

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

VOL. 46, No. 9

17th July 1976

THE OBLIGATION TO LEARN TO SERVE

[Reprinted from THE THEOSOPHICAL MOVEMENT, August 1942.

—EDS.]

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

IS THERE an Associate of the U.L.T. who fails to see that among his obligations is the acquisition of a knowledge of Theosophy? Only he who has signed the membership card without any consideration of what is put forward in the Declaration can hold such an attitude. No one compels us to learn and to study Theosophy, but why should anyone declare his sympathy with the purposes of the Lodge when he does not see that its lofty work is "the dissemination of the Fundamental Principles of the philosophy of Theosophy"?

Most perceive the necessity for study; various causes hinder that task, but we are not now concerned with them. What is here attempted is to lend a helping hand to the earnest Associate who desires to acquire knowledge so that he can begin to serve the Cause. If all alone, he desires to become a magnet to which some few may be attracted, ensouled by a desire to better themselves and others. Then, a small group of students desiring to establish a regular U.L.T. may want to know what study would help them most to achieve that purpose. This article is meant for those who are eager to serve the Cause of Theosophy and who desire to acquire the right attitude and the adequate instruction for that noble purpose.

I.—THE MISSION

To put first things first: it will considerably aid the pupil-teacher if he acquires as clear a perception as possible of the immemorial nature of the Theosophical Movement of which the Mission of H.P.B. is the latest expression. Unless the background of that Mission is perceived, the student is apt to become sectarian and err in making of Theosophy a creed — one of the numerous sects each of which claims to be the sole possessor of the whole truth. Or, he may become diffusive, “tolerant” and “brotherly” in the wrong sense, accepting the false as the true and mistaking fiction for fact.

What should he study to clarify his perceptions about the Mission of H.P.B.?

Let him read the opening chapter of *The Theosophical Movement (1875–1925): A History and a Survey*.¹ Then let him turn to two articles by W. Q. Judge entitled “The Theosophical Society” and “The Future and the Theosophical Society” (*The Path*, Vol. VI, pp. 78-79 and 394-396; *Theosophy*, Vol. XI, pp. 549-554; THE THEOSOPHICAL MOVEMENT, Vol. VI, pp. 187-189)². Lastly, let him read the last section of *The Key to Theosophy* entitled “Conclusion.”

Study and reflection on these three pieces of instruction will prepare him to comprehend what is implicit in the four Dedications which H.P.B. penned to her four books; there is more than meets the eye in these Dedications. They hint at the nature of H.P.B.’s Mission — its beginning, its middle and its end. A proper consideration of these Dedications will lead the earnest student to ask himself — “Am I a pupil of H.P.B. desiring to learn so that I may teach in my turn? If I am, am I one of the ‘Few’ to whom *The Voice of the Silence* was dedicated? Am I daily using the ‘Chosen Fragments from the Book of the Golden Precepts’?”

The U.L.T., inspired by the Original Impulse, considers the volumes of *Isis Unveiled* as dedicated to it — formed as it is “to study the subjects on which they treat.” Among its Associates are those to whom *The Secret Doctrine* was dedicated: “All true Theosophists in every country, and of every race, for they called it forth, and for them it was recorded.” Its promoters consider themselves the pupils of H.P.B. who are learning to teach, and though they be only a few, their strength is very great. Why and how?

¹ A continuance of this earlier work, covering the period 1875-1950, was published in 1951. — Eds.

² Also included in *Vernal Blooms*, a compilation of W. Q. Judge’s articles. — Eds.

The strength shown by any worker is not that of the personality, which has none, of itself: it lies in the words, the ideas, the conviction of truth held by the inner man. (*The Friendly Philosopher*, p. 373)

The promoters of the U.L.T. are mortals and their efforts would be puny were it not for the fact that they sustain themselves by the Teachings, whose promulgation carries power because all the time they enshrine ideas which are immortal. The righteousness of the promoters consists in faithfully passing on what they have learnt by study and otherwise.

These Dedications illuminate the readings suggested above, for we now have a new light to examine them in. The Mission of H.P.B. takes a more definite shape and its intimate relation to her Message is seen. The earnest Associate must perceive this relation between the Mission and the Message; for, through it the power to serve the Cause aright comes to birth, and devotion gains the proper kind of strength.

II.—THE MESSAGE

We cannot do better than call upon the future serve to ponder over the following quotations which go to reveal the nature of the Message:

The Mahatmas, directing their servant H. P. Blavatsky, as they have directed many before, came out at a time when materialism was fighting religion and was about getting the upper hand, and once more everything moved forward in its cyclic way and these old doctrines were revived under the guidance of the theosophical movement. They are doctrines that explain all problems and in the universal scheme give man a place as a potential god. (W. Q. Judge, *U.L.T. Pamphlet No. 24*, p. 17)

These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. (*The Secret Doctrine*, I. vii)

THEOSOPHIA, Wisdom-religion, or "Divine Wisdom" [is] the substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. (*The Theosophical Glossary*: "Theosophia")

It is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor

Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialised. (*The Secret Doctrine*, I. viii)

The WISDOM-RELIGION was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy. (*The Key to Theosophy*)

The writer [H.P.B.] loves them, and therefore believes in the ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learnt herself to all those who will accept it. (*The Secret Doctrine*, I. xxxvii)

What I do believe in is: (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching. (*Lucifer*, October 1889, p. 157)

The above extracts are not selected only for the information they convey, but to help the student to acquire the correct attitude towards the Message of H.P.B. Conviction depends on understanding and the attitude of right conviction is essential for effective promulgation.

Not only for promulgation is the right attitude necessary, but also for the very assimilation of the doctrines which constitute the Message. The manner in which the student approaches the teachings is determined by his attitude to the Message; further, his capacity to grasp a teaching and see its correlation to other doctrines depends on his attitude. It is not how much of the Message we know that is of primary importance, but how well we have grounded ourselves in perceiving the real nature of the Message. Once we are imbued with the truth that Theosophy is neither a revealed religion nor a conglomeration of facts culled from philosophies and religions, ancient and modern, but is a Body of Knowledge, constant in every era and always consistent in all its parts, we have taken a great step forward. Not in its entirety is the whole of the Esoteric Philosophy or the Wisdom-Religion expounded in Theosophy, but all that is necessary for modern humanity is given out. Of her two volumes H.P.B. writes (*The Secret Doctrine*, I. xxxviii):

The Secret Doctrine is not a treatise, or a series of vague

theories, but contains all that can be given out to the world in this century.

The Custodians of the Wisdom-Religion or Theosophy take advantage of the Law of Cycles and give out that which is necessary and beneficent for any given period. What has been given out through H.P.B. is vast. With true spiritual humility H.P.B. compared the teachings to culled flowers, she herself providing but the string that tied them into a bouquet; but the string it is that is the most important factor, for the culled flowers had been in existence for centuries — how many had cared for them? Their very worth was unknown till H.P.B. brought them together and tied them with the string which she provided. Again, and this is an important point for the earnest server of the Cause of Theosophy, H.P.B. did not prepare the nosegay for the personal use and satisfaction of a few capable of evaluating the scents of the flowers; she provided the string with a view that those who benefited from the beauty of her bouquet of truths should try to spread its fragrance far and wide.

Just as the Great Masters give out select teachings suitable for the public of any particular cycle, so also should the student-server master certain teachings of H.P.B.'s Message for the task of promulgation. A Master of Wisdom has written:

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. (*U.L.T. Pamphlet No. 22*, p. 10)

In clarifying his attitude, the student will be most helped by a study of Sections XII and XIII in *The Key to Theosophy*; and the section entitled "In the Beginning" in *The Friendly Philosopher*. The simple presentation of the basic teachings requires the promulgator to divest himself of the complexities of his own psycho-mental apparatus. False notions of ethics and of philosophy have to be discarded. The student who has been living so far by the light of the Eye Doctrine has to learn to exchange it for that of the Heart Doctrine. It is the Heart Doctrine which the U.L.T. is trying to promulgate, and the server will find full guidance in two very important communications from the Great Masters, published as *U.L.T. Pamphlet No. 22*, pp. 10-13, and the whole of *U.L.T. Pamphlet No. 33*.

All this may sound somewhat vague to the earnest student who is

looking for a set programme of study. In reality no such programme can be made for him; he has to make one for himself, suited to his own temperament. He will not find the task difficult if he has acquired the Right Attitude to life and the Right Comprehension of the Mission and Message of H.P.B.

Nevertheless, some very general indications may be given.

The above extracts will help the student to answer the primary question which he must put to himself — What is Theosophy? In conjunction with the above he will do well to study, with great care and considerable reflection, two important passages in *The Secret Doctrine*: (1) Volume I, pp. 272-273; (2) Volume II, p. 794.

Let the student, especially in India, make clear his perception that Theosophy or

archaic Occultism would remain incomprehensible to all, if it were rendered otherwise than through the more familiar channels of Buddhism and Hinduism. For the former is the emanation of the latter; and both are children of one mother — ancient *Lemuro-Atlantean Wisdom*. (*The Secret Doctrine*, I. 668)

Once the answer is mastered the student will find it of great value in his work of promulgation and in a variety of other ways. Unless new students understand correctly what Theosophy is, their progress will be dwarfed, and it is the duty of the old students to make this clear.

Next, the whole work of the U.L.T. rotates round the axis of the Three Fundamental Propositions of *The Secret Doctrine*. Therefore a study, and a continuous study, of these propositions is necessary.

Then, in this cycle, Theosophy alone can help the credulous, the superstitious, the ignorant as well as men of great learning to comprehend the psychical powers of man and of Nature, and the abnormal psychical phenomena which the Spiritists and the Psychical Researchers alike misunderstand. Theosophy alone can explain them and it does this on the basis of important Items, ten in number, given in *Isis Unveiled*.

The above-mentioned three subjects are gathered together for the constant use of the student in a small pamphlet: *Texts for Theosophical Meetings*.

The twin doctrines of Karma and Reincarnation next claim the student's attention.

And finally, in the task of promulgation, the worker has to remember the Golden Chain with its four links mentioned by H.P.B. — (1) Uni-

versal Unity and Causation; (2) Human Solidarity; (3) the Law of Karma; and (4) Reincarnation.

The value of *The Key to Theosophy* has already been indicated. Only one word is necessary to emphasize the importance of *The Ocean of Theosophy*. It is the best textbook for class work, and as it is in constant use, it is necessary for the student to familiarize himself thoroughly with its contents.

Lest all this study-work may sound formidable and lest a wrong deduction be drawn from what is said, *viz.*, that before this study is completed service of the Cause should not begin, we will add this: Learning and teaching are a single process; study and service go together; as we teach, we learn more; as we study, we find the field of service slowly expanding.

It will help the student-server in the task of elevating his attitude as well as in studying the Message and understanding the Mission of Theosophy if he keeps in mind and ponders over these words of W. Q. Judge:

It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it. Once more the elder brothers have indicated where the truth — Theosophy — could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

OUR FELLOWS are of the most varied opinions and each has a right to claim respect for his ideas as he is bound to respect those of his brothers. . . . Nor are all, or even a large minority, students of occult sciences, for rarely is the true mystic born. Few, alas! have they ever been, who so yearned after the discovery of Nature's secrets as to be willing to pursue that hard and unselfish course of study: and our own century can show fewer than any of its predecessors. . . . The Parent Society is, in one word, a Republic of Conscience, a brotherhood of man in search of the Absolute Truth.

—H. P. BLAVATSKY

THE SCHOOL OF NATURE

The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul. Seek not those points in Maya's realm; but soar beyond illusions, search the eternal and the changeless SAT [the one Eternal and Absolute Reality and Truth], mistrusting fancy's false suggestions.

—*The Voice of the Silence*

AS THE MIND OF MAN matures, there arises in him the desire to enter upon quests of things unknown. His inclinations then draw him towards that which is congenial to his nature and which therefore attracts and holds his attention. The poet and the painter, the musician and the sculptor see nature in their own sensitive way and express their ecstasy in that medium and language which is best suited to their genius. The values of their creations are different from those of the scientist and the scholar, yet are in no way inferior to theirs. Each of them touches only that facet of Nature in its variegated moods which strikes a sympathetic chord within himself. But many of them deal with materiality only, and rarely go beyond what their physical senses reveal.

Any quest undertaken by man gives direction to his thought and concentrates it. The energy thus generated moves from him to the object of his quest and from thence back to him, thus completing the circuit. A focus of attraction is thus formed which connects the man to the type of matter he attracts to himself from the object of his search. A bond of alliance is thus forged and whether a change in ideation dissuades him from the quest or not, he has willy-nilly to live with it till in time the bonds get loose and fall away from him. However pure the motive, such alliance, or rather dalliance with matter, cannot elevate the man. The stream cannot rise higher than its source. In consequence, man perpetuates for himself a vast series of incarnations during which his desire nature gets snared in the material aspects of things. The pull of matter becoming irresistible, the passional nature gets immersed in the instinctual and the impulsive and becomes unfit for any flight towards the intuitional and the eternal.

On whichever plane man generates his thought, he consciously or unconsciously releases a force which gets clothed in apparels of matter of that plane. Matter which is thus ensouled by his thought becomes a force that affects other matter and other lives, thus generating causes

for which he and his thoughts are responsible. Few men have knowledge enough about the dangerous potencies that lurk behind their thoughts (expressed or unexpressed), and they therefore remain unaware of the consequences that karma will precipitate in their lives. The true test of any action — and thought *is* action — is whether it will retard or further the plan of evolution. Knowledge about this aspect is scant in the outside world and superstition and dogma have taken advantage of the ignorance. Knowledge has to be acquired about each of the spheres of action on which the combined forces of evolution and karma act and react. These are: (1) the super-spiritual or noumenal, (2) the spiritual, (3) the psychic, (4) the astro-ethereal, (5) the sub-astral, (6) the vital and (7) the purely physical (*The Secret Doctrine*, II. 621 fn.). Each of these spheres has its subdivisions and branches and the permutations and combinations of these yield a range of knowledge which is almost limitless. The perfected and integrated man is he whose mind can spread itself out to encompass knowledge about each such sphere and can continue to increase it as succeeding globes, races and rounds carry humanity into forms and environments presently unknown to us and vastly differing in their combinations of Spirit, Matter and Intelligence.

In recent times, the achievements of the scientific mind have not been overly flattering. Strides have no doubt been made in many fields, but these have been offset by the diabolical researches undertaken solely for the purposes of war. The invention of infernal engines of torture, of armaments that can decimate populations, of methods by which large masses of men can be exposed to diseases by germ warfare, the ingenious use being made of human psychology to turn man against man and nation against nation — such is the knowledge that science craves for and that is released by the intelligencies presiding over the dark side of life. Knowledge sought after and seized with the intent of doing evil is the curse that haunts mankind today and that paralyses and stifles its good. It is therefore in the fitness of things that any investigation of nature's finer forces must be preceded by the acquisition of that knowledge which purifies the will and makes it move in conformity with — never against — the divine will that guides evolution from the dawn to the dusk of manifestation. The demoniac in man which is an ever-present reality has to be eliminated to enable the god in him to shine forth as a powerful extraneous potency. A knowledge that can bring this about is priceless. It is the primal requisite of mankind at the present hour. All other knowledge takes a secondary place.

It may become necessary at times for a wayward humanity steeped in materialism to be exposed to the play on and through matter of the psychic forces hidden behind the physical façade of men and nature. Jesus raised Lazarus from the dead. Apollonius of Tyana performed similar feats (*Isis Unveiled*, I. 480). The "miracles" of Lourdes (*Ibid.*, I. 120), the phenomena which for over twenty years occurred at the tomb of the Abbé Paris (*Ibid.*, I. 372), etc., could have opened men's minds to the possibility of realms and forces hidden from the ken of ordinary men, but they failed to divert their gaze away from materialism and towards spirituality. The beginning of modern Spiritualism from the 1850s onwards; the growing interest in clairvoyance, clairaudience, mental telepathy, mesmerism, etc., should have induced men to break away from their materiality. They did not. On the contrary, they drew crowds towards sensationalism and fostered the desire to reap rich material harvests through the use of psychic forces. Disasters followed in the realms of health and morality.

These previous attempts to draw the attention of men away from materiality failed for lack of realization of the fact that the human brain with its powers of intellection was inadequate to function in or probe into areas for which it was not fashioned. It was as if men were trying, and failing, to catch astral beings with fishing nets; or, to use another simile, trying to pour into a bottle the psychic atmosphere of persons and places. The fact of the matter is that by no process or manipulation can reason be made to act as a substitute for intuition. Just as the intellect soars above instinct, so does intuition stand towards the tardy processes of ratiocinative thought. Though many speak glibly of this faculty and some even make tall claims about possessing it, they rarely go beyond guesses and hunches, or at most beyond the more subtle aspects of intellection. The reason why it is so difficult to cultivate intuition is that it is a faculty of the starry soul and ever eludes him who lives on planes other than those of soul and spirit. Morality is a *sine qua non* for its acquisition and a selfish or materialistic bent of mind works as a complete deterrent to its functioning. He who would invoke it has to guard against sexual urges as well as desires for wealth, fame and precedence. *The Secret Doctrine* tells us that there will be a time when mankind

shall discover and really appreciate the truths which underlie the vast problem of sex. It will be like "the light that never shone on sea or land" . . . That light will lead on and up to the *true spiri-*

tual intuition. . . . When that knowledge comes, all dogmatic religions, and with these the demons, will die out. (II. 415)

And again:

Materialism and scepticism are evil. . . . Unless scepticism and our present natural ignorance are equilibrated by intuition and a natural spirituality, every being afflicted with such feelings will see in himself no better than a bundle of flesh, bones, and muscles, with an empty garret inside him which serves the purpose of storing his sensations and feelings. (I. 480)

There is hardly any religion which does not advise the adoption in life of continence and asceticism. Why are they so indispensable? What do they achieve? Strange as it may seem to "educated" ears, they give the man a definite knowledge of, and a facility to control, the forces that reside in his lower self. They also help to defend him against influences, both inner and outer, that contaminate his desires and lash them to disobedience. These two practices can teach him to tame the lower energies to the point from where he can use them without their rebelling at every exercise of his authority. The tamed horse obeys rein and spur; but it also obeys the rules that govern its life inside the stable. Its obedience has to be total.

It is now well established that the development of intellect requires assiduity and persistence and the adoption of practices such as concentration, hard work, keenness of perception, enthusiasm, etc. The rules that are to be observed for preparing oneself for intuition demand much more. For instance, for the acquisition of intellect, morals do not play any significant part, because intellect still belongs to the animal man. The brilliant scientist, the successful lawyer, businessman and politician may be highly immoral and that may not interfere with their worldly success except through their health and the imbalance between their mental and psychic states. For intuition, to be immoral is to face total disqualification, while to be selfish is to bang the door shut to any forced intrusion into its realms. Chapter XVII of the *Bhagavad-Gita* read with deeper understanding reveals that man must (1) purify his faith; (2) define for himself clearly the object of his worship, remembering that "where your treasure is, there will your heart be also"; (3) be selective of his food so that only those foods and drinks are taken which are congenial to his new way of life; (4) understand and live up to the true meaning of *Vagna* (sacrifice), *Dana* (charity), *Tapas* (asceticism); (5) lead a life of purity, rectitude, chastity and harmlessness; (6) remain

faithful and friendly to all creatures; (7) cultivate serenity of mind, mildness of temper, self-restraint and absolute straightforwardness of conduct. But it is not enough that these be accepted as proper practices for the leading of the spiritual life. Such acceptance would give only one angle — though doubtless an important one — to the aspirant's understanding. To bring conviction to that understanding, he has to perceive how the opposites of each of these conditions would bring on adverse effects and how these opposites would implant checks and diseases in the inner sheaths of his soul. Without the laborious building of these sheaths, no real power can grow or become exercisable.

But, asks the average man: What have morality and altruism, brotherliness and humility to do with the imbibing of knowledge? The question arises because of the erroneous notion that knowledge is something outside of the man which he has to go out and search for and acquire, like digging for minerals or searching for herbs. Until he is convinced of the falsity of this belief, no real enlightenment can come. Knowledge is universal and lies latent at every point of space. He has to realize that it is within and not outside and is available to him who can sink his consciousness deep into the secret part of himself. Remove the impediments to its outer expression, such as immorality, selfishness, enmity, violence and arrogance (the antitheses of the Soul) and it will bubble forth. The omniscience of Deity which lies latent in all space and is thus omnipresent in all life and matter awaits the agency of the perfected man to make it omnipotent. For this, it must be the spiritual pole of man that must take command and not the material.

The task of purifying the matter of our sheaths, the forming of a habit of acting from within instead of ever following impulses from without, especially those impulses which are produced by our physical senses and gross selfish body, is an exercise which has to spread over incarnations. As this effort continues, the aspirant has to strive for the achievement of unity and the establishment of harmony. Unity comes from the practice of Brotherhood, and Harmony through real Altruism.

CONSCIOUSNESS and recollection are not in the head alone, but are found in every atom, each in its own degree.

—ROCK CUTTING

METAPHYSICAL SCIENCE IN MEDICINE

II.—THE CONSTITUTION OF “MATTER”

[Reprinted from *The Word*, May 1905.—EDS.]

THERE IS NO DOUBT that since the time of Theophrastus Paracelsus great progress has been made in some of the branches of science upon which the art of treating disease is based, such for instance as chemistry, anatomy, physiology, etc., while on the other hand a great deal of useful knowledge was lost during that period in modern history when a blind materialism and all-denying scepticism took the place of intuition and the spirit of rationalism suppressed all spirituality; for it is certain that Theophrastus Paracelsus knew a great deal more about certain secrets of nature than is now known to the average college-educated physician of our times, and this is proven by his astonishing cures of leprosy and other diseases deemed incurable at present. It is also certain that the ancient sages and priests among the Indians and Egyptians knew all and perhaps more than ourselves about hypnotism, mesmerism, magnetism, the power of faith, of prayer, of thought-transference, suggestion, etc., only these arts were then in the possession of the Initiates of the temples, who guarded them well to prevent their misuse. And if we now behold how these holy arts are misused, since they have fallen into unholy hands, how they are used by the ignorant with detrimental effects upon themselves and others, and by the selfish for the purpose of swindling, cheating and robbing others, and how all this leads to physical and moral destruction and spiritual death for all, the conscious or unconscious criminals themselves included, we seem to have cause to regret that these sciences did not remain “occult” and the exclusive property of those who were worthy to possess them.

However, it is the same with all arts and sciences. Every power which may be used for a good purpose may also be used for an evil one. Tolstoi says that if we contemplate the bad uses which are made by the nations of gunpowder, dynamite, electricity, steampower, etc., for their mutual destruction, it would seem that these discoveries and inventions came prematurely and before mankind was worthy to receive them. Now if our present civilization is not yet capable of putting these physical powers to a proper and legitimate use, is it then desirable that the general public should learn to know and to use magical powers, and why should those who are initiated in occult science be desirous to teach and

convert doubters and scoffers and such as are not yet ripe to receive such knowledge and who would only use occult powers to their own injury and that of others?

However, the steps which have been made in this direction cannot be retraced. There are some who have so to say peeped through the keyhole of the door of the sanctuary of wisdom and obtained a glance at the truth, and they now prostitute this sacred knowledge for the purpose of obtaining dollars and cents, and others driven on by vainglory and ambition parade what little they know before the public for the purpose of gaining the admiration of children and fools. Thus a great deal of error is sown, which will bear evil fruits. The proverb says: "A little knowledge is a dangerous thing." It will therefore be better, instead of passing this subject over in silence, to see upon what foundation "occult science" stands, and whether or not it can be called "exact."

The key to the understanding of occult science is the knowledge of the constitution of man in his physical, metaphysical, psychic and spiritual aspects, and the correspondence in the visible and invisible worlds, which he inhabits. But can such a science be called "exact"?

There is a great deal of prating about what is now-a-days called "exact science"; but nothing is said about the development and qualifications of the investigator necessary to make his science exact and to practically apply it. It is usually supposed that only that science is exact which can be proved to be true by physical observation and experiment. But even for that purpose certain qualifications are required. To a person with sound eyes the existence of the sun is a matter of exact science, while to a blind person it is a matter of belief on hearsay or conjecture and consequently a superstition. What may be exact science to a mathematician may be mere fancy to one incapable of proving its truth. Thus the exact science of one is not that of another, and many things which used to be considered exact in the past and were generally accepted, were afterward found to be inexact or totally false. Even physical science changes its views and Paracelsus truly says that what may be regarded as the apex of all science in one century may be rejected as foolish in the next, and what now is regarded as a superstition will perhaps in the future be held up as the greatest achievement of wisdom.

We do not recognize any other science as being "exact," except that which results from true observation, experience and correct understanding; but these faculties are not applicable solely to objects on the physical plane. We can for instance grasp and observe experience and under-

stand a moral truth without having recourse to our physical senses, and a mathematical truth may be plain to our intellectual perception without the aid of our physical eyes; while to an idiot they are unattainable. Thus the greatest truths, however plain they may be for some persons, will be "occult" or hidden for others, and this is especially true in regard to such matters as can only be known and understood by one's own introspection and self-examination. The best way to study the powers of the soul is to develop these powers within oneself and to examine them carefully; the observation of phenomena produced by the psychic powers of others will always leave room for doubt in regard to the causes by which they are produced, as the history of spiritism and witchcraft shows.

True occult science has for its origin real occult wisdom. Wisdom is the self-realization of truth. We really know only that which we realize by becoming conscious not only of its presence, but of its real nature. For instance, nobody needs to accept it or take it for granted that the doctrine about the seven principles in the constitution of man is true; provided he has the power to examine himself. He will then find that he has neither more nor less than these seven. They are, as is known to every reader of theosophical literature, the physical body, the life principle, the "astral" or dream-body, the body of desire, the mind, the spiritual soul, and the universal spirit. These principles or elements may be called by other names in other schools; but they all amount to the same.

Now every sane person will, if he examines himself, surely and infallibly know that he has a physical body, neither will he dispute his possession of a power that enables him to live. If he studies his own dream life, he will become convinced that he has a body which enables him to live and act in his dreams. If he is not already a saint, he will find within himself a lower region wherein reside instincts and passions, and a higher region in which his power to think and argue enters into action. If he can rise higher, or, what is the same, enter deeper within himself, he will find a region in which the truth may be directly or intuitively perceived, where he is in touch with the infinite; to say nothing about that highest and innermost state of consciousness in which man realizes the presence of his own divine Self, the universal Spirit of God.

The knowledge of these principles, states or powers and the realization of their existence and action within oneself, in connection with their correspondences in universal nature, is the key to the exact understanding of occult science. We say that these correspondences must be known, and

that they exist is self-evident, because the principles in the constitution of man are not created by him out of nothing; they are the manifestations of identical universal powers and are nourished by them. As the physical body of man is nourished by the physical elements of our planet, likewise his other principles have their corresponding origin; his life originates from and is nourished by the power which comes from the sun, his lower instincts are fed by the astral plane; his intellect grows by assimilating ideas, his soul is nourished by the spirit of truth. These principles or powers are not non-entities; they are substantial and can be perceived. We feel the rush of the life-force through our veins just as certain as the heat of the sun's rays upon our skin, and the emotion caused to the soul by the touch of elevating and inspiring higher influences is not less realized than the motion of a muscle when coming in contact with a current of electricity. Everything is substantial and comes to our consciousness by means of its motion. What we call forces are modes of motion and they are distinguished from each other by their intensity, volume and velocity of vibration. A wave of etheric force of a certain length becomes manifested as "light"; the same wave of another length represents "electricity"; another, "heat," etc.

Every plane of existence requires for its perception corresponding faculties and powers. The senses belonging to one plane of existence cannot perceive things which belong to a higher plane. An astral form might surpass in density any physical material object, still it would neither be seen by the physical eye, nor its contact be felt by the physical sense of touch. We have physical organs of sense for the perception of the phenomena of the physical plane and the powers of the soul to perceive that which belongs to the soul. We have intellectual organs to grasp, analyse and combine ideas, and in some persons are unfolded spiritual organs, by which they may grasp and understand that which is spiritual and divine. The spiritual perception belongs to a higher plane than that of the intellect; it is as much higher as the intellect is above animal instinct, and even an intellectually highly developed person may for all that be without spiritual power. In that case all that belongs to the divine kingdom in man will have no existence for him or it will be, to him, hidden or "occult."

Therefore, the apostle Paul in his letters to the Corinthians writes to those who are "reborn of the spirit," that is to say, to those whose organs of spiritual perception and understanding have been developed and their inner senses opened: "The wisdom of which we speak is not the wisdom of this world, nor of the great ones that perish; but the *occult wisdom* of

God." In the Greek original of the Bible this "occult wisdom" is called *Theosophia*. "The great ones that perish" are those scientists and philosophers who move merely in the realm of phenomena, whose knowledge is based only upon external observation of the phenomena of this world of illusion, upon speculation and information, book-learning, etc., and who may be highly intellectual and learned, but have not the power of spiritually realizing the divine ideal within themselves.

The basis and foundation of all true occult wisdom is the realization of this divine ideal, one's own personal God and real immortal Self. This kind of self-knowledge enables man to know all the spheres of his existence and he finds that his whole organism is composed of a scale of vibrations of something which we call "substance," beginning from the lowest grade which manifests itself as what is called "matter," to the highest state called "spirit." But spirit, force and matter, are not three separate things essentially different from each other; they are only three manifestations of one eternal, unchangeable, self-existent nameless *One*, whose power has been called the "Logos," "Iswara," or "Word," which means the organizing principle in nature.

Already the ancient sages knew what modern philosophers are beginning to suspect, that all things in nature are constituted of one primordial substance in vibration, which they called *prima materia*. The different grades of vibrations produce different manifestations and phenomena on the different planes of existence. Thus we have vibrations of thought substance, emotional (psychic) vibrations, atomic vibrations, etc., and from the higher is produced the lower, while within the lower the higher can be reborn and become manifest. Thus, for instance, what is known upon the higher planes as a triple manifestation of Love, Light, and Intelligence, becomes manifest upon the lower plane as magnetism (attraction), heat, and electricity. There is only one fundamental power, but there are many modes of its manifestation; or, as the Bible says: "There is only one (universal) God, but many powers."

The eternal essence remains, but its aspects change. Thus if we regard ourselves from a philosophical point of view, our nature represents many different aspects, and each of these a different state of matter, or, what is the same, a different mode of vibration, and such is also the case with every other product of nature, be it an animal, a plant or a stone.

Looked at from a mechanical point of view, our organism is a piece of machinery set into motion by some internally acting power which we call "life," but whose first origin we cannot know unless we know the

origin of all things, the "Self" of everything called "God."

Superficially regarded, this organism appears to be of a solid material nature, grown from the elements of the earth. Chemically considered it is made of water and we are really materialized water-spirits, for our muscular system contains a very large percentage of water. We are also spirits of air, for our body is principally composed of three gases, oxygen, hydrogen, nitrogen, and also of carbon which in its combination with oxygen forms also a gas. Besides these gases we possess only a comparatively insignificant portion of earthly matter composing our bones. We may also say we are ethereal beings, made of "fire" or force; for each of the molecules composing our body is a storehouse of energy; "matter" is only bound up energy or latent "force," and what we call "force" is a manifestation of the energy of matter.

Thus even the physical body of man has its different aspects which may be demonstrated according to the rules of "exact" science; but the body is not the man, it is only the house in which man resides during his earthly career. Man individually considered is the embodiment and representation of an idea, and in his highest aspect he is a spiritual being inhabiting a form of flesh, an incarnation of the divine Word, endowed with an organization which enables him to become self-conscious of his divine nature.

Let us now consider him in his aspect as the embodiment of an idea; to speak more correctly, as the representation of a sum of ideas, of which each may become manifested as a certain kind of vibration of thought. There are low ideas and high ones, there are gross and vulgar as well as refined and exalted vibrations of thought, and according to their nature is the character of a person and his position as a man in the universe either high or low. The state of his consciousness depends on the quality of these vibrations, and on this state depends the quality of his soul powers, such as impressibility, perceptive faculty, aspiration and inspiration, intuition, will power, etc., etc. There are vibrations of thought so grossly material and heavy that they cannot rise above the most sensual plane, and others so high and spiritual that they rise to the uppermost strata of the ether of space and are only grasped by highly refined minds.

Man is said to be a thinker. He could not think without having ideas. His very essence are the ideas which he has assimilated and made his own. They constitute his character and his knowledge. The thoughts by which his ideas become manifest come and go; his ideas remain, and

out of their substance arise new forms of thought. And not only man, but every product of nature is the representation of an idea and the embodiment of certain vibrations of thought, so that if we were in full possession of that spiritual power by which these vibrations of thought can be changed, we would be able to produce changes within the forms representing such thoughts. Where man, the thinker, ends, there man, the god, begins; higher and more potent than the power of the intellect is the divine power of the spirit. Vibrations of thought reach the brain, but the voice of the spirit penetrates to the very heart into the essence of things.

To look upon man and upon everything as personifications of certain vibrations of thought, representing certain ideas, renders easy the understanding of many teachings of occult science, which are often erroneously taught and misunderstood. For instance, the doctrine of reincarnation, if examined in this light, offers no difficulties for our understanding, because it appears then only as the action of one universal law. Everywhere in nature we see that forms or "personalities" perish, and that the ideas which they represented appear in new-born forms. Personal man is the embodiment of a thought of his divine creator, his spiritual Self; the idea remains, but the vehicle for its embodiment disappears and is rebuilt again. Not only man becomes reincarnated; the character of everything remains impressed in the universal storehouse of nature and becomes again expressed in visible forms. "There is truly nothing new under the sun"; the same types reappear, not only in the vegetable and animal kingdoms, but also in the history of mankind and in that of nations as a whole.

In the lower kingdoms there are the types of classes and divisions; but if a human being has once developed an individual character of his own he possesses a set of vibrations differing from any other of a similar kind, and this individual type naturally by way of necessity requires successive and repeated re-expressions in matter, as without that no individual evolution or progress of that particular type would be possible.

Likewise the phenomena of telepathy, transmission of thought, mental healing, faith cure, hypnotism, apparitions, "materializations" and so-called spirit-phenomena of various kinds appear less mysterious if we recognize the law of vibration. Man being an embodiment of ideas and his thoughts their partial expression, if he sends a thought to a distant person, he sends to him a part of his very self, without getting separated from that part, and if his friend is receptive for that special

kind of vibration, his own being in harmony with the same, there appears to be no difficulty in establishing mental telepathy or communication from mind to mind, however great the distance. Something similar takes place in hypnotism, obsession, etc., where the vibrations of a stronger mind overcome those of a weaker one and by changing the plastic substance of the astral body may produce some astounding phenomena.

Furthermore, if we consider that the highest spiritual vibrations differ from the lower and material ones not in essence but only in degrees, it is not difficult to conceive that by lowering a higher scale of vibrations to a lower standard, so-called "spiritual" or invisible things may be rendered visible and tangible; but of course it cannot be expected that anybody could accomplish this intentionally or at will, unless he were in possession of that spiritual power necessary to control and change these vibrations of thought. The mysteries of occult science will not be fully known, nor can they all be practically applied, unless and until we have become sufficiently spiritualized to have control over matter; first over the vibrations within ourselves and afterward over those in our surroundings. In other words, real wisdom and power are only obtained through perfect self-knowledge, self-possession and self-control.

—FRANZ HARTMANN, M.D.

(To be continued)

BEING A LAYMAN . . . is not a fatal handicap in the reassessment of what is happening to science and scientists. Indeed, in some ways it may be an advantage, for to a degree the future course of science depends on an understanding not of complex technical content but of science's basic purposes as an expression of a deep human need to know.

—DAVID E. LILIENTHAL

MAN — ANIMAL OR DIVINE ?

HUMANITY'S FUTURE — its improvement, perfectibility, goals and methods — largely depends on how it thinks about itself. An "ape origin," a theory continually stressed (though unproven) from elementary educational levels onwards, overshadows the mind of the common man and colours his whole incarnation. We constantly hear statements such as: "My ancestry is animal." "I am an animal of instinct, impulse and desire." "Mind, thought, was somehow evolved and now distinguishes humanity from the beasts." But these capacities of desire, instinct, feeling, thought, mind, are indistinct, almost indistinguishable in degree, to most of us who are unaccustomed to analysing them, or to relating them as powers to the whole of Nature around us.

The theory imposed on most of us from an early age about our supposed animal origin tends to limit our forward thinking, our will, and our goal-visualizing ability, because we are frequently reminded of our mere animal bodies. If scientific thought stresses the origin and evolution of man's body, Theosophy underlines rather his potential as the divine and immortal consciousness that uses that body. Every form of matter can be seen, on attentive consideration, to be shaped by some kind of indwelling power, a unitizing intelligence or field of consciousness around and within which the matter taken from the objective, perceptible environment is arranged for the being's existence. Theosophy directs our consideration to what we may *become* or widen out to, while the tendency of modern science is to stress those factors that limit our consciousness to its presumed animal and physical origins.

If the form of man serves as a focus for his acts, and those acts are motivated by his thoughts and feelings, then the real man, the thread of "memory-experience" (representing his past), is an intangible but potent force centred within the physical body. It is non-physical, but uses the physical as a tool or a vehicle.

Man's role is that of a fulcrum or balance in the universe. In him the divine and material meet. While history, archaeology, geology, mythology, anthropology and ethnology provide some evidence of his physical past, there are no traces in stone or sand of his mind or his emotions, though in some cases these can be inferred.

This is the dilemma of science, which theorizes and hypothesizes on the basis of a few fossil remains scattered in distant sites. This is why tradition, myth and legend are considered unreliable — though, being so

widespread, are perhaps indicative of the living minds of men of bygone generations, and serve to bridge the chasm of ancient cataclysms that destroyed once mighty civilizations.

Theosophy speaks of man as having emanated from hierarchies of conscious, divine powers. As an individual, he is a self-conscious, sensitive, divine mind encased in a physical and insensitive body. He unites in himself the high and the low, the divine and the demoniac, the spiritual and the material. He has a Promethean purpose, to create a future of grandeur and of hope, through learning and an independent will-mind, for the lower personal being, humanizing it through embodied contact, directing it to self-effort, to self-control, to self-evolution. This is the central dynamic Wisdom of the Teachers of the universal Theosophic philosophy — the directing of man's attention to life as a self-conscious enterprise that the awakened human will can guide in terms of tolerance and compassion for others. Finally, Theosophy points to and describes universal Law, working everywhere, as evidence of conscious purpose on a gigantic and universal scale — we as intelligent parts acting therein.

Theosophy, therefore, underlines the impersonality of Deity, the Universal Spirit with its power of Life present in all forms. Understanding of this is essential for true progress in self-knowledge. It follows that all men are brothers, and, further, that they are closely linked to all beings and degrees of intelligences around them, visible or invisible, great or small.

There is a class of men who have learned these lessons of universal life and have attained, through purification of thought, motive and act, a perfection of knowledge, of ability, and of compassion. They are respected because of their benevolence and their example and precepts that inspire others to altruism. They not only preach, but are living exemplars of the "higher life," showing the way to others to become likewise. They form the "undying race" of Heroes, Sages, Prophets, Mahatmas and Adepts. This Fraternity of living perfected men is an inspiration to us, for what man has done, man can do. May we, then, achieve! TRY!

MR. JUDGE PREACHES PATIENCE

“HAVE PATIENCE WITH ME.”

Who is it who makes that plea?

A pupil to his teacher? A debtor to his creditor? A workman to his employer, to whom he has failed to give satisfaction?

No. It is none of these. It is Mr. Judge, fulfilling, as ever, his obligations, though just returned from an 8,000-mile tour and “soon off to London,” as he tells the correspondent whom he will not leave unwritten to. He only regrets that he must write briefly. “Have patience with me for such short letters, as I am overworked and banked up high with unanswered letters on all sides, together with *Path* work for 2 advance months — all to be done in 3 weeks.” (*Letters That Have Helped Me*, American Ed., p. 185)

In many another context, however, do we find the word Patience coming readily from his pen. To him it was almost the primal quality, the one he constantly urges upon all who are endeavouring to live theosophically.

On page 8 of *U.L.T. Pamphlet No. 36* we find him speaking of Hope as “sister to Patience.” “They together,” he says, “are the Godmothers of Right Living.” A moment’s thought will show us the truth of this. Does not the very fact of our having patience in difficult circumstances, or of maintaining it with trying people, show that we have hope of the eventuality being worth while?

Godmothers of Right Living! For Mr. Judge right living is always rooted in patience. “Let us hurry nothing,” he writes. “Eternity is here all the time” (*Letters That Have Helped Me*, Indian Ed., p. 95). Eternity, as he sees it, is the *now*. He regards it always in terms of “those moments flying by us each instant” (*Ibid.*, p. 5). Faithfully to turn those moments to good account, hopefully to aspire beyond them to their ultimate, is the daily duty of every student of Theosophy.

Writing to Jasper Niemand, Mr. Judge makes this statement: “The lesson intended by the Karma of your present life is *the higher Patience*” (*Ibid.*, p. 21). We are given no clue as to why he made it; it was doubtless prompted by some deep insight of his own. What concerns us is that Mr. Judge very definitely links patience with the workings of Karma. “Patience is really the best and most important thing,” he writes. “It saves us from precipitate action, and “by precipitation we may

... throw the Karma, for the time, off and prevent certain good effects flowing." (*Ibid.*, p. 136)

Yet to be patient does not mean passivity. Writing to a friend, he speaks of their being "so fortunate as to have progressed through work and patience" to the point where, in spite of hindrances, they are determined to win (*Ibid.*, p. 108). Work and patience must go hand in hand if we are to make ourselves what we should be. Mr. Judge wisely does not encourage us to see ourselves purely as aspiring spirits. Rather, he would have us take into account our physical limitations and hindrances. "Patience is needed in order that the passage of time required for the bodily instrument to be altered and controlled is complete. Violent control is not as good as gentle control continuous and firmly unrelaxed" (*Ibid.*, p. 44). There can be no speeding up in the inner life. "Nothing is gained, but a good deal is lost by impatience — not only strength, but also sight and intuition." (*Ibid.*, p. 134)

He bids us cultivative calmness. "You cannot have [patience] if you are not calm and ready for the emergency," and as calmness is the one thing necessary for the spirit to be heard, it is evident how important patience is" (*Ibid.*, p. 136). If we think it only natural to be impatient for progress, Mr. Judge would tell us that we may actually make progress simply by waiting. "Let us wait patiently," he says, "in the silence which follows all effort, knowing that thus Nature works, for in her periods of obscurity she does naught where that obscurity lies, while doubtless she and we too are then at work on other spheres." (*Ibid.*, p. 20)

He pictures this waiting as standing "still and quiet until the muddy stream rolls clear" (*Ibid.*, p. 89), or as the plight of a traveller unable to continue his journey because overtaken by fog. In such circumstances, says Mr. Judge, "I would never let the least fear or despair come before me, but if I cannot see the road, nor the goal for the fog, I would simply sit down and wait; I would not allow the fog to make me think no road was there, and that I was not to pass it. The fogs must lift." (*Ibid.*, p. 72)

Here we have an example of what we might call *active* patience, quite different from mere passive "putting up with it." And note — there has been *effort* previously. The traveller has exerted himself to come thus far before being hindered. Now indeed he must wait, but "all things come to him who waits in the right way" (*Ibid.*, p. 134), that way being the practice of patience. Alternatively, we can see patience as our defence when we feel weak or endangered. "What we all want to have,

then, is the best armour for such a fight, and that is patience. Patience is a great thing, and will work in more ways than one, not only in personal life, but in wider concerns." (*Ibid.*, p. 127)

Certainly Mr. Judge himself made it work. It was his patience, quite as much as his activity, which bore up and carried forward the Theosophical Movement in America, aiding it as well in all parts of the world, and won for him from the Master the name of "Resuscitator of Theosophy in America."

To "preach patience" is something of a catch-phrase. Mr. Judge, as we know, did immeasurably more than that.

Left alone to build up the Movement in America while H.P.B. and Colonel Olcott were in India, he taught patience visibly, and most impressively, by his own example, holding meetings to which none came, "reading a chapter of the *Bhagavad-Gita*, entering the Minutes, and carrying on all the details of the same, as if he were not the only person present; and this he did, time after time, determined to have a society." (*Letters That Have Helped Me*, American Ed., p. 265)

Patience of this quality, however, cannot strengthen a man in his hour of need if the seeds have not been sown previously and diligently nurtured. "Time is needed for all growth," says Mr. Judge, "and all change, and all development" (*Letters That Have Helped Me*, Indian Ed., p. 72). We must make, or at least try to make, the practice of patience a habit. Practically, Mr. Judge tells us how. He does not conjure up some great emergency that might face us, and he certainly does not draw upon his own experience and show us what *can* be done—the whole Theosophical Movement as we know it in the West securely founded on the rock of his patience. No, what he says is simply, "Keep right on and try for patience in all the very smallest things of life every day, and you will find it growing very soon, and with it will come greater strength and influence on and for others, as well as greater and clearer help from the inner side of things." (*Ibid.*, p. 136)

Do we see no growth at all? Does our tree of life show no sign of yielding its crop of patience?

"Unripe fruit gets ripe, and falls or is plucked. The day must surely strike when you will pluck it down," says Mr. Judge. (*Ibid.*, p. 42)

ASPIRATIONS

From lowest place when virtuous things proceed,
The place is dignified by the doer's deed.

—*All's Well That Ends Well*

THE ANIMAL has in it the rudiments of desire which take the form of instincts as well as of sympathies and antipathies. These make the animal rely on its senses to find food and shelter and security. They provide it with cunning and camouflage and with the feelings of love, envy, hate and revenge. Desire, when it is allied to a body, works in this manner. It is a natural outcome of the fusion of these two principles. Desire when clothed in matter evolves heterogeneity from stone and plant upwards, till the higher species of the animal kingdom attain to a dim reflection of intelligence.

When in the course of evolution the mind of man incarnated within the completed animal form, it found the desire aspect of the animal matter unchanged. It was thus that "instead of 'an untainted mind, heaven's first gift' (Aeschylus), there was created the eternal vulture of the ever-unsatisfied desire, of regret and despair coupled with 'the dreamlike feebleness that fetters the blind race of mortals'" (*The Secret Doctrine*, II. 413). Where the mind of man is lost in the labyrinths of desire-dominated senses, it knows of no god except he who on supplication can add to one's sense of pleasure, no guru except he who can enlarge one's area of indulgence. In such a set-up, there is no room for love or sacrifice except for the love and the sacrifice that are to be found in the jungle life of reptiles, animals and birds. The ennobling emotions of the poet and painter, the urge for the divine that makes of a man a missionary and a martyr, are absent, and not being needed are not tolerated when circumstances force them upon the attention of the man who is dominated by the jungle law of the animal.

The god in man begins with Manas, mind; but not with that part of Manas which has lost itself in earthly desires and refuses to be dislodged. To the lower consciousness of the animalized Manas, each man is separate from the others, and therefore it argues that its own felicity can be legitimately heightened by a continuous series of depredations carried out in other men's territories. To such, brotherhood is only the creation of man's fancy and he has therefore no compunction to exploit it for his own benefit. Charity for him is an expedient for obtaining fame. In his hands, it becomes a convenient medium for an ostentatious

parading of power. Courage becomes a weapon that can put dread in another, while patience can be used, as in fact it is used, by the scorpion and the spider, the lion and the leopard, to secure their prey. Noble aspirations cannot arise in such a human-animal combine where it is the animal that retains full control and dominates decisions.

In each man, be he the vilest, there is incarnated the Higher Mind. Unlike its ray — the lower mind — it is not enmeshed in animalism. It is free from tainted desire. However, it has one disability. It can act only through its lower counterpart and so long as that lower is swathed in the heady fumes of lust, anger and greed, just so long must that higher remain a silent spectator of its wayward progeny. It is here that Karma steps in to play its beneficent role. Where the innate goodness of the man or the circumstances of his life are not strong enough to arouse that latent force which, if aroused, will draw him towards his higher potencies, there pain and sorrow come in to fulfil their great duty. To the afflicted of fortune, to the miserable who draw their breath in pain, comes the great question: Why? If they have in them the noble instincts of piety or of a desire to “work righteousness” (*Gita*, VII. 16), then their great suffering may make them take the first step away from their disastrous moorings in the false. This may be their hour of salvation; but it may also turn out to be their hour of greatest danger. For, if the past Karma was loaded with ignorance, the harassed Soul may try to seek its solace in embracing orthodox creeds or in rushing into the hands of soothsayers or of the practitioners of necromancy. Such an one is without a teacher, hope, or consolation, and it becomes the duty of the earnest practitioner to seek out such a harassed soul before it gets pushed into erroneous and often dangerous ways. It is to such an one that help is to be given and the Law expounded — individually.

He who volunteers to cure despair has to know how to tend his patient during the first few hours when, because of the turning on of the inner light, he sees the sordidness of his previous actions. Revulsion is an emotion which by its very force may preclude any possibility of either deliberation or study. Equilibrium is essential to all art, and the student-server has to so work as to help in the process of the establishment of equilibrium in his subject. Emotional upsets are as dangerous for psychic ills as they undoubtedly are for hospitalized patients under intensive care. Aspirations cannot grow and flower in an atmosphere of turbulence. It is for this reason that each aspirant is expected to build a haven of peace — a vale of refuge — within himself. But this work of

building — the laying of brick upon brick — has to be done by the aspirant himself. No one else can do it for him. Hampered by the fruits of wrong sowings in the past, beset by the blemishes of character that he himself invited, the aspirant has now to remedy all these by entering upon a course of discipline and adopting a few ascetic rules.

To gain even a modicum of success, he has to cultivate the habit of self-reliance. Now, self-reliance does not connote only the popular meaning of fending for oneself. It also means, and chiefly so, that reliance has to be laid upon one's own indwelling, immortal Self. But this inner Self must for years remain at best a mere hypothetical entity to a mind that for the first time struggles to emerge from the egotism and fanaticism that materialism and selfishness generate. Reliance must therefore be transferred for the time being on teachings that are universal, altruistic and true for all times and ages. These teachings have come to us directly from the Wise Ones who have realized the SELF. The *Dhammapada* and the *Sermon on the Mount*, the *Bhagavad-Gita* and the *Stanzas of Dzyan* embody these teachings, while *The Voice of the Silence* is the book *par excellence* for help in leading the life. It is at the imperishable flame that burns within these treatises that the candle of aspiration has to be lit.

An effort at a more meaningful understanding of the laws of cause and effect and the application of these to daily living brings the conviction that in Nature rigid justice rules, and further that it is dispensed by an intelligent force that adjusts the effects to the hidden motives as well as to the erroneous convictions of the man. When this realization dawns upon the soul, it starts craving for real knowledge and for the companionship of those who are either pupils or pupil-teachers in the school of Life. Probably for the first time it formulates an aspiration that is disconnected from things of matter as also from mundane desires.

But this aspiration may remain as a potency on the planes of thought and feeling and not work itself out in action if the soul lacks the strength of Will which alone can give life to that aspiration. In the initial stages, the higher will — one that is free from impure desire — has no great force. Like any muscle it is built up slowly through the agency of enthusiasm coupled with a rigid and often a severe course of discipline. Pitted against the superior force of the will that the lower desires have at their command, it must wilt and surrender unless it is tended and preserved through both good and evil circumstance. Aspirations need sustenance just as much as do the lower desires. They have to be fed continually, lest by disuse or neglect they wither and atrophy. The

food that nourishes aspirations is of a rare quality and has to be searched for painstakingly. It is not as easily available as, for instance, intoxicating media that assail eyes and ears with glamorous and beguiling pictures of vice and violence and wickedness. No high aspirations can dawn upon the man nor survive long in a mind that is hourly filled by images of selfish cravings and forbidden desires.

The nether soul, however low it may sink, has at moments a premonition of its high parentage. It dreads that reminder which steals upon it in those rare moments when silence descends upon the soul. To avoid this, it rushes into feverish activity by surrounding itself with things and persons that may take the mind away from the dreaded contact with Truth. The man of the world least enjoys the company of that which reminds him of his degradation. A continued contact with spiritual knowledge prepares the mind for dissociation from things that abuse both body and mind. It is self-knowledge alone that paves the way for true aspiration — an inner turning of the soul towards the Divine.

Lofty aspirations and earthly desires go ill together. This is so for the reason that the higher gets defiled by the very presence of the lower. The force of the higher dwindles and ceases to hold any attraction for the man as soon as the citadel of his mind is captured and occupied by evil. It is a fact that lust and envy and greed do carry away by force the heart of even a wise man who is striving for perfection. The student of Theosophy is made aware of all this even at the early stages of his training in self-discipline. His intellect grasps the validity of the few metaphysical and moral rules presented to him, but his inner heart, his inmost desire, must accept these as the basis of his new orientation.

Immersed in the pleasures of sense-life, yet at times casting longing glances at the higher existence, the soul passes through joys and miseries that seem to chase each other despite all efforts to achieve some slight degree of stability. Such knowledge as is offered by religion, science and philosophy seems to be based on shifting hypotheses and is inadequate to explain the buffetings of life, the glamour that vice has on certain natures and the reason why man is dragged through life willy-nilly to destinations which are not his to know nor his to question. There are souls who in hours of tranquillity have tried to search for that knowledge which can build for them an oasis of calmness in the midst of the raging storms. They often fail and then dejection claims them as its own. It is for such persons who struggle and fail and become despondent of ever freeing themselves that the Theosophical en-

deavour exists. *The Voice of the Silence* gives the injunction to the fortunate student to go out in search of such a soul in agony, and having found him out, to extend to him the help and solace that the Good Law has in store for the seeker of truths. It is in such that has to be kindled the flame of aspiration. The new aspirant has to be told that his higher desires can take deeper roots only when he cuts across all selfishness and deliberately arouses in himself a feeling of devotion to the interests of others.

The chief hindrances to the learner who aspires are memory pictures of past escapades aroused and even lashed into fury by the sights and sounds that pour in from the great world outside. If, therefore, the automatic action of memory has to be checked in one direction, it has nevertheless to be strengthened and developed in another. The memory of events that have ennobled the moment and made it rich, the remembrance of other people's sacrifices that have prompted us to copy their example, even though it be on a lower key — all these are helps towards nobler dreams and bolder visions. The aspirations which first arose in a Christ or a Buddha have created forces for good that still have survived in the earth's atmosphere, still urge on the neophyte, still lend hope and courage to the fallen and the needy.

The real source of lasting aspirations must be sought in the yearnings of the inner heart. Says *Light on the Path*:

Look for it [the harmony] and listen to it first in your own heart. At first you may say, It is not there; when I search I find only discord. Look deeper. If again you are disappointed, pause and look deeper again. There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced — but it is there. . . . Underneath all life is the strong current that cannot be checked; the great waters are there in reality. Find them, and you will perceive that none, not the most wretched of creatures, but is a part of it. . . . Know that it is certainly within yourself. Look for it there, and once having heard it you will more readily recognize it around you.

ALL EXPANSION is life; all contraction is death. All love is expansion; all selfishness is contraction.

—SWAMI VIVEKANANDA

THE PRALAYA OF MODERN SCIENCE

[This article was originally published by H.P.B. in *The Theosophist* for October 1880.—Eds.]

IF SCIENCE is right then the future of our Solar System — hence of what we call the Universe — offers but little of hope or consolation for our descendants. Two of her votaries, Messrs. Thompson and Klansius, have simultaneously reached the conclusive opinion that the Universe is doomed, at some future and not so very remote period, to utter destruction. Such is also the theory of several other astronomers, one and all describing the gradual cooling off and the final dissolution of our planet in terms nearly identical with those used by the greatest Hindu, and even some of the Greek sages. One might almost think he were reading over again Manu, Kanada, Kapila and others. The following are some of the newest theories of our Western *pandits*.

“All the ponderable masses which must have separated themselves at the evolution or first appearance upon the earth from the primeval mass of matter, will reunite themselves again into one gigantic and boundless heavenly body, every visible movement in this mass will be arrested, and alone the molecular motion will remain, which will equally spread throughout this ponderous body under the form of heat...” say our scientists. Kanada, the atomist, the old Hindu sage, said as much. “In creation,” he remarks, “two atoms begin to be agitated, till at length they become separated from their former union, and then unite, by which a new substance is formed, which possesses the qualities of the things from which it arose.”

Lohschmidt, the Austrian professor of mathematics and astronomy, and the English astronomer, Proctor, treating of the same subject, have both arrived at another and different view of the cause from which will come the future dissolution of the world. They attribute it to the gradual and slow cooling off of the sun, which must result in the final extinction of this planet some day. All the planets will then, following the law of gravitation, tumble in upon the inanimate, cold luminary, and coalesce with it into one huge body. If this thing should happen, says the German *savant*, and such a period begins, then it is impossible that it should last forever, for such a state would not be one of absolute equilibrium. During a wonderful period of time, the sun, gradually hardening, will go on absorbing the radiant heat from the universal space, and concentrating it around itself.

But let us listen to Professor Tay upon this question. According to his opinion, the total cooling off of our planet will bring with it unavoidable death. Animal and vegetable life, which will have, previous to that event, shifted its quarters from the northern and already frozen regions to the equator, will then finally and for ever disappear from the surface of the globe, without leaving behind any trace of its existence. The earth will be wrapped in dense cold and darkness; the now ceaseless atmospheric motion will have changed into complete rest and silence; the last clouds will have poured upon the earth their last rain; the course of the streams and rivers, bereaved of their vivifier and motor — the sun — will be arrested; and the seas frozen into a mass. Our globe will have no other light than the occasional glimmering of the shooting stars, which will not yet have ceased to penetrate into and become inflamed in our atmosphere. Perhaps, too, the sun, under the influence of the cataclysm of the solar mass, will yet exhibit for a time some signs of vitality; and thus heat and light will re-enter it for a short space of time, but the reaction will not fail to reassert itself: the sun, powerless and dying, will again become extinct and this time for ever. Such a change was remarked and actually took place in the now extinct constellations of the Swan, the Crown, and the Ophiuchus in the period of their cooling. And the same fate will reach all the other planets, which, meanwhile, obeying the law of inertia, will go on revolving around the extinct sun. . . . Further on, the learned astronomer depicts the last year of the expiring globe in the very words of a Hindu philosopher depicting the *Pralaya*: “Cold and death blow from the northern pole, and spread along the entire face of the earth, nine-tenths of which have already expired. Life, hardly perceptible, is all concentrated at her heart — the equator, in the few remaining regions which are yet inhabited, and where reigns a complete confusion of tongues and nationalities. The surviving representatives of the human race are soon joined by the largest specimens of animals which are also driven there by the intense cold. One object, one aspiration huddles together all this varied mass of beings — the struggle for life. Groups of animals, without distinction of kinds, crowd together into one herd in the hope of finding some heat in the rapidly freezing bodies; snakes threaten no more with their poisonous fangs, nor lions and tigers with their sharp claws; all that each of them begs for is — life, nothing but life, life to the last minute! At last comes that last day, and the pale and expiring rays of the sun illuminate the following gloomy scene; the frozen bodies of the last of the human

family, dead from cold and lack of air, on the shores of a likewise rapidly freezing, motionless sea!"...

The words may not be precisely those of the learned professor for they are utilized from notes taken in a foreign language; but the ideas are literally his. The picture is indeed gloomy. But the ideas, based upon scientific, mathematical deductions are *not* new, and we have read in a Hindu author of the pre-Christian era a description of the same catastrophe as given by Manu in a language far superior to this one. The general reader is invited to compare, and the Hindu reader to see in this, one more corroboration of the great wisdom and knowledge of his forefathers, who anticipated the modern researches in almost everything.

"Strange noises are heard, proceeding from every point.... These are the precursors of the Night of Brahma. Dusk rises at the horizon and the sun passes away.... Gradually light pales, heat diminishes, uninhabitable spots multiply on the earth, the air becomes more and more rarefied; the springs of water dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom, and plants die.... Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one.... Surya (the Sun) flickers and goes out; matter falls into dissolution; and Brahma (the creative force) merges back into Dyaus, the unrevealed, and his task being accomplished, he falls asleep.... Night for the Universe has come!..." (By Vamadeva)

AS A SCIENTIST I believe that observable phenomena are subject to scientific understanding. The pursuit of this understanding is an essential occupation of modern society. But I cannot believe that this quest embraces the totality of human purpose. We can apply the spectroscope to gain an understanding of the sunset, we can send the space probe to Venus, but we may never apprehend the ethos of the evening star. Human existence is itself entwined with the primeval state of the universe and the pursuit of understanding is a transcendent value in man's life and purpose.

—SIR BERNARD LOVELL

IN THE LIGHT OF THEOSOPHY

The report presented by Mrs. Eileen Coly, President of the Parapsychology Foundation, at its annual meeting in New York, reflects the current interest in things psychic:

The varied approaches to psychical research by the individual scientists and scholars pursuing the meaning of man's paranormal experiences are striking testimony to the relentless quest for a better understanding of the psychic elements in our world.

From its unique vantage point as an observer of the psychic scene and with its objective policy of encouraging the work of students from all the branches of science, the Parapsychology Foundation has attracted and has been able to stimulate, during the past year, a heterogeneous group of men and women travelling widely differing routes to reach a common objective. The psychiatrist studying the learning process in children, the physicist seeking answers with new instrumentation, the psychologist attempting to understand the paranormal perceptive faculties, the neurologist, the philosophical mathematician, the meteorologist, the psychoanalyst — these and others are the workers in parapsychology. It is impressive proof of the far-reaching effects of parapsychology upon so many members of the academic and scientific community ever since the phenomena of the world beyond the senses were exposed to the wide realm of organized knowledge. A great band of workers, studying, probing, experimenting independently, sometimes with seemingly diametrically opposed methods, is approaching some of the strangest truths that science may yet pry from nature.

Such activity recalls inevitably the remarks made sixty-five years ago by William James, the pioneer of psychical research in America, when he said: "Not only psychic research, but metaphysical philosophy and speculative biology are led in their own ways to look with favour on some such 'panpsychic' view of the universe as this. . . . Vast, indeed, is the inquirer's prospect here. . . . But when was not the science of the future stirred to its conquering activities by the little rebellious exceptions to the science of the present?" (*Parapsychology Review*, January-February 1976)

Psychical research is undoubtedly as old as thinking man. In modern times, the Theosophical Society, founded in 1875, had as one of its objects "to investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man espe-

cially." But organized inquiry along scientific lines into psychical happenings is generally taken as dating from the formation in 1882 of the Society for Psychical Research. Ignoring as it did the clues offered in the authentic texts of Eastern psychology, which H.P.B. synthesized and made readily available, the S.P.R. never could overcome the obstacles in the way of the progress of psychical research.

H.P.B. predicted way back in April 1881 (*The Theosophist*, Vol. II, p. 154): "If we but wait with patience we shall see . . . occult phenomena . . . duly taken inside the domain of exact science and men will be wiser." The reluctance of earlier investigators to avail themselves of the clues offered by Eastern psychology is now to a certain extent breaking down among leading students of the paranormal, and this is evident in more than one hypothesis put forward by them. Psychical research today is becoming more and more widely branched and its moral effect in breaking down classical dogmatism regarding the limitations of the human personality to the world of the senses is beginning to be glimpsed here and there.

The race to push back our evolutionary clock is still on in East Africa, and rival groups of anthropologists, including the famous Leakey family, have each year come up with new and earlier dates to pinpoint the emergence of man.

On the basis of Mrs. Mary Leakey's recent fossil finds at a volcanic ash site called Laetolil, about 25 miles south of Olduvai Gorge in Tanzania, and with the aid of new dating techniques, the oldest man discovered thus far is believed to be 3.75 million years old. These fossils are reportedly of the genus *Homo*, or true man, distinct from the near man or ape-man of the genus *Australopithecus*, previously thought to be the earliest ancestor of modern man. (*Science Digest*, February 1976)

"This new evidence," Mrs. Leakey said during a press conference, "lends support to the view that *Australopithecus* is not in the direct line of human evolution and that the lineage of *Homo* extends much further back than believed a few years ago." What that means, according to some anthropologists, is that "near man" and "true man" evolved separately from two distinct ancestors, rather than from one common line. In other words, the once-held belief that *Homo sapiens* is the descendant of ape-man is no longer tenable.

Students of Theosophy should take note of these developments. Theosophy has always asserted that

Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the "Heavenly man" — the Dhyan Chohans, or the *Pitris* so-called, as shown in the first Part of this volume. On the other hand, the pithecoids, the orang-outang, the gorilla and the chimpanzee *can*, and, as the Occult Sciences teach, *do*, descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal — whose *remote* ancestors were themselves the product of Lemurian bestiality — which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the "Mind-less" races of the middle Third Race period. (*The Secret Doctrine*, II. 683)

Researchers are now re-evaluating not only the date but also the place of man's origin on earth, on the basis of new archaeological finds. At Ban Chiang in northeast Thailand has been uncovered what is believed to be an "archaeological treasure house." *Newsweek* for May 31 reports:

Scientists . . . are convinced that they have found the remnants of one of the most ancient centres of civilization yet unearthed — the dwelling place of a Bronze Age people whose metallurgy may eventually establish them as even more advanced than were the inhabitants of Mesopotamia 5,000 years ago. Just where these antique Asiatic people came from is a mystery. But from spearheads, pottery and other artifacts discovered in their burial mounds, there is no question that their civilization is at least as old as that of the Middle East. . . .

Thus far, the excavation has produced 18 tons of pottery, stone and metal items, 126 human skeletons, many animal fossils — and a picture of an extraordinarily sophisticated ancient society that occupied the region from about 3600 to 250 B.C. The prize item of the collection is a 5,600 year-old bronze spear point that is almost certainly the oldest artifact of this particular alloy ever found anywhere.

The ingenuity of the Ban Chiang civilization, which according to Chet Gorman [of the University of Pennsylvania Museum] came to the area at least 7,000 years ago, did not end with bronze making. Its metallurgists were smelting iron before 1500 B.C., at the same time as the Hittites of Asia Minor, and its artists were fashioning painted pottery in many ways superior to contemporary Chinese art work. "I believe we have only begun to ap-

preciate just how advanced these people were," said Gorman last week. "This was a very vibrant and sophisticated society. In terms of metallurgical skill, it seems to be unparalleled anywhere in the world." Gorman thinks that the people of Ban Chiang possessed all the skills, materials and social order necessary for urbanization — and he now plans to start looking for evidence of ancient cities in the area.

If the finds at Ban Chiang lead to the discovery of a still older society, archeologists may decide that Southeast Asia is a more fruitful area for research than any place yet studied.

While the Leakeys and other anthropologists suggest, on the basis of their fossil studies, that man first emerged in Africa, the new finds in Southeast Asia are expected to lead scientists to examine anew the question of the origin of man. "Where did the first men live?" asks H.P.B. in *The Secret Doctrine* (II. 679). She goes on to give the hypotheses advanced by the scientists of her day, and concludes:

Of the above speculations, the only one of any worth is that referring to Lemuria, which *was* the cradle of mankind — of the physical sexual creature who materialized through long aeons out of the ethereal hermaphrodites. (II. 680)

Of the geography of that early epoch we are told:

There was . . . neither Africa nor the Americas, still less Europe in those days, all these slumbering yet on the Ocean floors. Nor was there much of present Asia; for the cis-Himalayan regions were covered with seas. . . . The immense Continent [Lemuria] which had once reigned supreme over the Indian, Atlantic, and Pacific Oceans, now [when it started breaking asunder] consisted of huge islands which were gradually disappearing one after the other, until the final convulsion engulfed the last remains of it. (*S.D.*, II. 327-28)

Most of Asia issued from under the waters after the destruction of Atlantis; Africa came still later, while Europe is the fifth and the latest — portions of the two Americas being far older. (*Ibid.*, II. 606 fn.)

For a student of Theosophy, the attempt to pin down the origin of man to any one place seems futile, knowing as he does that seven human groups appeared simultaneously on seven different portions of the earth, coming over to it from other globes of an older chain. These groups represented seven hierarchies of intelligence or degrees of unfoldment that

the evolving Monads had reached by reason of prior Karma. The archaeological and anthropological discoveries that are being made in quick succession in different parts of our globe might ultimately lead scientists to accept the polygenetic origin that the Secret Doctrine has always claimed for man; and incidentally also bring to light the fact that savagery and civilization have always co-existed.

The Karthikeyan committee appointed by the Tamil Nadu government has pointedly drawn attention to the dwindling of several isolated tribes in India. It specifically refers to the "alarming decline" of the Kota tribe in the state, which now comprises barely 45 men, women and children, compared to 965 in 1961. (*The Times of India*, May 31)

At least ten other tribes in the country are said to be suffering a similar fate, their numbers having declined in each case to less than a hundred. "Very close inbreeding" and malnutrition are mentioned as the main reasons for this decline and all possible efforts to preserve the tribes are being urged.

There are deeper reasons, however, for the decrease in certain tribal populations. As in the case of races and families, so tribes also disappear when they are of no further use in the gaining of experience by the pilgrim-soul. In his article "Why Races Die Out" Mr. Judge explains:

The theory outlined by H. P. Blavatsky is that when the Egos inhabiting any race have reached the limit of experience possible in it, they begin to desert that race environment and seek for another, which, in the sure processes of nature's evolution, is certain to be in existence elsewhere on the globe. The Egos then having left the old families, the latter begin to die out through sterility attacking the females, so that fewer and fewer bodies are made for inhabitancy. This goes on from century to century *pari passu* with mental decay. And this mental deterioration arises from the fact that the small stock of what we might call the retarded Egos who come in during the process have not had the experience and training in that particular environment which had been gone through by those who have deserted to another race, and hence — on the theosophical theory that brain is not the producer of mind — the whole *personnel* of the old race rushes down in the scale, sooner or later presenting the sad spectacle of a dying race. Final extinction is the result when the process has gone far enough. (THE THEOSOPHICAL MOVEMENT, September 1968)

Medical researchers are now finding increasing evidence for what the ancients well knew, that certain personality types are prone to specific physical diseases or impairments — heart attacks, cancer, arthritis, ulcers, asthma and others. In *Human Behaviour* for January 1976, Joan Arehart-Treichel, medical editor of *Science News*, writes on “Mental Patterns of Disease”:

The link between personality and disease susceptibility is nothing new; it goes back centuries. Hippocrates, the father of Western medicine, was interested in the link between psyche and soma. However, modern medicine dating from the 17th century on has given psychosomatic medicine short shrift, paying more attention to how the mind or body works independently than to how they hook up and function as a unit. Psychiatrists think “it’s all in the mind”; nephrologists, that “it’s all in the kidneys”; proctologists, that “it’s all up the rectum.” Or as Philip Pinkerton, M.D., of Liverpool, England, puts it more politely in the *British Medical Journal*: “The psychosomatic approach is by no means universally endorsed by the medical profession. The conservative doctor views it with mistrust, believing that psychology bears little relevance to ‘real disease.’” John W. Mason, M.D., a psychoendocrinologist with the Walter Reed Army Medical Center in Washington, D.C., agrees: “We must face the fact that the psychosomatic approach has not yet had the sweeping revolutionary impact on medicine of which it appears capable.”

During the past several decades, however, some intrepid doctors have been trying to put Humpty Dumpty back together again. And one of the most striking findings to emerge from their research is that certain personality traits can predispose people to certain physical illnesses. . . .

Numerous questions, of course, remain to be answered. How might the same personality trait, say fastidiousness, lead to ulcers in some people, yet to rheumatoid arthritis in others? Why don’t all people with the same personality traits and up with the same diseases? Surely other factors must also enter the picture . . . that trigger the disease or genetic predisposition to it. . . .

Even with this constellation of factors to be considered, though, the link between personality and disease susceptibility is becoming even more compelling. This is the admission of physicians who are in the vanguard, and they are attempting to impress this fact on their less astute (or less open-minded) colleagues.

To know that certain personality traits can predispose us to specific

diseases is, however, of little help unless we are prepared to change our ways before it is too late. And even a correct diagnosis of personality traits and failings requires a kind of self-study which is rare in these days. Hints on the occult physical effects of emotions such as anger, envy, vanity and fear are given by Mr. Judge in his article "Culture of Concentration" (*U.L.T. Pamphlet No. 18*), where he traces the impact of these emotions on the ethereal astral body which interpenetrates the physical body "in the way the fibres of the mango fruit . . . spread out through the yellow pulp around." It is the theosophical teaching that this invisible body is the medium through which the mind influences the mechanism of the outer physical shell — and since the astral body is not yet a "scientific" fact, this process remains a mystery to science.

The following is from an editorial in *The Times of India* for May 31:

Probably except in infections all diseases originate *long* before they show their symptoms. That is because when something goes wrong (toxicity, degradation of a gland, overloading of an organ) the body which has enormous resources fights back to restore normalcy. Only when abuse continues and the internal defence mechanism fails to cope does the disease prevail. This was known to medical practitioners in ancient India, but the West is only just rediscovering it. In fact, modern medicine is now evolving new concepts of morbidity and of fever (which is no longer looked upon as a disease or even as a symptom, but as a curative process). It all comes to this: Nature is the best of doctors and has been at it for several million years before man developed the technology of medicine. But dogma dies hard. . . . A better appreciation of the dynamics of disease is needed. The human body is a versatile closed system in homeostasis with negative feedback constantly at work. All it needs, when the balance is upset, in some respect, a little understanding of how it works. If nature is the best doctor, it is logical to entrust to it the major part of the preventive and curative work. That is what nature cure specialists suggest, which . . . makes sound sense. Hence the move to set up a national institute of naturopathy in Pune must be heartily welcomed.
