the fact that the great Humboldt himself could give expression to such erroneous axioms as this one: "Science begins for man only *when his mind has mastered* MATTER!"² The word "spirit" for "matter" might perhaps have expressed a greater truth. But M. Renan would not have complimented the venerable author of the *Kosmos* in the terms he did, had the term matter been replaced by spirit.

I intend to give a few illustrations to show that the knowledge of matter alone, with the quondam "imponderable" forces — whatever the adjective may have meant with the French Academy and Royal Society at the time it was invented — is not sufficient for the purposes of true science. Nor will it ever prove efficient to explain the simplest phenomenon even in objective physical nature, let alone the abnormal cases

¹ *Bulletin de la Société d'Anthropologie*, 3 fasc., p. 384.

² *Kosmos*, Vol. I, pp. 3 and 76 (with same ideas).

in which physiologists and biologists at present manifest such interest. As Father Secchi, the famous Roman astronomer, expressed it in his work,³ "If but a few of the *new* forces were proven, they would necessitate the admission in their domain (that of forces) of agents of *quite another order* than those of gravitation."

"I have read a good deal about occultism and studied Kabbalistic books: I have never understood one word in them!" — was a recent remark made by a learned experimenter in "thought-transference," "colour-sounds," and so on.

Very likely. One has to study his letters before he can spell and read, or understand what he reads.

Some forty years back, I knew a child — a little girl of seven or eight — who very seriously frightened her parents by saying:

"Now, mamma, I love you. You are good and kind to me today. Your words *are quite blue.*"

"What do you mean?" asked the mother.

"Your words are all blue — because they are so caressing, but when you scold me *they are red* — so red! But it is worse when you fly in a passion with papa for then they are orange — horrid — like that —"

And the child pointed to the hearth, with a big roaring fire and huge flames in it. The mother turned pale.

After that the little sensitive was heard very often associating sounds with colours. The melody played by the mother on the piano threw her into ecstasies of delight; she saw "such beautiful rainbows," she explained, but when her aunt played, it was "fireworks and stars," "brilliant stars *shooting pistols* — and then — bursting."

The parents got frightened and suspected something had gone wrong with the child's brain. The family physician was sent for.

"Exuberance of childish fancy," he said. "Innocent hallucinations. Don't let her drink tea, and make her play more with her little brothers — fight with them, and have physical exercise."

And he departed.

In a large Russian city, on the banks of the Volga, stands a hospital with a lunatic asylum attached to it. There a poor woman was locked up for over twenty years — to the day of her death in fact — as a "harmless" though *insane* patient. No other proofs of her insanity could be found on the case-books than the fact that the splash and murmur of the river-waves produced the finest "God's rainbows" for her; while the voice of the superintendent caused her to see "black and crimson" — the *colours of the Evil one.*

About that same period, namely in 1840, something similar to this phenomenon was heralded by the French papers. Such an abnormal state of feelings — physicians thought in those days — could be due but to

³ *Delle Forze*, etc.

one reason; such *impressions*, whenever experienced without any *traceable* cause, denoted an ill-balanced mind, a weak brain — likely to lead its possessor to lunacy. Such was *the decree* of science. The views of the piously inclined, supported by the affirmations of the village *curés*, inclined the other way. The brain had nought to do with the “obsession,” for it was simply the work or tricks of the much slandered “old gentleman” with cloven foot and shining horns. Both the men of learning and the superstitious “good women” have had somewhat to alter their opinions since 1840.

Even in that early period and before the “Rochester” wave of spiritualism had swept over any considerable portion of civilized society in Europe, it was shown that the same phenomenon could be produced by means of various narcotics and drugs. Some bolder people, who feared neither a charge of lunacy nor the unpleasant prospect of being regarded as wards in “Old Nick’s Chancery,” made experiments and declared the results publicly. One was Théophile Gautier, the famous French author.

Few are those acquainted with the French literature of that day who have not read the charming story told by that author, in which he describes the dreams of an opium-eater. To analyse the *impressions* at first hand, he took a large dose of *hashisch*.

My hearing [he writes] acquired marvellous capacities: *I heard the music of the flowers*; sounds — green, red and blue — poured into my ears in clearly *perceptible* waves of *smell* and *colour*. A tumbler upset, the creaking of an arm-chair, a word whispered in the lowest tones vibrated and resounded *within* me like so many claps of thunder. At the gentlest contact with objects — furniture or human body — I heard prolonged sounds, sighs like the melodious vibrations of an Æolian harp. . . .⁴

No doubt the powers of human fancy are great; no doubt delusion and hallucination may be generated for a shorter or a longer period in the healthiest human brain either naturally or artificially. But natural phenomena that are not included in that “abnormal” class do exist; and they have at last taken forcible possession even of scientific minds. The phenomena of hypnotism, of thought-transference, of sense-provoking, merging as they do into one another and manifesting their occult existence in our phenomenal world, succeeded finally in arresting the attention of some eminent scientists. Under the leadership of the famous Dr. Charcot, of the Salpêtrière Hospital in Paris, several famous men of science took the phenomena in hand — in France, Russia, England, Germany and Italy. For over fifteen years they have been experimenting, investigating, theorizing. And what is the result? The sole explanation given to the public, to those who thirst to become acquainted with the real, the intimate nature of the phenomena, with their productive cause and genesis — is that the sensitives who manifest them are all HYSTERI-

⁴ *La Presse*, July 10, 1840.

CAL! They are *psychopates*⁵ and *neurosisists*⁶ — we are told — no other cause underlying the endless variety of manifestations than that of a purely physiological character.

This looks satisfactory for the present, and — quite hopeful for the future.

“Hysterical hallucination” is thus doomed to become, as it appears, the *alpha* and the *omega* of every phenomenon. At the same time science defines the word “hallucination” as “an error of our *senses*, shared by, and imposed (by that error) upon our *intelligence*.”⁷ Now such *hallucinations* of a sensitive as are objective — the apparition of an “astral body,” for instance — are not only perceptible by the sensitive’s (or medium’s) “*intelligence*,” but are likewise shared by the senses of those present. Consequently the natural inference is that all those witnesses are also *hysterical*.

The world is in danger, we see, of being turned, by the end of this century, into one vast lunatic asylum, in which the learned physicians alone would form the *sane* portion of humanity.

Of all the problems of medical philosophy, hallucination seems, at this rate, the most difficult to solve, the most obstinate to get rid of. It could hardly be otherwise, for it is one of the mysterious results of our dual nature, the bridge thrown over the chasm that separates the world of matter from the world of spirit. None but those willing to cross to the other side can appreciate it, or ever recognize the *noumenon* of its phenomena. And without doubt a manifestation is quite disconcerting to anyone who witnesses it for the first time. Proving to the materialist the creative faculty, the *potency* of man’s spirit, *naturalizing* before the churchman the “miracle,” and *supernaturalizing*, so to say, the simplest effects of natural causes, *hallucination* cannot be accepted yet for what it really is, and could hardly be forced upon the acceptation of either the materialist or the believing Christian, since one is as strong in his denial as the other is in his affirmation. “Hallucination,” says an authority quoted by Brierre de Boismont,⁸ “is the reproduction of the material sign of the idea.” Hallucination, it is said, has no respect for age or for merit; or, if a fatal experience is worth anything — “a physician who would give it too much of his attention or would study it for too long a time and *too seriously*, would be sure to end his career in the ranks of his own patients.”

This is an additional proof that “hallucination” was hardly ever studied “*too seriously*” as self-sacrifice is not quite the most prominent feature of the age. But *if* so catching, why should we not be permitted the bold and disrespectful suggestion that the biologists and physiologists of Dr. Charcot’s school have themselves become *hallucinated* with the

⁵ A Greek compound term coined by the Russian Medical Faculties.

⁶ From the word *neurosis*.

⁷ *Dictionnaire Médical*.

⁸ *Hallucination*, p. 3.

rather one-sided scientific idea that such phenomenal hallucinations are all due to *Hysteria*?

However it may be, whether a *collective hallucination* of our medical lights or the impotency of material thought, the simplest phenomenon — of the class *accepted* and verified by men of science in the year 1885 — remains as unexplained by them as it was in 1840.

Admitting for argument's sake that some of the common herd out of their great reverence — often amounting to *fetish worship* — for science and authority do accept the dictum of the scientists that every phenomenon, every “abnormal” manifestation, is due to the pranks of *epileptic hysteria*, what shall the rest of the public do? Shall they believe that Mr. Eglinton's *self-moving* slate-pencil is also labouring under a fit of the same epilepsy as its medium — even though he *does not touch it*? Or that the prophetic utterances of the seers, the grand inspired apostles of all ages and religions, were simply the pathological results of hysteria? Or again that the “miracles” of the Bible, those of Pythagoras, Apollonius and others, belong to the same family of *abnormal* manifestations as the hallucinations of Dr. Charcot's Mlle. *Alphon-sine* — or whatever her name — and her erotic descriptions and her poetry — “in consequence of the swelling with gases of her great bowel” (*sic*)? Such a pretension is likely to come to grief. First of all “hallucination” itself, when it is really the effect of a physiological cause, would have to be explained — but *it never has been*. Taking at random some out of the hundreds of definitions by eminent French physicians (we have not those of the English at hand), what do we learn about “hallucinations”? We have given Dr. Brierre de Boismont's “definition,” if it can be called one: now let us see a few more.

Dr. Lelut calls it — “a *sensorial and perceptive folly*”; Dr. Chomil — “a common illusion of the *sensorium*”;⁹ Dr. Leuret — “an illusion intermediary between sensation and conception” (*Psychol. Fragments*); Dr. Michéa — “a *perceptive delirium*” (*Delusion of the Senses*); Dr. Calmeil — “an illusion due to a vicious modification of the nervous substance” (*Of Folly*, Vol. I); etc., etc.

The above will not make the world, I am afraid, much wiser than it is. For my part, I believe the Theosophists would do well to keep to the old definition of hallucinations (*théophania*)¹⁰ and folly, made some two thousands of years back by Plato, Virgilius, Hippocrates, Galen and the medical and theological schools of old. “There are two kinds of folly, one of which is produced by the body, the other sent to us *by the gods*.”

About ten years ago, when *Isis Unveiled* was being written, the most important point the work aimed at was the demonstration of the following: (a) the reality of the *Occult* in nature; (b) the thorough knowledge of, and familiarity with, all such occult domains amongst “certain men,” and their mastery therein; (c) hardly an art or science known in our

⁹ See *Dictionary of Medical Terms*.

¹⁰ *Communication with Gods*.

age, that the *Vedas* have not mentioned; and (*d*) that hundreds of things, especially mysteries of nature — *in abscondito* as the alchemists called it — were known to the Aryas of the *pre-Mahabharata* period, which are unknown to us, the modern sages of the XIXth century.

A new proof of it is now being given. It comes as a fresh corroboration from some recent investigations in France by learned "*specialists*" (?) with regard to the confusion made by their *neurosis*ts and *psycho-*maniacs between colour and sound, "*musical impressions*" and *colour-**impressions*.

This special phenomenon was first approached in Austria in 1873 by Dr. Newbamer. After him it began to be seriously investigated in Germany by Blaver and Lehmann: in Italy by Vellardi, Bareggi and a few others, and it was finally and quite recently taken up by Dr. Pedronneau of France. The most interesting accounts of *colour-sound* phenomena may, however, be found in *La Nature* (No. 626, 1885, pp. 406 *et seq.*), in an article contributed by A. de Rochat who experimented with a certain gentleman whom he names Mr. "N.R."

The following is a short *résumé* of his experience.

N.R. is a man of about 57 years of age, an *advocate* by profession, now living in one of the country *faubourgs* of Paris, a passionate amateur of natural sciences which he has studied very seriously, fond of music, though no musician himself, a great traveller and as great a linguist. N.R. had never read anything about that peculiar phenomenon that makes certain people associate sound with colour, but was subject to it from his very boyhood. Sound of every description had always generated in him the impression of colours. Thus the articulation of the vowels produces in his brain the following results: The letter *A* — appears to him dark red; *E* — white; *I* — black; *O* — yellow; *U* — blue. The double-vowelled letters: *Ai* — chestnut colour; *Ei* — greyish white; *Eu* — light blue; *Oi* — dirty-yellow; *Ou* — yellowish. The consonants are nearly all of a dark grey hue; while a vowel, or a double vowel forming with a consonant a syllable, colours that syllable with its own tint. Thus, *ba, ca, da* are all of red-grey colour; *bi, ci, di* ash coloured; *bo, co, do* yellow grey, and so on. *S* ending a word and pronounced in a hissing way, like the Spanish words *los compos*, imparts to the syllable that precedes it a metallic glittering. The colour of the word depends thus on the colour of the letters that compose it, so that to N.R. human speech appears in the shape of many coloured, or variegated ribbons coming out of persons' mouths, the colours of which are determined by those of the vowels in the sentences, separated one from the other by the greyish stripes of the consonants.

The languages receive in their turn a common colouring from those letters that predominate in each. For instance, the German, which abounds in consonants, forms on the whole the impression of a dark grey moss; French appears grey, strongly mixed with white; the English seems nearly black; Spanish is very much coloured especially with yellow

and carmine-red tints; Italian is yellow, merging into carmine and black, but with more delicate and harmonious tints than the Spanish.

A deep-toned voice impresses N.R. with a dark red colour which gradually passes into a chocolate hue; while a shrill, sonorous voice suggests the blue colour, and a voice between these two extremes changes these colours immediately into very light yellow.

The sounds of instruments have also their distinct and special colours: the piano and the flute suggest tints of blue; the violin — black; the guitar — silver grey, etc.

The names of musical notes pronounced loudly, influence N.R. in the same manner as the words. The colours of a singing voice and playing depend upon the voice and its compass and altitude, and upon the instrument played on.

So it is with *figures* verbally pronounced; but when read mentally they reflect for him the colour of the ink they are written or printed with. The form, therefore, has nought to do with such colour phenomena. While these impressions do not generally take place outside of himself, but perform, so to say, on the platform of his brain, we find other sensitives offering far more curious phenomena than "N.R." does.

Besides Galton's interesting chapter upon this subject in his "Inquiries into Human Faculty and its Development," we find in the *London Medical Record* a sensitive describing his impressions in this wise: "As soon as I *hear* the sounds of a guitar, I *see* vibrating chords, surrounded by coloured vapours." The piano produces the same: "coloured images begin to float over the keys." One of Dr. Pedronneau's subjects in Paris¹¹ has always colour impressions *outside* of himself. "Whenever I hear a chorus composed of several voices," he says, "I *feel* a great number of coloured points floating over the heads of the singers. I *feel* them, for my eye receives no definite impression; nevertheless, I am compelled to *look* at them, and while *examining* them I feel perplexed, for I cannot find those bright coloured spots where I *look* at them, or rather *feel* them."

Inversely, there are sensitives in whom the sight of colours evokes immediately that of sounds, and others again, in whom a triple phenomenon is produced by one special sense generating two other senses. A certain sensitive cannot hear a brass band without a taste "like copper in the mouth" during the performance, and seeing dark golden clouds.

Science investigates such manifestations, recognizes their reality, and — remains powerless to explain them. "*Neurosis and Hysteria*" is the only answer obtained, and the "*canine hallucinations*" of the French academicians quoted in *Isis* have remained valid to this day as an explanation, or a *universal solvent* of all such phenomena. But it is only natural after all, that science should be unable to account at any rate

¹¹ *Annales d'Oculistique*, Nov. and Dec. 1882 — *Journal de Médecine de l'Ouest*, 4me. Trimestre, 1882.

for this particular phenomenon of *light* and *sound*, since their theory of light itself has never been fully verified, nor made complete to the present day.

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

Any student of Occultism, the youngest of *chelas* who has just begun reading *esoterically* his *Vedas*, can suspect what the real phenomenon means; simply — *a cyclic return of human organisms to their primitive form* during the third and even fourth Root Races of what is known as the *Antediluvian* periods. Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth Race*, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon was in every probability the normal state of the antediluvian Humanity. These are no vain words, for here are two of the many proofs.

In consequence of the abundant data gleaned by linguistic research, philologists are beginning to raise their voices and are pointing to some very suggestive, though as yet unexplained facts. (1) All the words indicative of human representations and conceptions of *light* and *sound* are found to have their derivation from the same roots.¹² (2) *Mythology* shows, in her turn, the evident law — the uniformity of which precludes the possibility of chance — that led the ancient symbologists to represent all their *sun-gods* and *radiant* deities — such as the Dawn, the Sun, or Aurora, Phœbus, Apollo, etc. — connected in one way or the other with music and singing — with *sound* in short — associated with radiancy and colour.¹³

If this is as yet but an inference, there exists a still better proof in the *Vedas*, for there the conceptions of the words "sound" and "light," "to hear" and "to see," are always associated. In Hymn X, 71, verse 4, we read: "One, though *looking*, sees not the *speech*, and the other *seeing*,

¹² *Introduction à la Mythologie de l'Odyssée.* "Voyvodsky."

¹³ *Essay on the Bacchic Cults of the Indo-European Nations,*

does not *hear* it." And again in verse 7, in which a party of friends is represented as emulating each other in singing, they are characterized by the double epithet placed side by side: *Akshavanta* and *Karnavanta*, or "one furnished with eyes" and "one furnished with ears." The latter is natural — the singer has *a good ear for music*, and the epithet is comprehensible in view of the musical emulation. But what sense can the *Akshavanta* have in this case, with his good sight, unless there is a connection and a meaning in it that are not explained, because probably the hymn refers to days when *sight* and *hearing* were synonymous terms? Moreover, a philologist, a rising Orientalist,¹⁴ tells us that "the Sanskrit verbal root ARC is used to denote two meanings — (a) "to *sing*," and (b) "to *shine*," to radiate beams or rays. The substantives *rc* and *arka*, derived from the root ARC, are used to signify (1) *song, hymn*, and (2) *brilliancy, ray, sun*. In the conception of the ancients *a speech could be seen*, he explains. What does the Esoteric Doctrine — that universal solvent indeed of all scientific difficulties and puzzles — say to this? It sends us to the chapter on the *Evolution of Races*, in which primitive man is shown in his special evolution advancing on the physical plane by developing a sense in each successive sub-race (of which there are seven) of the first Root-race during the fourth Round on this globe.¹⁵ *Human* speech, as known to us, came into being in the Root-race that preceded ours — the *Fourth* or the "Atlantean" — at the very beginning of it, in sub-race No. 1; and simultaneously with it was developed *sight* — as a physical sense — while the four other senses (with the two additional — the sixth and seventh — of which science knows nothing as yet) remained in their latent, undeveloped state as physical senses, although fully developed as spiritual faculties. Our sense of *hearing* developed only in the third sub-races. Thus, if human "speech" — owing to that absence of the sense of hearing — was in the beginning even less than what we would call a whispered speech, for it was a mental articulation of sounds rather than anything else, something like the systems we now see worked out for the Deaf and Dumb, still it is easy to understand how, even from those early days, "speech" became associated with "sight," or, in other words, people could understand each other and *talk* with the help of only *sight* and *touch*. "Sound is *seen* before it is heard," says the Book of *Kiu-ti*. The flash of lightning precedes the clap of thunder. As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses — that had formed during the first three Root-races but one SENSE, namely, *spiritual perception* — finally fell asunder to form henceforth five distinct senses.

But we are in the fifth race, and we have already passed the turning or *axial* point of our "sub-race cycle." Eventually, as the current

¹⁴ Professor Ovseniko Koulikovsky, the author of the Essay on "Bacchic Cults."

¹⁵ See *Esoteric Buddhism* for the Rounds, World-periods, and Sub-races. The chapter referred to will appear in *The Secret Doctrine*, which will shortly be published.

phenoména and the increase of sensitive organisms in our age go to prove, this Humanity will be moving swiftly on the path of pure spirituality, and will reach the apex (of *our* Race) at the end of the seventh sub-race. In plainer and *fuller* language — *plainer* and *fuller* to some theosophists only, I am afraid — we shall be, at that period, on the same degree of spirituality that belonged to, and was natural in, the first sub-race of the third *Root-race* of the FOURTH Round; and the second half of it (in which we now are) will be, owing to the law of correspondence, on parallel lines with the *first* half of the THIRD Round. In the words of one in whom live Truth and Wisdom, “in the first half of the third Round the primordial spirituality of man was eclipsed, because overshadowed by nascent mentality”; Humanity was on its *descending arc* in the first half of that round and in the last half on its ascending arc; *i.e.*, “his (man’s) *gigantic* stature had decreased and his body improved in texture; and he had become a more rational being though still more an ape than a *Deva-man*.” And, if so, then, according to that same law of correspondences — an immutable one in the system of cycles — we have to infer the following: that the latter half of our Round, as shown to correspond with the first half of the third, must have already begun to be once more overshadowed by renascent “primordial” spirituality, which at the end of the fourth Round will have nearly eclipsed our actual mentality — in the sense of cold *human* Reason.

I may conclude with the remark that since our natural and still “ape-like” propensities make us dread, individually and collectively, to be thrown by public opinion out of that region where all the smaller bodies gravitate toward the luminary of our social solar system — Science and her authority — something has to be done to remedy such a disastrous state of things. I propose to show therefore, in my next, that as we are still only in the fifth sub-race of the Parent race, and none of us shall live to see the seventh — when things shall mend naturally — that it is just as well not to hang our hopes on science, whether orthodox or semi-heretical. The men of science cannot help the world to understand the *rationale* of phenomena, which for a little while longer in this cycle it will be quite impossible for them to account for, even to themselves. They can neither understand nor explain it, any more than anyone else can, who has not studied occultism and the hidden laws that govern nature and rule mankind. The men of science are *helpless* in this case, and it is unjust to charge them with malice, or even with unwillingness — as has been often done. Their *rationality* (taken in this case in the sense of *intellectuality*, not of *reason*) can never permit them to turn their attention to occult study. Therefore it is useless to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us, until the next cycle changes and transforms entirely their *inner* nature by “improving the texture” of their spiritual minds.

(*To be continued*)

ACTING COMPOSEDLY

“And how, brethren, is a brother self-possessed?”

“Herein, brethren, a brother, both in his going forth and in his home returning, acts composedly.”

—*Digha Nikaya*, II. 94-95

What is implicit for the earnest student of Theosophy in these words ascribed to the Buddha? Very much. There is a world of difference between a hurried, impetuous response to a situation or to an inquiry and the deliberate, appropriate response of one who has his physical and emotional reflexes under a measure of control. Only perfection of devotion may produce complete tranquillity, but the measure in which the latter has been attained is an indicator of progress towards true self-possession, *i.e.*, possession and direction, by the real man, of his instruments.

The *Dhammapada* calls heedlessness the way to death and vigilance the way to immortality. Mr. Judge wrote:

In many places emotional goodness is declared to exceed in value the calmness that results from a broad philosophical foundation, and in others astral wonder seeking, or great strength of mind whether discriminative or not, is given the first rank. Strength without knowledge, and sympathetic tears without the ability to be calm — in fine, faith without works — will not save us. (*Notes on the Bhagavad-Gita*, p. 40)

There are, of course, crises which admit of no pause for deliberation. The snatching of a child from the path of an oncoming car is no less prompted from within because there is no time to bring reason and logic to support the prompting, but such occasions are comparatively rare and action without thought makes sorry work sometimes.

To be fully at rest in the Self will be the fruit of many lives of spiritual striving, but we can begin now, if we have not begun before, the effort to fix both mind and heart upon the Spirit, which is in all and therefore in each who is not utterly depraved; and not only to seek in It a refuge but also to turn to It for guidance and sanction when we are faced with a decision to make or a question to answer so as to stimulate interest in any inquirer into our great philosophy. Any earnest individual who puts it to the test can prove for himself the assurance of Mr. Judge that “reliance and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide.” And, “as we follow the dictates of the Lord who dwells in us, we resign every act upon the altar, leaving the consequences to Him.”

Light on the Path gives the same counsel in different words:

Stand aside in the coming battle, and though thou fightest be not thou the warrior.

Look for the warrior and let him fight in thee.

Take his orders for battle and obey them.

Obeys him not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry reach his listening ear then will he fight in thee and fill the dull void within. And if this is so, then canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss....

He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth. When once he has entered thee and become thy warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee.

Is this then cold counsel, to insist upon the need for quiet deliberation and calmness and to warn against impetuosity in speech and act? Let Mr. Judge answer:

I must answer the question that will be asked, "Do you then condemn sympathy and love, and preach a cold philosophy only?" By no means. Sympathy and emotion are as much parts of the great whole as knowledge, but inquiring students wish to know all that lies in the path. The office of sympathy, charity, and all other forms of goodness, so far as the effect on us is concerned, is to entitle us to help. By this exercise we inevitably attract to us those souls who have the knowledge and are ready to help us to acquire it also. But while we ignore philosophy and do not try to attain to right discrimination, we must pass through many lives, many weary treadmills of life, until at last little by little we have been forced, without our will, into the possession of the proper seeds of mental action from which the crop of right discrimination may be gathered.

"Brave admiral, say but one good word:

What shall we do when hope is gone?"

The words leapt like a leaping sword:

"Sail on! sail on! sail on! and on."

—JOAQUIN MILLER in "Columbus"

LIFE—A CRY OR A SONG?

Life with its manifold problems and intricacies has been a mystery for ages. People take it in the wrong sense, that it has been pre-ordained by some Personal God or some power outside of them and that they are helpless to do anything about it. What life is, is often not even understood! Usually the period between the birth and the death of an individual is considered life. That life may be good, bad, or indifferent. It may be a success or a failure, generally is a mixture of both. The states before birth and after death are not to be inquired into by ordinary mortals, say the orthodox priests, for the question relates to the mysteries of the unknown! Science believes that man originates from a germ and a cell, the growth and progress of which means life; that there is no such thing as an immortal spirit, and that when the body dies all is over — and this is termed death!

Theosophy teaches that man is an immortal ray of Divine Life, Spirit, and that as such he is an eternal pilgrim who starts his pilgrimage at the dawn of manifestation and goes on till the very end. He has to complete this pilgrimage through embodied and disembodied states, through objective and subjective existence, through activity and repose. During the entire life-cycle he has to acquire wisdom, unfold compassion, gain experience, work with the Law of his own being and ultimately reach the stage of a perfected being, becoming like unto a God, the Word become Flesh. When that stage is reached he is freed from compulsory re-birth and has only one reason for coming back to this earth, and that is to point out the way with the Torch of Truth to other pilgrims on the path. This is the aim and function of the eternal pilgrim.

It is really heart-breaking to see that in spite of the sacrifice of so many Saviours of humanity who come to this world of ignorance and darkness to shed the Light of Wisdom, who sacrifice the peace and bliss of Nirvana to help mankind, people still prefer to go their own way, to grope in darkness, and to drift in different directions for want of right knowledge, which makes them persist in false concepts and beliefs.

Just a look around us is enough to prove that life is full of suffering and misery for most people. The life of a baby, from its very birth, starts with a cry. Some die in youth unexpectedly; others live to an old age in anguish. Overcrowded hospitals and mental asylums; half-starved men, women and children living in the dirt and filth of the slum areas; beggars young and old roaming the streets; men and women infected with diseases of one kind or another making street pavements their homes; vagabonds living their own existence of theft and robbery; the blind, the crippled, the deaf and dumb, with their own problems and troubles; family feuds, communal quarrels, national and racial disputes — all these together make our world a sad and gloomy place and make us realize that life cannot be a song for the afflicted; it is only a cry.

Theosophy was brought into the world to change the minds and the hearts of the people so that through the application of the correct knowl-

edge of the Wisdom-Religion they might make of their lives a beautiful song. It was to find out the *cause* of all suffering and misery that Prince Siddhartha, who became the Buddha, left his happy home and went into seclusion. The great Teachers always go to the causal aspect whereas modern educationists and social reformers try to remove only the effects, thus failing to bring about a lasting cure. So, in spite of all types of charity, and millions spent every year, suffering does not diminish and problems increase daily, everywhere. Can we not trust what Lord Buddha himself says:

I, Buddh, who wept with all my brothers' tears,
 Whose heart was broken by a whole world's woe,
 Laugh and am glad, for there is Liberty!
 Ho! ye who suffer! know

Ye suffer from yourselves....

If each one is the cause of his own suffering, then he and he alone can relieve that suffering. It is ignorance leading to *trishna* and *tanha*, *moha* and *maya*, passionate craving, lust and thirst for things, that has brought about this chaotic condition in the world. People cannot distinguish between that which is Real and Immortal and that which is temporary and perishable, so they whirl round and round and cannot free themselves from the bondage of fleeting pleasures and pains. In the Third Discourse of the *Bhagavad-Gita*, in answer to Arjuna's question — "By what, O descendant of Vrishni, is man propelled to commit offences; seemingly against his will and as if constrained by some secret force?" — Krishna answers:

It is lust which instigates him. It is passion, sprung from the quality of *rajas*; insatiable, and full of sin. Know this to be the enemy of man on earth.

So what brings about conflicts and troubles is not any outside power but the very passions and cravings of the human heart and mind. Get rid of them by the cultivation of virtues, high aspirations, noble ideals, and make the good of all the object of life, and life is no longer a cry; it is transformed into a song. Then life seems worth living. It ceases to be mere existence from day to day, fully involved in material concerns, now pleasurable and now painful, and will be full of higher achievements, of inner joy and peace, of order and rhythm based on spiritual principles. At the present time the *Rajas* quality is predominant in the majority of human beings and so we see them plunged in all kinds of restless activity. *Rajas* has to be transformed into *Sattva*, the quality of Truth, Light, Joy. An inner change, which will make *Sattva* prevail within us, is necessary and will produce beneficial results. No school or college includes in its various branches of learning the training that will bring about this inner change, and children are allowed to grow up without a correct attitude to life, universal laws, and progress.

In Nature there is beauty and glory and splendour everywhere. Each kingdom and each species works according to the Law and so there is no friction. We receive so much from Nature, are sustained and nourished by her, yet, to what extent do we show our gratitude? We rob her, hurt and harm her. The mysteries of Nature are to be unveiled by the human soul with the help of the Eye of Spirit. *Light on the Path* instructs us to inquire of the earth, the water, and the air of the secrets they hold for us, but this can only be done when the personality is subdued, and one feels himself to be in absolute harmony with Nature. Life is one, knowledge is one, therefore anyone who qualifies can obtain that knowledge. Life, from the Theosophical point of view, is the result of the union of Spirit and Matter. Sri Krishna says in the Thirteenth Discourse of the *Bhagavad-Gita*: "Whenever anything, whether animate or inanimate, is produced, it is due to the union of the Kshetra and Kshetrajna — body and the soul." It is the correct understanding of the relationship between body and soul and the correct application of that knowledge that can make of the life of each individual a song. It is not wealth, physical comfort and possessions that bring about happiness as much as true inner contentment and a cheerful attitude towards life. To live in terms of our essential needs and not wants makes life joyous. So, truly speaking, life is a song, but human beings have made of it a dismal cry. One-third of the troubles of the world is imaginary, one-third is avoidable, and the remaining one-third is endurable, being the result of our own past Karma. Says *The Secret Doctrine*:

With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. (I. 643)

It is only suspicion, distrust, fear of one another that has brought about the chaotic condition in which we find ourselves. This can only be changed by acting noetically and not psychically. To make of life a sweet melody, an inspiring song, one has to live consciously and consistently in terms of the principles of the Esoteric Philosophy.

The Voice of the Silence calls this earth the Hall of Sorrow because the Egos are entrapped by the delusion arising from the non-understanding of the unity of life. But it is through the dismal entrance of the earth-life that one can reach the valley of the true Light which no wind can extinguish, which burns without a wick or fuel. It is here, in the outer, objective world, that chaos prevails; on the spiritual plane there is peace. As Lord Buddha says:

Ye are not bound! the Soul of Things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will: that which was Good
Doth pass to Better — Best.

ANSWERS TO QUESTIONERS

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From Adelphi.

A most perplexed individual is writing to you. I have been for three years endeavouring to study Theosophy. I have heard lectures, have read an immense amount of literature devoted to that cult, from the sages of old down to the Sinnetts, Olcotts, and Blavatskys of the present day. I have conned the Yoga Philosophy and I read THE PATH. *Light on the Path* aids me not, nor does *Bhagavad-Gita*, and why? Because I am yet without the first steps towards practice. (Surely Theosophy — like other sciences — must have *something* practical about it?) Guide me with your friendly hints. Imagine me alone in a room. How to commence? Show me the first step upon the practical ladder! All I have heard and read seemeth to me so elaborately unintelligible that I lay it aside and beg you to instruct me in my Theosophical A B C. Astral Light! Is it a figurative light, *i.e.*, Revelation? Or is it a light, as electricity — the Heavens — coal — gives light? If abstraction (into insensibility) is necessary, can you instruct me upon Hypnotism (self mesmerism)? “A shining object” is advised to stare at! A mirror is a shining object, for instance. But of what avail to stare at a mirror and see reflected ugliness!

Answer. — You say that for three years you have been endeavouring to *study* Theosophy. Such being the case, you will meet with but little success. Divine Wisdom cannot be a subject for *study*, but it may be an object of *search*. With the love for this same wisdom uppermost in our hearts, we ask you if it would not be wiser to lay aside the *study* of so-called Theosophy and study yourself. Knowing yourself you know all men, the worlds seen and occult, and find Theo-Sophia. One cannot absorb Theosophy as a sponge does water, to be expelled at the slightest touch. Our conception of Theosophy is apt to be based upon the idea that it is an especial line of teaching — a larger, wider, and greater doctrine than others perhaps, but still a doctrine, and therefore limited. We must bear in mind that the true Theosophist belongs to no cult or sect, yet belongs to each and all; that he can find the true object of his search equally as well in the Hebrew Bible as in the Yoga Philosophy, in the New Testament as well as in the *Bhagavad-Gita*.

You say you have “conned the Yoga Philosophy.” This is not enough; merely to “con” it is not to know it. It is in fact a most practical system (if you refer to that of Patanjali), and one that will meet all requirements you have in the way of difficulty; for it is one of the most difficult. It is not possible for you to judge its merits without practice, and it gives full directions. If for three years you study and practise it — aye, for one year — you will find that you need no other. In these matters there is no child’s play nor the usual English and American method of

mere book-learning; we must absorb and work into the practice and the theory laid down, for they are not written merely for the *intellect*, but for the whole spiritual nature. There must be within the man something which he already knows, that leaps up and out when he scans the books of wisdom, a thing already existing, which only takes an added life or confirmation from books. True Theosophy has all that is practical, but many forget this; there is no greater system of practice than that required by it.

Desire wisdom; love all men; do your duty; forget yourself; let each thought and act of your life have for its aim the finding of divine wisdom; strive to apply that wisdom for the good of other men. If you search in every direction, Light must come to you. Let the place in which you now are be the lonely room you speak of, and seek to find in everything the meaning. Strive to know what they are, and by what governed or caused. This is the first step. Live your life with this ever before you. Purify your thought as well as your body. Reason all you can, feel all with your heart you may, and when intellect and heart fail you, seek for something higher. This is the A B C; it is enough for the present.

It is not Theosophy that is a science, but its application. It is not a "cult," for it covers and includes all.

The Astral Light is an actuality. It is not revelation, but a means through which that which causes revelation acts. Electricity, the heavens, all lower fires, are but the shadows of the Astral Light, just as the Astral Light is but the darkness of the Ineffable Light.

Abstraction into insensibility is not intended. If it had been so intended it would be unnecessary for us to be in these bodies. If you can forget yourself sufficiently — forget that you exist as a human body, you will not need to stare at a mirror; but so long as you realize, when staring into a glass, whether you be pretty or ugly, you cannot reach Celestial sensibility or terrestrial insensibility.

Hypnotism is the controlling of other personalities. Under this you would be but a puppet for the thought of another. Your outer self had better become a puppet for your own thought.

We seek to make the body alive, not to kill it.

—ZADOK

You cannot dream yourself into a character; you must hammer and forge yourself into one.

—FROUDE

RELIGIOUS INSTRUCTION IN THE SCHOOLS

I regard it as fatal to the growth of a friendly spirit among the children belonging to the different faiths, if they are taught either that their religion is superior to every other or that it is the only true religion.

—GANDHIJI

Endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. . . . Aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education.

—H. P. BLAVATSKY

In this land of religions where religious feeling is very active and influential the teaching of religion in our schools raises very serious problems. A Committee had been appointed by the Government some time back to study the question, and in the report that it submitted it was pointed out that “diversity of religion is one of the most important features of India’s national life and it would be of the greatest advantage if every Indian were to know and understand the guiding principles and spiritual values of religions other than his own.” In the Committee’s opinion, religion as a subject of study is most necessary for the young and should, therefore, be included in the curriculum of every school. Most people would agree to this, but when they are asked to define religion and to describe the mode of teaching religion, a vast difference of opinion is found to exist.

There are two schools of thought which, for purposes of discussion, might be named the conservative and the liberal.

The former advocates that the boy or the girl should be taught the doctrines of the creed into which he or she has been born. This can be done only by establishing denominational schools — Hindu schools for Hindu youths, Muslim schools for Muslim youths and so on. Such a programme, carried out with thoroughness, would be ruinous to the future unity and well-being of India — and not only politically speaking. Socially, it would prove highly demoralizing, inasmuch as the future citizens of a great country would be brought up in a compartmental religious tradition which would very badly impoverish their lives culturally, and would produce phenomena not only detrimental but actually dangerous to peace and order in the corporate life of the people. Economically such a programme would be costly; in fact, so costly that the plan cannot be tried on any large scale — a blessing in itself. No government can run its educational department on this plan; only private benefactions could uphold denominational schools and this has been done to

a certain extent in this country. But it is misplaced charity, injurious to the country, not only politically and socially, but most of all spiritually; and it does more harm than good to the pupils whose creedal orthodoxy and sectarian superstitions are thus strengthened. Fortunately this is now being recognized.

One variant of these denominational creedal institutions are the schools run by Christian missionaries. We are not condemning the zealous but short-sighted missionaries who, rarely directly, mostly indirectly and insidiously, teach their church dogmas to the pupils who attend their schools. The important fact is often overlooked that missionary institutions are denominational even though their doors are thrown open to the children of non-Christian parents. The harm that they have caused is even greater than that caused by those other denominational creedal schools which have till lately been reserved strictly for boys and girls of a particular religion.

The second school of thought, which we have named the liberal, maintains that, all religions being ways to the Supreme Spirit, all of them contain truths, and advocates that these be taught to all children irrespective of their own creed. Thus, the school should impart religious instruction to Indian children in the truths of Buddhism, Christianity, Hinduism, Islam, Jainism, Judaism, Sikhism, Zoroastrianism, etc. On the surface the plan seems very attractive, but it raises formidable obstacles: textbooks have to be prepared; teachers themselves have to be educated; and so on and so forth. These problems will soon lead the reformers to the central difficulty which may be put forward in question form: What is religion? What are truths in religions? What is it actually that we are going to teach to our boys and girls?

For example: What shall we do with unique claims made for one's own particular creed? The Christians claim that Jesus Christ was the only true Son of God and that Christianity is the best and the highest of religions; the Jews call themselves "the Chosen People"; the Muslims too make their own claim to religious superiority; the Zoroastrian must be born one — no *durvand* can rise to the status of Purity by effort; and so on. The more we study the various creeds, all of which contain false notions and crass superstitions and illogical and unphilosophical dogmas, the more we become convinced that parents and teachers have to be educated in religious philosophy so that they may be able to rise above the limitations made by the creedal theologies. We cannot but admit the wisdom of Gandhiji's contention that religion should be a subject of indirect instruction.

While religion cannot at present be taught directly on a large scale, two things need to be done in the interest of the country:

(1) The adult population needs to be instructed in the verities of Religion so that it may learn to distinguish between Religion and religions. In other words, people have to learn the truths common to all faiths, and also the falsehoods which mar every religion.

(2) On a small scale an effort should be made to instruct the young of every community in spiritual truths which derive their sanction from the long line of Sages and Prophets and which satisfy the reasoning faculty of boys and girls and ennoble their hearts. Religion as a Way of Life taught by a long line of Sages should be presented to the young for their consideration.

Both the adult and the young need to gain the liberal point of view that Religion, *per se*, in its widest meaning, is that which binds not only all men, but also all beings and all things in the entire universe into one grand whole. The world has been sufficiently cursed with the intellectual extinguishers known as dogmatic creeds. All creeds are true at the bottom, and all are false on their surface; both these facts need to be fully grasped by the human mind.

What are the particular truths (which are common to all great religions) which may be taught to the adult and to the young? They may be outlined thus:

(1) God or Deity is the omnipresent Life which manifests in every form of matter; therefore, in each man and woman, in each boy and girl, God is present. The Innermost Self of each is God.

(2) Man is potentially divine and by self-effort can attain to perfection.

(3) Man has made himself what he is at present, and by right knowledge he can change his own destiny; he is the maker and the master of his own fate.

(4) Man is a part of great Nature and is indissolubly linked with all its other parts. All forms of life, and not only all men, are interlinked in one grand whole and therefore every thought and feeling, every word and deed of man affects, for better or for worse, the whole of Nature.

(5) Prophet-Sages who have attained perfect enlightenment have taught a single doctrine which has been known by different names in different eras; *e.g.*, *Brahma-Vidya* or Divine Wisdom, *Atma-Vidya* or Soul Science, *Bodhi-Dharma* or Wisdom-Religion, *Sanatana-Dharma* or Eternal Religion, *Gupta-Vidya* or Esoteric Philosophy, Gnosis or Theosophy, were all terms in use in the early years of our present era. Modern Theosophy is the direct heir of that Ancient Knowledge. This Knowledge has to be acquired by study and by meditation and should never be accepted as mere belief. Thus acquired, the Knowledge must be put to use to discipline the self of the senses, to educate the self of mind and to unfold the Self Spiritual. These and other items are not beyond the mental grasp of boys and girls, or of simple-hearted folk.

QUALIFICATIONS FOR CHELASHIP

V.—COURAGE

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A soldier of the Kshatriya tribe hath no duty superior to lawful war, and just to thy wish the door of heaven is found open before thee, through this glorious unsought fight which only fortune's favoured soldiers may obtain.—*Bhagavad-Gita*

The fifth of the qualifications to be acquired by one who has resolved to tread the Path of Chelaship is given by H.P.B. as "a courage undaunted in every emergency, even by peril to life."

In *Isis Unveiled* (II. 586) H.P.B. wrote:

Primitive peoples have disappeared, but primitive wisdom survives, and is attainable by those who "will," "dare," and can "keep silent."

It is the daring diver who, having plunged into the depths of the ocean, comes up with the pearl of great price. There is no danger that courage cannot conquer, but it must be the right kind of courage. There are emotions which have a semblance of courage and which sometimes delude the student. In the world the soldier who carries a gun, and at his superior's order shoots a fellow man, is called courageous; but his is the lowest kind of courage. The mood of "cowardice" which came upon Arjuna on the field of battle is a species of courage far superior to that of the soldier, and especially of the "sportsman" for whom the animal is beaten within range of the safe position from which he shoots. There is the emotion which is felt and expressed by Lady Macbeth to instil it into her husband's blood: "Screw your courage to the sticking-place, and we'll not fail"; and then there is the obstinacy of Satan himself into whose mouth Milton puts these words:

What though the field be lost?
All is not lost; th' unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield.

There is that which might look like and be described as courage — the demoniac feeling, but is not really the spiritual courage of the White Adept. One fact that we have always to keep in mind about courage is that it is an active effort, not a passive endurance, which effort finds ways and means to overcome obstacles *without* injury to any being. What gave Arjuna heart to kill the Kauravas was his clear perception that their lot was to be *improved* and that Krishna was serving them with compassion when He asked Arjuna to take courage and let the arrows fly. Addison brings out this aspect of courage — compassion:

Unbounded courage and compassion join'd,
 Tempering each other in the Victor's mind,
 Alternately proclaim him good and great,
 And make the hero and the man complete.

This factor of compassion, which throbs at every point of space as *Paramartha Satya*, gives us a metaphysical glimpse which enables us to evaluate correctly the ethical truth about courage.

Truth has ever demanded fearless votaries — that is why her devotees are negligible in number. Even those who attempt to follow the inner dictates of Truth, represented by their Voice of Conscience, require courage. How much more then does the student-practitioner-server of Theosophy and of its Living Embodiments need fearlessness: (1) to accept the Truth perceived, (2) to apply the Truth accepted, (3) to promulgate the Truth applied! Many a candidate fails because he is not courageous enough to face the opposition from within and from without.

Let us see how the disciple has to master a double set of elementals while engaged in the triple task of study-application-promulgation.

In examining any teaching we are prone to accept and to hold only such ideas as are in accord with our personal desires. Next, on realizing the strength of our own lower nature we lose courage: every disciple-soul is a *Kshatriya*, and has courageously to fight, not only his own lower self, but also the vast host of elemental forces which swarm in the astral light. The inner battle is the longest and the most difficult of all enterprises. Only steadfast, persevering effort can sustain the struggle.

To comprehend the nature of the courage required we have to study the phenomenon of what is known as the "Dweller on the Threshold," of which there is more than one kind. The man of sin, *papa-purusha*, is not even formed in most students: the force of evil circulates as an inchoate mass. The resolve to displace it awakens it to life and the awakened tanhaic elementals galvanize into a shape which ultimately has to be faced as an objective elementary and which is made alive by the powers of darkness to overthrow if possible the would-be Adept of Light. Many are the falls and failures that each *Kshatriya* soul experiences, but, remembering that he is fighting for man's liberation and not only for his own, he continues his fight till he "wins its reward in time." It is to this ever-strengthening struggle against the Dweller and the Dwellers that the reference is made — "The more thou dost advance, the more thy feet pitfalls will meet."

It will serve our purpose well if we reflect upon the three aspects of courage necessary for the three steps of our interior life. We require courage:

to accept the truth perceived,
 to apply the truth accepted,
 to promulgate the truth applied.

Let us study these.

What can give us true Spiritual courage? Fear and doubt are rooted in the lower self. They spring from ignorance of our Higher Nature. Knowledge and Faith are necessary — not intellectual acquaintance or blind belief, but inner conviction. The student must realize in an ever-increasing measure that the Inner Immortal Ego is the Real Man; the personality is but a mask, the physical body the latter's most transitory aspect. "The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both." Humanity is constantly sacrificing the Self of Spirit to the self of matter. The disciple has to reverse that process completely. We should regard our duty to the Higher Self as superior to all else. By disregarding the behests of Truth we betray the Higher Self. Better to sacrifice the personal man, even physical life, than to live in a body and remain dead to our higher possibilities. Faith in the Higher Self alone can give us true Spiritual courage — the recognition that the Spirit in the body is unaffected by anything that may come to pass.

How are we going to recognize Truth among its numerous claims and claimants? In the last article we saw that Theosophy is not a speculative but a verified philosophy — Truth itself. As such it claims no authority but demands close examination. Study alone can reveal to us the Universality and Impersonality of the Wisdom-Religion. Having perceived the Truth, our minds must be made ready to accept it. Here a great obstacle lies in the grooves already formed in our brains through past thinking. These prevent us from adopting ideas of a different kind. We have to learn to get out of the rut each one has fallen into by nature and by training and to fill up the old grooves. For this, mental adaptability is needed. Dogmatic thinking in any direction leads to rigidity and hinders the power of perception. The mind should be in a fluidic condition — not vacillating, but ready to adapt itself to the truth wherever it may be found and by whomsoever uttered.

Having accepted the Teachings of Theosophy it becomes our duty to apply the truths perceived. For this we need first and foremost intellectual honesty. The lower self is a clever lawyer who brings forward a hundred excuses to justify a wrong course of action. If we listen to its wiles, the mind is subject to delusion from which result loss of memory, loss of discrimination, and ultimately loss of all. To face ourselves as we really are — that is the first step on the path of application. But sincerity, though a prime requisite, is not enough. Even a soldier in battle needs to know where and how the enemy is to be attacked and his success depends on the right directions received from his generals. The student-practitioner likewise needs wisdom in action. To remain indifferent to any idle reflection the silly world may make upon us is right. But to give cause for useless criticism which could well be avoided is unwise.

The laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to outweigh the admiring

praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *Inner Self* higher than that of the multitudes.

We can best use our discrimination if we remember our position — not as individuals responsible to ourselves alone — but as representing the principles of the United Lodge. Any indiscretion on our part is bound to reflect on Theosophy. Impulsive actions are to be avoided. Even the Divine Paramitas, excellent virtues though they be, have to be applied with discrimination. Altruism is an indispensable requisite in the true student but if our unselfish conduct makes another selfish it is worse than useless. Only such service as tends to uplift humanity is truly beneficial.

Dissemination of the teachings should always be preceded by some practice. We are to promulgate the *truths applied*. Those who preach what they themselves do not practise serve not the Cause. Nothing can injure the Movement so vitally as hypocrisy practised within its ranks. This does not mean we must wait till perfection is reached before attempting the service of the Cause — if that were intended the United Lodge of Theosophists would not be in existence. We may not succeed in embodying the philosophy in its entirety but we can and should make a sincere and serious attempt to live up to the truths perceived. If the disciple is doing his best hour by hour and from day to day, he should consecrate his knowledge and capacity on the altar of human service. Those who learn the philosophy without teaching it to others soon part company with Theosophy. But even while engaged in the service of other human Souls the student is apt to push his personality forward and thus to stray away from the path of impersonal presentation. This has caused the ruin of Spiritual efforts in the past and was also responsible for the failure of the parent Theosophical Society. The desire for power increases with our growth and only courageous Souls who remain loyal to the Teachings and the Teachers pass the test successfully.

H.P.B. exemplified undaunted courage. From the beginning to the end of her career she met with opposition which increased as the Movement grew stronger. The present generation of students has likewise to face attacks made by the enemies of truth on every hand. But therein lies the power of Theosophy. The disciple has to make a brave declaration of principles, regardless of personal opposition, nay, even when life itself is threatened.

Courage, however, is not born when we are faced with peril to life. We must prepare for any emergency now and here by cultivating true *Shraddha* — faith in the Inner Ruler. By learning to rely on our Higher Self in all things, we obtain faith in the Law of our own Being and Trust in the Masters who are the embodiments of Spirit and of Divine Law.

EXTRACTS FROM UNPUBLISHED LETTERS

You are dead right — many aspire but know not after what. Such there are even among “students” of Theosophy. We do not call ourselves Theosophists but students, but how many who speak of themselves as such are students? Many do not know what or how to study.

Each one of us has to find himself, teach and educate himself, discipline himself and finally energize himself. Buddhas and Mahatmas can but point the way. Whatever one does, home duties or business or anything else, can be untheosophical, non-theosophical or theosophical; it is for each student-soul to make it truly spiritual. In this, study plays a highly important part.

It is a natural desire to know about the various religions, but do believe me, this is not necessary, save and except to see the ancient landmarks of the Wisdom-Religion, 18 million years old. It is a vast study and quickly acquired by the piecemeal method through the study of *Isis Unveiled* and *The Secret Doctrine*. It is more pressing that you know more about the line of teaching which the textbook of the 20th century reveals.

Every man has some problem or other which he is always anxious to solve. If we can find out what that problem is and give him the light of Theosophy, so that he is able to appreciate the teachings of Theosophy, much good will be achieved. Your method is right. You should draw out people and find out what their thoughts and feelings are and in that way you may be able to bring round the conversation to their own intimate problem.

The problem of contacting the wider public is important, but, in my opinion, what is more pressing is a co-ordination and a better understanding between the few who at present are keeping the Fire burning.

Co-operation in action with a friendly spirit will do wonders for the Cause. Do set an example.

The art of helping others is the most difficult of arts. I see more and more that even when very earnest students forgather in a social way, if they do not watch they all too suddenly slip into action which becomes regrettable.

Try to help the permanent and soul part of people rather than the passing body part and you will be on the right track.

There are many who take from Theosophy all that they can get and do nothing for it in return, but it is their Karma and we must not mind

it. All that we can do is to follow the path of duty as we see it, and leave others to do their best.

Discipline in you will produce discipline in others. Detachment in you will create respect from others. Learning in you, from a universal point of view, and the ability to show analogies with Nature, will bring application and enthusiasm from others. Self-discipline, justice and generosity will be the natural result of the perception of Law.

About not telling that one is a Theosophist when applying for a job: This subject pertains to the psycho-philosophy of the Esoteric Wisdom-Religion. We have known of good friends who hold the same or a similar viewpoint about holding back their intimate relation to Theosophy and its Great Cause. Such consider their attitude as expressing the wisdom of the serpent. Personally we think that such a policy is weakening to the aspirant's consciousness and will prove injurious when the employer finds out his employee's intimacy with Theosophy. Then, not only is the person concerned blamed but also the philosophy. No, we do not want to parade and make an exhibition of our Theosophy, but, on the other hand, we should not be nervous or fearful to be frank and courageous, whenever occasion demands, to state: "I am a student of Theosophy." Of course, always, in our case, we have to add that we do not mean the Adyar brand of Theosophy and to explain what we stand for — the Three Objects, which may lead to the Three Fundamental Propositions. All this has happened in our experience. Now, it is possible to conjecture that in some special and extraordinary circumstance we may for good reasons wish to hold our tongue; but never to deny our relation to the philosophy and its Movement.

You speak of your attitude towards your colleagues who are not interested in spiritual matters. In this as in other matters it is necessary to adopt an attitude of tolerance. No true Theosophist will ever endeavour to force his ideas upon his fellow brother or to dictate to him what he should believe or disbelieve in. Every man has to prove his own work, as H.P.B. said, and we will never gain our point as Theosophists by looking upon all those who do not agree with us as "silly," though it is our duty to point out to others holding different views any errors of statement or of fact.

The essential in this time of moral poverty is to create enthusiasm.

—PABLO PICASSO

IN THE LIGHT OF THEOSOPHY

Although capital punishment has not yet been abolished in this country there is no doubt that a large body of opinion is against its continuance and regards it as unnecessary and morally unjustified. To campaign for its abolition, a committee has been set up under the chairmanship of Dr. C. P. Ramaswami Aiyar, with Shri Jaya Prakash Narayan and other front-rank leaders as members.

The *Deccan Herald* (Bangalore) of May 17 suggests in its editorial that, instead of merely campaigning for the abolition of the death penalty, the committee would do well to make a detailed study of the problem and place all the facts before the public, so that when the question is debated in Parliament members may be able to take a dispassionate view of the issues involved. There are several countries in the world, in Europe and elsewhere, where capital punishment is no longer on the statute-book; yet the murder rate has not increased in those countries. On the other hand, in countries like India where the death penalty is carried out, available figures show that there has been no diminution in offences involving murder, and, in fact, in many States such offences have been on the rise.

Those who plead for the abolition of the death penalty argue that, apart from the moral consideration that it is not right to take away a man's life as a punishment even for proved murder, one cannot in every case be 100 per cent sure of a convicted man's guilt despite all the care taken. Besides, the real reasons for the commission of a murder, the circumstances, the environment, the upbringing and inner attitudes which turn a man into a murderer and a criminal are not always taken into consideration before pronouncing sentence on him. The Ramaswami Aiyar committee will be doing a useful service if it takes up for careful study the subject of murder in all its aspects, its causes, physical and psychological, the alternatives to capital punishment, and the State's duty to correct the conditions which are conducive to crime and to create the proper atmosphere for the maintenance of decent standards of conduct and citizenship.

The question of others' responsibility for the commission of a murder was taken up in the editorial comment on a letter, in *Lucifer* for December 1888, under the title "Children Allowed to Train Themselves for Murder" (reprinted in THE THEOSOPHICAL MOVEMENT, Vol. V, p. 104). Those who give children weapons for toys or regard with amusement their play with such weapons are incurring unthought-of Karmic responsibility. "The capacity of children for the storing away of early impressions is great indeed. . . . The urchin who now *pretends* to murder will look on murder and kill *de facto*, with as much unconcern when he becomes a man as he does now."

The fallibility of human judgment, the irrevocable nature of the death penalty, the brutalizing effect upon whoever must carry out the

execution, the very questionable value of capital punishment as a deterrent, these are obvious even to humanitarians who take no account of unseen forces. But the student of Theosophy sees even greater dangers in capital punishment. For Theosophy says that the individual murdered by the State in retaliation for his crime is a very real menace to the living. Shot out of life only half-dead — because the destruction of the physical body does not affect the cohesive force of the other constituents — brooding resentfully over his crime, his punishment and the revenge that he would like to wreak upon his persecutors, he injects evil thoughts and impulses into the minds of sensitives. Readers' attention is invited to Mr. Judge's article on "Theosophy and Capital Punishment" reprinted from *The Path* for September 1895 in *Vernal Blooms*, pages 215-19.

Science today is recognizing in an ever increasing measure that the main task in understanding the physical aspect of life is to understand the living cell. So important is research in this field considered to be that in 1962 an international Cell Research Organization was founded under UNESCO auspices to help co-ordinate the vast amount of cell research taking place all over the world. A recent science report from UNESCO (Paris) deals with this very subject.

Edward Ashpole, writing on "The Living Cell's Complex Structure" (*The Hindu*, Madras, April 6), brings out that there are something like 1,000,000,000,000 cells in a human body, and each of these microscopic specks of jelly is itself "an exceedingly complex living system, an unbelievably compact and efficient chemical factory in which the basic processes of life take place." Only in recent years, with improved electron microscopes and better techniques, have scientists been able to view the complex structure of the living cell. The tissues of all living things are composed of cells. Science is beginning to understand that nerve cells, muscle cells, cells in leaf and stem, are all basically the same, although very different in appearance, depending on their functions. The activities of the living cell are believed to lie at the root of many medical problems of our time — *e.g.*, cancer.

The *Hindu* article describes what is called "a chemical master-plan":

In the science of material life a subject of overriding importance is inheritance, the way in which characteristics are passed on from generation to generation. The submicroscopic machinery responsible for this process is housed within cells. In every one of the thousands of millions of cells which make up a human being lies a chemical master-plan, carrying all the "building instructions" for every characteristic the person possesses, whether it be curly hair or straight hair, big feet or little feet, dark complexion or fair.

Animals and plants grow from one fertilized cell, which divides and goes on dividing while life lasts, producing growth in the

young and repairing worn-out tissues in adults. What eventually grows from the initial fertilized cell, a man or a mouse, depends entirely on the chemical "instructions" housed in this cell — "instructions" that are faithfully copied and transmitted from cell to cell as these basic units of life divide and multiply.

What *is* a cell? W. Q. Judge explains in *The Ocean of Theosophy* (p. 40) that the cell, as such, is an "illusion."

It is the ideal form within which the actual physical atoms — made up of the "lives" arrange themselves. As it is admitted that the physical molecules are forever rushing away from the body, they must be leaving the cells each moment. Hence there is no physical cell, but the privative limits of one, the ideal walls and general shape. The molecules assume position within the ideal shape according to the laws of nature, and leave it again almost at once to give place to other atoms.

Of these molecules *The Secret Doctrine* says:

The Occultists, who trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal *Life*; who do not recognize that anything in Nature can be *inorganic*; who know of no such thing as *dead* matter — the Occultists are consistent with their doctrine of Spirit and Soul when speaking of *memory* in every atom, of *will and sensation*. . . . The "wave motion of living particles" becomes comprehensible on the theory of a Spiritual ONE LIFE, of a universal Vital principle independent of *our* matter, and manifesting as *atomic energy* only on *our* plane of consciousness. It is that which, individualized in the human cycle, is transmitted from father to son. (II. 672-73)

The Secret Doctrine further speaks of the Fourth Order of Celestial Beings in these words:

It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary host — the great mystery of human conscious and intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell — this "spiritual plasm" that dominates the germinal plasm — is the key that must

open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (I. 218-19)

The University Education Commission, in its chapter on religious education, recommends that in the first year of the degree course students may be taught the lives of great men; in the second year, some selections of a universal character from the scriptures of the world; and in the third year, the central problems of the philosophy of religions.

V. V. John, writing on "Moral Education" in *The Times of India* of April 15, raises the basic question whether virtue can be taught. The approach to moral education, he holds, has to be an intellectual one. The examples of noble lives, as also of the parents and the teachers, can and do educate the young; but this in itself is not enough. It is essential that at some stage during his training the student should be helped to find the answer to the question: "Why should I be moral?" For, if he does not know the reasons why he should be moral, his goodness may turn into expediency, and the impact of vicissitudes and environment may make him sceptical of the value of goodness and morality. Says the author:

Ultimately the question has to be tackled on a theoretical and intellectual basis. If Asoka and Francis of Assisi and Abraham Lincoln and Gandhi were noble souls, the example is surely edifying; but in a world where wickedness is known to thrive, aren't there good reasons for deviations from a life of virtue? Apart from the blandishments of comfort and success, there are new prophets who would suggest to the young, with a seemingly philosophical air, that even virtue should be practised in moderation. . . .

In practice, religious education bristles with difficulties. It calls for great wisdom in the teacher to save such education from the anti-intellectual procedures of mere indoctrination. . . . Meanwhile, even people who do not have any religion, profess and practise a moral code. There should be good reasons why they do it. The study of those reasons may be the ground on which people of all faiths may meet, in a multi-religious and politically secular State. It should be an advantage if all students learn the humanistic answer to moral problems; the pragmatic reasons for moral behaviour could supplement the purely religious.

One of the mistakes that most syllabi in moral training fall into is the almost negative approach to morality. The phrasing of the Ten Commandments seems to be a greater influence than that of the Sermon on the Mount. . . .

There must come a stage finally of the student taking on the intellectual exercise of solving moral problems. Confront him, for instance, with moral problems relating to peace and war, and the

social order. Let him learn that reason has as great a role to play in the moral sphere as in the scientific and the political. Only on such secure foundations can the morals of a good society be built.

The April *Science Digest* poses the question: "Can science help in man's quest for moral values?" According to psychiatrist Robert J. Lehman, who teaches at the University of Louisville Medical School, science can help. He contrasts personal wishes, which originate within ourselves, and duties, which are taught to the individual by forces outside him.

As one matures [he explains] the sharp contrast between wishes and duties tends to become obliterated. Duties become so automatically accepted that they are almost a part of the self. Emotional maturity enables us to minimize personal needs and allows a greater flexibility in our behaviour.

Dr. Lehman emphasizes that human integrity — defined as a wholeness of personality — involves a duty content greater than wish content. "For the mature person, integrity is part of action," he says. "Moral action is a result of such integrity."

A child should neither be subjected to continual parental hostility nor be allowed to do as he pleases, for, says Dr. Lehman, sensible restrictions and commands are good for the child.

He defines seven requirements in man's search for integrity:

1. The ability to function realistically.
2. The ability to maintain a capacity for change.
3. The ability to control anxiety.
4. The capacity to give more than receive.
5. The ability to maintain good relationships with others.
6. Maintaining adequate outlets for aggression and guilt feelings.
7. A capacity for love.

The search for integrity and for moral values remains without meaning unless the intimate connection between morality and metaphysics is clearly perceived. Our civilization does not recognize this close relationship. Religions fail because they try to preach morality without philosophy; and science and philosophy fail because they try to impart knowledge without consideration of moral and ethical principles. Every religion has lost its pristine purity and its universal character, and one of the main causes of this corruption is the divorce between metaphysics and morality. When true philosophy, which deals with cosmic ultimates and reveals the indissoluble and intimate connection between the universe and man, ceases to be the soul of ethics we have false moral principles.

In the recently issued *Last Four Lives of Annie Besant* by Arthur H. Nethercot, some statements are made without due reference to their

authenticity. For example, on page 29 the author says, regarding Damodar K. Mavalankar, that there is "evidence of his freezing to death in an attempt to discover the Masters in Tibet." What authority is there for that statement when H.P.B. wrote of her having had certain information that Damodar had been successful in his attempt to reach the Tibetan Home of his Guru?

But we are more concerned about the author's statement on page 41, that Countess Wachtmeister gave "her vouched-for version of Madame's distrust of Judge and his occult powers, and her opposition to him as her possible successor. . . ." Does not Mr. Nethercot know of Madame Blavatsky's own *written* statements regarding Mr. Judge? For instance:

Master *wants* Judge to be elected for life, for reasons of His own.
 . . . I trust *no one* any longer, save Judge, and Olcott perhaps.
 I trust Judge more than anyone in the world. . . .

Lest it be said that H.P.B. changed her mind about Judge later on, we print below the Message sent by her to the Fifth Convention of the American Section of the Theosophical Society. It is dated April 15, 1891, and was written but a few weeks before her death. It is significant to note that she sent Mrs. Besant to deliver and read it to the Convention. The Message reads thus:

I have purposely omitted any mention of my oldest friend and fellow-worker, W. Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserve special mention.

Had it not been for W. Q. Judge, Theosophy would not be where it is today in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.

Mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due, and I gladly take this opportunity of stating in public, by the mouth of my friend and colleague, Annie Besant, my deep appreciation of the work of your General Secretary, and of publicly tendering him my most sincere thanks and deeply-felt gratitude, in the name of Theosophy, for the noble work he is doing and has done.

Many such statements could be quoted. Could not Mr. Nethercot have printed one such — or did those he consulted not know of them though they have often been printed?

The work of restoration of the True Lines of Theosophical Work laid down by H. P. Blavatsky necessitates the vindication of William Quan Judge, the victorious disciple, and the restoration of his calumniated reputation. This the United Lodge of Theosophists has endeavoured to

do through the years by making his writings, which had been suffered by the various societies to go almost entirely out of print, once more accessible to those who wish to profit by them, and by the dissemination of the actual facts of Theosophical history — facts that had been ignored, forgotten or perverted.

The following excerpts from the opening article in the March-April *Canadian Theosophist*, the organ of The Theosophical Society in Canada, published from Toronto, reflect a welcome trend in the Theosophical Movement of our time and will be of interest to all those who revere the memory of Mr. Judge and have derived help and inspiration from his writings, which dovetail with those of H.P.B.:

It is heartening to observe throughout the Theosophical Movement an increasing respect for the life and work of William Q. Judge. Until a few years ago his very existence was ignored by some groups, and while today he is not everywhere looked upon as one of the founders of modern Theosophy (which he certainly was) his unique contribution to our cause is now almost universally acknowledged.

Judge is and will be remembered not only for his writings, which present the age-old, ever-new Divine Wisdom in clear, unequivocal language, but also for his example to students. His unselfish devotion to the Society, his almost superhuman efforts to promote and teach Theosophy, his pure conception and practice of brotherhood stand as ideals to which we should aspire. . . .

More than at any time in the past, we are faced with the necessity and responsibility of correlating Theosophy with the continuously changing hypotheses of modern science, and to do this we must know the original teachings. Next to that of H. P. Blavatsky, the literary output of William Q. Judge is perhaps the most important among early Theosophical writings, the study of which is *sine qua non* for all who aspire to the higher wisdom. His books, particularly *The Ocean of Theosophy*, and his articles (written under many pseudonyms) are readable, informative and possess a convincing internal authority.

. . . we salute William Q. Judge as a leader and exemplar. Down through the years his name has been an inspiration to his fellow students, and their debt to him can only be repaid by passing on to him can only be repaid by passing on what they acquired from what they acquired from him.

The editorial, "Some Healthy Doubts," in the Spring 1964 issue of *Theosophia*, a quarterly sponsored by an International Group of Theosophists and published from Los Angeles under the editorship of Boris de Zirkoff, refers to another trend in the present-day Theosophical Movement. We give below a few excerpts from that editorial as they go

to show that the efforts on the part of a few to keep alive and spread broadcast the teachings of *pure* Theosophy are awakening many to the fact that what in some organizations passes under the name of Theosophy is as remote from the original unadulterated Teachings of H.P.B. and Those who stood behind her as night is from day.

An interesting psychological phenomenon is to be observed today throughout the length and breadth of the organized Theosophical Movement as a careful perusal of various official journals and magazines would indicate.

It is a growing realization on the part of many earnest and intelligent students that somehow or other they, and many others through the years, had been "taken for a ride," and had found themselves in a strange country eating husks instead of good grain, reading books the authenticity of which was in doubt, and believing in ideas which had no reality in fact.

It appears that this state of affairs came about as a result of "psychic visions" and "astral investigations" by self-appointed visionaries and sensitives whose love for the spectacular and the mysterious had beclouded their reason and substituted imagination for common sense — a most uncommon sense, by the way! . . .

The essential reason for this situation, however, is only too evident. It is the fact that for over two generations, more or less, members of the organized Theosophical Movement have become progressively more and more ignorant of the basic teachings of the Esoteric Philosophy as brought forth by H. P. Blavatsky and her own Teachers. It is sufficient to take a casual trip to any part of the world, and to talk to the average member of the Theosophical Society, to realize very soon that he or she does not have any definite idea as to the *philosophical bases* of the system of thought known as Theosophy. . . .

A little bit of honest-to-goodness study of H. P. Blavatsky's writings, a little closer attention to her warnings, and a stronger sense of ethical values, as against the marvellous and mysterious, could have avoided three-quarters of the trouble, we believe. . . .

The result of a closer acquaintance with the works of H. P. Blavatsky and of her own Teachers may be somewhat disconcerting at first. You may find that what she taught about such matters as the after-death states, cycles, Hierarchies, planetary evolution, the inner structure of man, and the invisible kingdoms of life in nature, are vastly different from what has been taught and written on the same subjects in a large number of books officially published by Theosophical Organizations for many years past. This may come as a shock. But shocks are not to be feared. . . . something is wrong; it should be remedied; it *can* be remedied by throwing out of one's consciousness that which does not correspond to truth.
