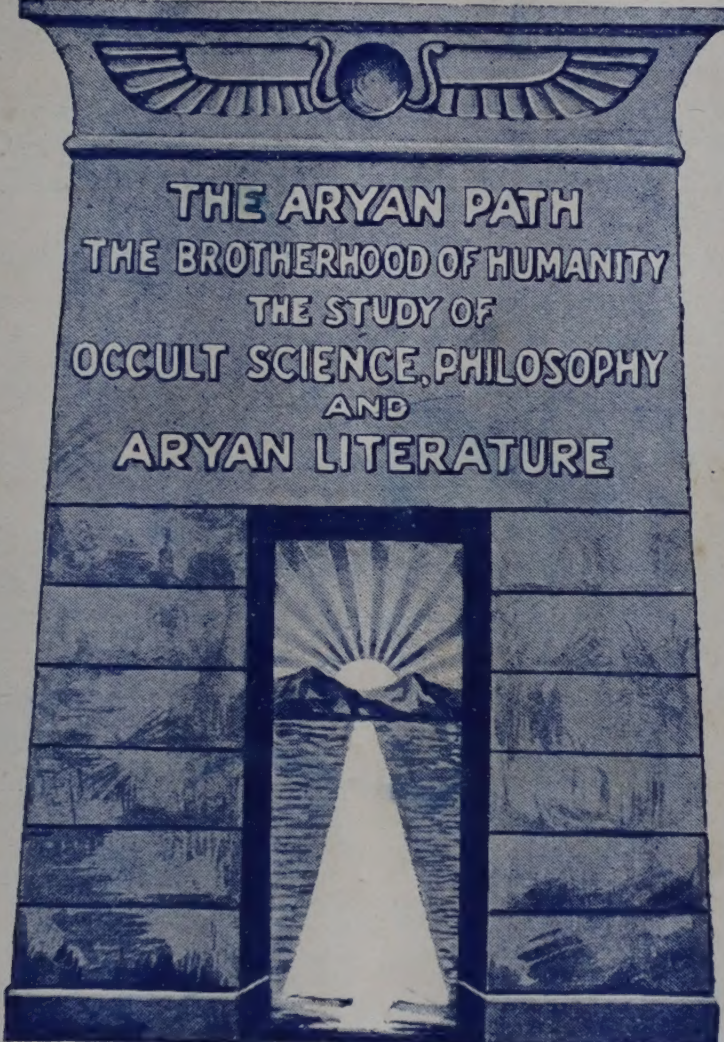




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XXIV No. 8

June 17, 1954

We are a body of earnest students, and try to the best of our power to live up to our professions, in which I fear many of us fail. Those professions are founded upon the morality which is common to every age and every religion (at least as far as lip service goes). But we make no external professions, and live as unobtrusively as we can, making our professions only in our own hearts, and wearing the "yellow robe" internally.

— W. Q. JUDGE

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

सत्यानामि परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th June, 1954.

VOL. XXIV, No. 8

CONTENTS

Discipline and Service	177
Fragments of Occult Truth :	
No. V—The Evolution of Man (<i>Continued</i>)	178
Is Theosophy for All?	182
Needless Slavery	184
Theosophy and the Theosophical Movement	186
We Are All Magicians	188
Vivisection	189
Questions Answered at an Informal "Ocean" Class—Chapter XVII :	
The Psychic World in Everyday Life	190
The Problem of Sex	193
Death	195
The Origin of Adaptations	197
Divine Ethics	199

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1954.

VOL. XXIV. No. 8

DISCIPLINE AND SERVICE

The fight against the personal idea is a long one. The personality has to be watched that it does not insidiously take to itself what *it* has no claim to.

Theosophy was given to us; we but pass it on. People are naturally grateful to receive it, and this is right, but the one who passes it along knows where gratitude belongs. He can say, "Thank Theosophy, as I do. It enables me to help others; it will also enable you." In that way he helps himself as he helps others.

These are the words of our Friendly Philosopher. In a way they are a key to the life and work of Robert Crosbie. They provide an excellent preparation for the celebration of the U.L.T. Day, this year to be observed on Friday the 25th of June.

If one were to speculate on the real name of the Father of the U.L.T., the name expressive of his character, one would not go far wrong if one designated him as a Dispassionate Friend. He seems to have moulded his life, with humility and devotion, practising what the Teachers of Theosophy stressed—self-discipline. He was strict with himself and gave no quarter to the pranks of his personality. He must have been on his guard for long years to have attained desirelessness, or higher carelessness of the kind he expressed, in founding and guiding the U.L.T. and in serving Theosophy. In his speeches and writings this detachment from worldliness is stressed. He advised fighting against the personal idea; for, doing so was and is the best preparation for the true service of the Higher Self, of Humanity and of the Great Lodge.

Without discipline, even Theosophical study confers little benefit. Discipline means application of what is studied. Study may bring knowledge, but application unfolds Wisdom. Without discipline true service cannot be rendered. Between the good social servant and the true Theosophical servant there is a difference; worldly service enhances the power and prestige of the personality;

true Theosophical service, flowing from right philosophy, right insight, right devotion, makes the servant appear as nothing in the eyes of the world but gains the priceless blessing of the Master—"Well done, thou good and faithful servant."

What a gain to the U.L.T. if even a few Associates followed the example of Robert Crosbie in observing the precepts with which the article begins! Those who are troubled with this, that or the other weakness should learn that the womb of economic, mental and moral poverty is *Ahan-kara*—pride and self-regard; that the personal idea is the creator of *Attavada*, the dire heresy of separateness. The insidious power of the personality casts a glamour on the mind and a fascination on our very aspirations, to delude us.

The spiritual inwardness of Theosophical service points out the fact that however learned the student, however ardent the practitioner, however zealous and enthusiastic the propagandist, he is but a channel. What he has learnt, assimilated and expresses is not his; gratitude to the Great Teachers grows as his own Inner Self, the Radiant Ruler, masters his lower personal self, because the inspiration of Theosophy has transmuted the resistance of the latter into a willingness to be helped and guided from within.

Let us, in the coming year, fight the personality and the personal idea. Let us pass on Theosophy with gratitude in our hearts. Thus each will help himself in helping others.

FRAGMENTS OF OCCULT TRUTH

NO. V—THE EVOLUTION OF MAN (Continued)

[Reprinted from *The Theosophist*, Vol. IV, pp. 46-48, for November 1882.—EDS.]

When we come to examine the evolution of man on our own planet, the explanation has to be drawn out on a larger scale than that which served for a sketch of the whole cosmogony. Our career on the preceding planets of the descending series is for the present over and done with. Few of us know enough of our lives there to be curious about details. But here, the phenomena of the world about us, and the period we are passing through are all replete with interest. Our wish would be to get explanations of the conditions out of which these have originated, and of the results to which they are tending, that should be as enlarged and precise as our knowledge of the actual present. But in truth an explanation on that scale of the phenomena immediately preceding and immediately following our present life, would require an exhaustive knowledge of all natural laws and operations lying outside the physical group we have grown familiar with. And the exposition of this knowledge would involve the complete development of sciences, the very alphabet of which is hidden from the world as yet. In short, it is no less impossible to comprehend all Nature's detail—the infinitely little—completely as it is to fathom the infinitely great. But just as the principles of evolution carried on through the series of worlds, of which our planet is one, have been found susceptible of an explanation which, if not minute, is sufficiently definite to be intelligible, so it is possible now to sketch the process of evolution carried on in the case of this single planet. The area of nature to be dealt with is less enormous, and therefore a treatment of its phenomena, down to a corresponding level of detail, gives us a closer insight into the process under investigation.

And a striking illustration of the uniformities of Nature is brought out by the first glance at the Occult doctrine in reference to the develop-

ment of Man on the Earth. The outline of the design is the same as the outline of the more comprehensive design covering the whole chain of worlds. The inner details of this world, as regards its units of construction, are the same as the inner details of the larger organism of which this world itself is a unit. That is to say, the development of humanity on this earth is accomplished by means of successive waves of development, which correspond to the successive worlds in the great planetary chain. The great tide of human life, be it remembered,—for that has been already set forth—sweeps round the whole circle of worlds in successive waves. These primary growths of humanity may be conveniently spoken of as Rounds. We must not forget that the individual units, constituting each round in turn, are identically the same as regards their higher principles, that is, that the individualities on the earth during Round 1, come back again after completing their travels round the whole series of worlds and constitute Round 2, and so on. But the point to which special attention should be drawn here is that the individual unit having arrived at any given planet of the series, in the course of any given Round, does not merely touch that planet and pass on to the next. Before passing on, he has to live through a series of races on that planet. And this fact suggests the outline of the fabric which will presently develop itself in the reader's mind and exhibit that similarity of design on the part of the one world as compared with the whole series to which attention has already been drawn. As the complete scheme of Nature that we belong to, is worked out by means of a series of Rounds sweeping through all the worlds, so the development of humanity on each world is worked out by a series of races developed within the limits of each world in turn.

It is time now to make the working of this law

clearer by coming to the actual figures which have to do with the evolution of our doctrine. It would have been premature to begin with them, but as soon as the idea of a system of worlds in a chain, and of life evolution on each through a series of rebirths, is satisfactorily grasped, the further examination of the laws at work will be greatly facilitated by precise reference to the actual number of worlds and the actual number of rounds and races, required to accomplish the whole purpose of the system. For the whole duration of the system is as certainly limited in time, be it remembered, as the life of a single man. Probably *not* limited to any definite number of years set irrevocably from the commencement, but that which has a beginning, progresses onward towards an end. The life of a man, leaving accidents quite out of the account, is a terminable period, and the life of a world system leads up to a final consummation. The vast periods of time, concerned in the life of a world system, dazzle the imagination as a rule but still they are measurable: they are divisible into sub-periods of various kinds, and these have a definite number.

By what prophetic instinct Shakespeare pitched upon seven as the number which suited his fantastic classification of the ages of man is a question with which we need not be much concerned, but certain it is that he could not have made a more felicitous choice. In periods of sevens the evolution of the races of man may be traced and the actual number of the objective worlds, which constitute our system and of which the earth is one, is seven also. Remember the Occult Scientists know this as a fact, just as the Physical Scientists know for a fact that the spectrum consists of seven colours, and the musical scale of seven tones. There are seven kingdoms of nature, not three as modern science has imperfectly classified them. Man belongs to a kingdom distinctly separate from that of the animals, including beings in a higher state of organization than that which manhood has familiarized us with, as yet; and below the mineral kingdom there are three others which science in the West knows nothing about; but this branch of the subject may be set aside for the present. It is mentioned merely to show the regular descent of the division, in Nature.

Man—returning to the kingdom we are most interested in—is evolved in a series of Rounds (progressions round the series of worlds) and seven of these rounds have to be accomplished before the destinies of our system are worked out. The round which is at present going on is the fourth. There are considerations of the utmost possible interest connected with precise knowledge on these points, because each Round is as it were specially allotted to the predominance of one of the seven principles in man, and in the regular order of their upward gradation. But here again is a realm of inquiry that for the present can only be glanced at.

An individual unit, arriving on a planet for the first time in the course of a round, has to work through seven races on that planet before he passes on to the next, and each of those races occupies the earth for a long time. Our old-fashioned speculations about time and eternity, suggested by the misty religious systems of the West, have brought on a curious habit of mind in connection with problems bearing on the actual duration of such periods. We can talk glibly of eternity, and going to the other end of the scale, we are not shocked by a few thousand years, but directly years are numbered with precision in groups which lie in intervening regions of thought, illogical Western theologians are apt to regard such numbering as nonsense. Now we at present living on this earth—the great bulk of humanity that is to say, for there are exceptional cases to be considered later—are now going through the fifth race of our present fourth round. And yet the evolution of that fifth race began about a million years ago. In a very interesting volume of Western Science, Professor James Geikie, writing of "The Great Ice Age," is good enough to push back the origin of man on earth to interglacial epochs in a way which expands the biblical five or six thousand years into something over 100,000. The book is not at hand as I write, and I forget the exact figures reached. But what is this calculation beside the facts of the case as revealed by Occult Science? Will the reader, in consideration of the fact that the present cosmogony does not profess to work with eternity, nerve himself to deal with estimates that do concern themselves

with millions of years, and even count such millions by considerable numbers?

Each race of the seven which go to make up a Round, *i.e.*, which are evolved on the Earth in succession during its occupation by one of the great waves of humanity passing round the planetary chain, is itself subject to subdivision. Were this not the case, the active existences of each human unit would be indeed few and far between. Within the limits of each race there are seven subdivisional races, and again within the limits of each subdivision there are seven branch races. Through all these races each individual human unit must pass during his stay on Earth each time he arrives there on a Round of progress through the planetary system. On reflection this necessity should not appal the mind so much as a hypothesis which would provide for fewer incarnations. For, however many lives each individual unit may pass through while on Earth during a Round, be their numbers few or many, he cannot pass on—except in rare cases to be noticed hereafter—until the time comes for the Round-wave to sweep forward, and as the interval of time occupied by the stay of a Round-wave on Earth may be roughly conjectured from the fact that our present fifth race, by no means worked through yet, began a million of years ago, it is highly desirable that Nature should find for each of us some occupation wherewith to pass the time. Even by the calculation already foreshadowed it will be seen that the time spent by each individual unit in physical life, can only be a small fraction of the whole time he has to get through between his arrival on Earth and his departure for the next planet. The larger part of the time—as we reckon duration of time—is obviously therefore spent in those subjective conditions of existence which belong to the “World of Effects” or spiritual Earth attached to the physical Earth on which our objective existence is passed.

The nature of existence on the spiritual Earth must be considered *pari passu* with the nature of that passed on the physical Earth alone dealt with in the above enumeration of race incarnations. We must never forget that between each physical existence the individual unit passes through a period of existence in the corresponding spiritual

world. And it is because the conditions of that existence are defined by the use that has been made of the opportunities in the next preceding physical existence that the spiritual Earth is often spoken of in Occult writing as the World of Effects. The earth itself is its corresponding World of Causes.

That which passes into the World of Effects after an incarnation in the World of Causes, has been described in the “Fragments of Occult Truth” relating to the seven principles of Man. The individual unit or spiritual monad cannot but pass into the spiritual condition, but, as already explained, the extent—to which the personality, just dissolved, passes there with it,—is dependent on the qualifications of such personality,—on the use, that is to say, which the person in question has made of his opportunities in life. Thus the period to be spent in the World of Effects,—enormously longer in each case than the life which has paved the way for existence there,—corresponds to the “Hereafter” or Heaven of vulgar theology. And here it is interesting to digress for a moment to take note of the relative scope of vulgar theology and of Occult Science. The narrow purview of the former deals merely with our physical life and its consequences in the life to come. For want of knowing better, theology conceives that the entity concerned had its beginning in this physical life, and, from the same disabilities in the other direction, it conceives that the ensuing spiritual life will never stop. And this pair of existences which is shown by the mere elements of Occult Science that we are now unfolding, to constitute a part only of the entity’s experience during its connection with a branch race, which is one of seven belonging to a subdivisional race, itself one of seven belonging to a main race, itself one of seven belonging to the occupation of Earth by one of the seven Round-waves of humanity which have each to occupy it in turn before its functions in nature are concluded—this microscopic molecule of the whole structure is what common theology treats as *more* than the whole for it is supposed to cover eternity.

The reader must here be warned against one conclusion to which the above explanations—perfectly accurate as far as they go, but not yet cover-

ing the whole ground—might lead him. He will *not* get at the exact number of lives an individual entity has to lead on the Earth in the course of its occupation by one Round, if he merely raises seven to its third power. There is a mystery here which the great teachers of Occult Science have not yet thought fit to disclose to the laity. If one existence only were passed in each branch race the total number would obviously be 343. But the actual number is more than that, though nothing approaching the number that would be got at if we supposed seven separate incarnations to take place in each branch race. The explanation hinges on to some mysteries of detail in reference to which it is thought premature to convey information at present.

The methodical law which carries each and every individual human entity through the vast evolutionary process thus sketched out—is in no way incompatible with that liability to fall away into abnormal destinies or ultimate annihilation which menaces the *personal* entities of people who cultivate very ignoble affinities. The distribution of the seven principles at death shows that clearly enough, but, viewed in the light of these further explanations about evolution, the situation may be better realized. The permanent entity is that which lives through the whole series of lives, not only through the races belonging to the present Round-wave on Earth, but also through those of other Round-waves and other worlds. Broadly speaking, it will in due time,—though at some inconceivably distant future as measured in years,—recover a recollection of all those lives, which will seem as a day in the past to us. But the astral dross, cast off at each passage into the World of Effects, has a more or less conscious existence of its own, which is quite separate from that of the spiritual entity from which it has just been disunited. The intensity of this consciousness varies very greatly: from absolute zero in the case of a person whose life has been so supremely good and spiritual that he has engendered no low affinities, to full consciousness in the case of entire absorption by the astral principles of all the expiring life's recollections and affinities. The destiny of the astral reliquæ in either case has been the subject of abundant discussion of late, but the

point to which attention may be specially called now is the mystery of dual consciousness on the comprehension of which the comprehension of the actual course of events must depend. Occult pupils are taught to realize the possibility of dual consciousness by practically developing it during life, exercising the inner clairvoyant faculties on one set of observations or ideas and the physical senses with their appropriate intellectual faculties on another set of observations or ideas at the same time, but to ordinary people the double perceptions rarely come by Nature, not, at all events, with any such intensity as to render their character apparent. On the other hand, the possibility of dual consciousness in life for one person is not beyond the range of ordinary imagination; and by dwelling on the notion it is not difficult to realize the way in which one human individual, as we know him in life, may divide up into two conscious individuals at death, neither of which is in any way a new invention, while each is distinctly conscious (so far as its consciousness is distinct at all) of identity with the late physically living entity.

A correct appreciation of all this serves a double purpose; it solves once for all those apparently conflicting passages in occult writing which seem at different times to attribute such different destinies to the human entity and enables one to comprehend the general scheme of human evolution and the whole vast phantasmagoria of existence through which the enduring principles which constitute our higher individuality are passing, while remaining equally prepared to investigate the side paths of super-material development along which the intermediate principles of our nature may travel, after quitting the most transitory principles that are built up to serve their brief purpose from the physical elements of the earth. And in the phenomena of dual consciousness lies the clue to that mystery on which the continuity of our higher existence depends. For many people it must remain irrational to say that any person now living, with his recollections bounded by the years of his childhood, is the same person as some one of quite a novel nationality and epoch who lived thousands of years ago, or the same that will reappear after a similar lapse of time under some

entirely new conditions in the future. But one of his elements of dual consciousness is the same, and the other element is only a temporary efflorescence of the first. The feeling "I am I" is the same through the three lives and through all the hundreds; for that feeling is more deeply seated than the feeling "I am John Smith, so high, so heavy, with such and such property and relations." Is it inconceivable,—as a notion in the mind,—that John Smith, inheriting the gift of Tithonus, changing his name from time to time, marrying afresh every other generation or so, losing property

here, coming into possession of property there, and getting interested as time goes on in very various pursuits, might utterly forget in a few thousand years all circumstances connected with the present life of John Smith, just as if the incidents of that life for him had never taken place? And yet the Ego would be the same. If this is conceivable in the imagination, what can be inconceivable in the individual continuity of an *intermittent* life interrupted and renewed at regular intervals, and varied with passages through a purer condition of existence.

IS THEOSOPHY FOR ALL?

[Reprinted from *Theosophy*, Vol. XIII, pp. 302-304, for May 1925.—EDS.]

Of course it is. And why? Because it is practical. It teaches children to grow and mothers to rear them and fathers to provide for them, and labourers to work and merchants to trade, and soldiers to fight and teachers to educate and rulers to reign and everyone to live in peace with himself and his neighbour.

Everyone, without exception, lives in a universe, part of which he knows. The major portion of our universe is unknown to us, but it is knowable. That which we sense is not necessarily understood—mostly it is not. The sense of understanding is not the totality of the five senses; there is a sixth sense transcending the five and which is immanent in the five in varying degree. The mind is composed of sense-activities plus something—that is, it ought to be. For many the mind is the resultant of the functions and activities of the senses and the sense-organs and the totality of this may be well described as the Lower Mind, the Slayer of the Real.

The one perpetual gift of Theosophy to its votary is the power to understand—Clear Vision, Clairvoyance, the Second Sight which enables us to see what we did not see before. The Vision of Understanding enriches life; it is the one and only never-failing source of true happiness, which is the soul of all wealth. It belongs to the Higher, which is the Soul of the Lower, *i.e.*, of the collectivity of all sense-impressions and all sense-organ-

expressions. The Higher Mind is not more of the Lower, and the difference between them is not a question of quantity. It is *qualitative*. The Higher Mind is a different kind of Mind. The Lower is the flower on the tree of the senses; the Higher is a different species of growth.

Everyone has the lower mind. Its extension will not give birth to the higher, but a proper *use* of it will. Our senses and sense-organs contribute different and conflicting elements which constitute our lower minds. There is a disproportionate co-ordination of the elements and inharmony is the outcome. A proper co-ordination enables us to bring to the fore the energy of the Higher Mind, to evaluate all the objects of the senses and assign them their proper places in the scheme of things. This power to evaluate and assign place to things in the world of forms is Clairvoyance, whose father is discrimination and whose mother dispassion. Clear vision is not seeing colours but understanding them; clairaudience is not hearing sounds but understanding them.

Extension of the lower mind enables man to see more things, smell more odours, hear more sounds, taste more pungently, touch the surfaces of varying density in the four kingdoms of Nature; but alas! the understanding of them does not move with proportionate rapidity. The Higher Mind which bestows understanding through the joint Powers of Discrimination and Dispassion

produces Happiness, for which modern culture and civilization is vainly racing. The pursuit of happiness by the possession of knowledge must fail. The problem of our civilization is buried in this.

However small his quantity of brain knowledge, however restricted his store of book-learning, man can, and if at all thoughtful will, turn to a new quality of Heart-Knowledge, to a new resource whereby he can understand, appreciate and therefore enjoy himself and his sundry possessions. The faculty to enjoy is allied to our happiness. When we take into account the failure of modern science to make people happy, however great and varied its power to bestow comforts and conveniences of life, we do not find it difficult to accept the thought that there must be another way out of this never-ending extension of sense-knowledge which makes life ever more complex and in that proportion ever more competitive, therefore pain-inflicting and sorrowful.

If man's happiness depended on obtaining all the knowledge which modern science and culture have put at his disposal, it would not be possible for him to attain it. But even if by a miraculous process such a feat was possible of achievement and he did obtain all knowledge, he would find himself devoid of happiness. Who has not heard of the discontent of the greatest scientists and most learned of men? If happiness were dependent on the final triumph of Science when nothing remained for it to discover and invent, and on man gaining it all for himself then one might as well bid a lasting farewell to hope. If, however, man's happiness depends, not on the increase of knowledge, but on the introduction of a new quality of examination and use of the knowledge already acquired, then it would be possible for each, whatever his station in life, to start working for it any day.

Theosophy has the power whereby a new quality

of knowledge born of the Higher Mind comes to us and enables us to live and be happy. Every man possessing the senses and the sense-organs also possesses knowledge, however limited; all of us live in a universe of our own and our straight and immediate task is to examine that knowledge and its source in the light of the Higher Mind, whose first two layers deal with Discrimination and Dispassion.

Therefore Theosophy is for all. Theosophy is the soul of knowledge and therefore gives understanding to life; its light does not fail to enter the most hidden and obscure places and enlighten their very darkness. It not only explains the obscure but also provides the faculty to discover new realms of beauty, new continents and worlds, whose very existence was not suspected. Thus Theosophy makes life more useful, as well as expansive. Understanding of a visible but unappreciated world results from a contact with Theosophy. Further expansion of consciousness takes place revealing world after world of beauty which yields joy, of truth which grows in profundity, of good which makes all the universe kin. Whatever our knowledge, great or paltry, whatever our faculties, many or few, whatever our character and whatever the world it faces, boundless and limitless is our aspiration to be noble, to be serviceable, though we may fail for a thousand times through a million causes. To be happy we must get away from the complexities and the competition of sense-life. We must turn to the one-faced simplicity which is of the soul. Its seeing sense knows the eternal right.

To put soul in our knowledge is to put love in our environment and sanctity in our work. The harvest of happiness is a certainty for any and all who do this. This can be done by any and all—why should we delay entering upon our spiritual inheritance?

NEEDLESS SLAVERY

[Reprinted from *Theosophy*, Vol. XIII, pp. 305-307, for May 1925.—EDS.]

In the moral as in the mechanical world it is true that two things cannot occupy the same place. That is why most people are not Theosophists. That organism which people call the mind is made up for them by their respective priests and politicians and social idols. This exploitation is not even suspected. The "educated" man, the "cultured" woman who is up-to-date in entertaining and being entertained thinks that he or she is free-born, living in freedom. Both are slaves and they do not know it. If they recognized their bondage they would perceive the spirit of exploitation which is rampant.

First, they are slaves to what they call their God. They have no idea that such a being is non-existent; is created by interested parties for their exploitation. If they are poor in the goods of the world or are ill in bodies, they slavishly bow down to the inscrutable will of their God who for his own purpose made them what they are. They are told, and slavishly accept it, that the way out is to propitiate through the appointed agency of the church, *their* church, that god, *their* god. The moment they ask, or question, they are bound to come upon new values of god, his will, their church, their slavery.

Next, they are slaves to the social conventions: to eat, to dress, to talk, to behave as their set do, to be proper—that is the goal and objective of almost all club-men, almost all society-women; if they think differently they must change themselves or get out of club and society. "It isn't done," is their law. Slaves that they are, they do not ask "Why?" The moment they enquire and want to be different and better, a set of new values of social beings and their obligations, privileges and responsibilities arises, and with it the recognition of their erstwhile bondage.

Then there is the political slavery which is perpetrated, perpetuated and accepted under the guise of patriotism. Just as church and society exploit, so does politics. What the country is, how it came to be what it is, its place in the federation of countries, its merits and weaknesses

are not enquired into. The politicians lead and the *hoi polloi* slavishly follow. The vote itself is slavishly used. Vested interests, economic and other, exploit people in the name of patriotism. Internationalism and Cosmopolitanism—which by the way are not exactly the same thing—become tools for wars which are waged in the holy name of Brotherhood. When people begin to look at laws, enactments, policies, plans, in the light of their own inherent truth or falsity instead of as a party programme to be followed, there ensues a change of political conscience. New values are given to political issues and in doing this people recognize that they have been exploited, have been in chains all unawares.

We can thus go on describing the fetters of modern science, of art, of beliefs and pseudo-knowledge, of a dozen other things. The palpable fact is that the modern "free" citizen is a slave ten times over—and knows it not.

Theosophy is the great Emancipator. It gives us the opportunity as well as the capacity to value things truly. The sense of values in itself is true and real. It is not a metaphysical notion but a mental actuality. We are given values of beings and things, of subjects and objects, of individuals and institutions from the time we are born, at home, school, college, so that when we try to use the *sense* of values which belongs to the Soul we are worsted. Its field of operation is already in occupation; our values are all there; slavishly we adopt and follow those values which parents, teachers and friends have formulated for our "benefit!" A catastrophe is required to wake us to the situation. When these values are found to be false and we go bankrupt, face to face with disaster, we are compelled to seek new values. As there are a million sets of false values we proceed from one set of them to another. A conservative in politics by becoming a socialist thinks he has come to right values; a church-going Christian becomes an idol-worshipping Hindu or *vice versa*; a Christian Scientist becomes a New-Thoughter, and so on. This happens because,

faced with our false values, we jump to the conclusion that the values of some friend or society are right ones. We lack the courage to pursue the examination of new values as we contact them and before we adopt them.

Courage is required when we are offered a new set of values. Man is very slow at learning wisdom, very quick at accepting shibboleths. Two ideas are absolutely essential at this stage of human growth: (1) Courage to pursue and come upon right values; (2) the capacity to judge right values lies within and never outside. Given these two factors, every soul is bound to come to Theosophy; when, depends only on his courage to consult his own soul, the only God that there is.

The courage to consult our souls—that is the starting point. The soul being free, reveals the fact that the questioner is bound; it being wise, shows that the enquirer is ignorant; it being fearless, unveils the little suspected fact that persons stand in awe and dread of a thousand things. The Soul gives new values and they are lasting because they are true. Man has come home because he has found himself. Man knows that he *is* the Soul.

Then begins a new life. Our home is seen differently. Our office and business place, our club and recreation become different from what they were. Our fellow men, friends and foes, acquaintances and strangers, are looked at differently. The world becomes a new place; loves and labours make a new universe. All has changed because we have.

Real values produce both understanding and peace. When people claim knowledge and are restless in the possession of it, it is not real; when they are satisfied and at peace with life which they do not understand, it is the peace of lethargy and of ignorance. The sense of values manifests understanding of all things and enables its possessor to be at peace with all. Further, because values of objects and persons are made available, that sense enables us to contact them and not shrink from them. The reality is perceived which is behind

and beyond illusion.

Thus it is not difficult to observe that false valuation obtains even among those who call themselves Theosophists. People who come to Theosophy, unconverted, *i.e.*, without gaining right values, due to a partial and therefore not fully courageous consultation of their own souls, are only nominal Theosophists. Because of this the pure Movement is corrupted.

The study of Theosophy enables us to find that in us which is the Soul; that study eliminates false values and slowly comes the power to value men and things more accurately. Only as the Soul within is touched, the places of darkness in our own mind and heart exposed, does the inner conversion result.

The real inner conversion has its unmistakable sign. He who is converted and has come to recognize himself as Soul changes his habits, customs, manners, modes of life to suit the demand of new values. The environment is to be purified; not any change of location, but the inner transformation resulting in the outer, takes place. The inner courage yields the outer courage to *live* according to the dictates of the Soul—and *living* is superior to believing or knowing or doing.

The great readjuster, Theosophy, thus changes the very mode and method of existence. The purchasing power of soul-wealth manifests itself in our daily round in the markets and bazaars of the world, in our requirements, in our dealings with the slave-boys and the bond-maidens of this civilization, in our effort to live purely, to labour wisely, to love impersonally.

As persons we are born slaves in bodies, feelings, minds, we inherit weaknesses and fears from our forebears, but as Souls we have a nobler ancestry and a nobler heritage. Tainted with mortality our senses, emotions and intelligence may be, unfortunately are; but the legacy of that sin of mortals ought not to annul and need not, the rights and privileges of our spiritual pedigree, rooted in Immortality.

THEOSOPHY AND THE THEOSOPHICAL MOVEMENT

The Theosophical Movement can be attributed to no one individual. "Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated," there is to be discerned that great upsurge of moral evolution which H. P. Blavatsky described and named as the Theosophical Movement.

Knowledge and ignorance, wisdom and folly, godlike and demoniacal natures play their parts on the battle-ground of human struggle and soul evolution. A tree, a plant, a flower grows by virtue of an impetus from within. Similarly, the Theosophical Movement is ensouled and impelled to action by the forces of Spirit within. Being of a transcendental nature and having their roots in the eternal, the forces and powers of Spirit and Soul can, and ultimately do, overcome selfishness and evil. Hence Mr. Judge, from a knowledge and conviction of Universal Brotherhood and the Masters of Wisdom, positively affirmed that "the Great Lodge still exists and has its Mahatmas, Adepts, Initiates, Brothers." In substantiation of this affirmation he pointed out: "A mighty Triad acting on and through ethics is that composed of Buddha, Confucius, and Jesus."

He also named others. Regarding Them he declared:—

The Theosophist says that all these great names represent members of the one single brotherhood, who all have a single doctrine. And the extraordinary characters who now and again appear in western civilization, such as St. Germain, Jacob Boehme, Cagliostro, Paracelsus, Mesmer, Count St. Martin, and Madame H. P. Blavatsky, are agents for the doing of the work of the Great Lodge at the proper time. (*Ocean*, p. 11)

The true nature of the Theosophical Movement has to be discerned in the light of Theosophy itself. Hence the most vital question: What is Theosophy? Not everything that goes by the name is Theosophy. Therefore the next question follows: Is this Theosophy? Students have to determine for themselves whether or not Theosophy, "the Secret Doctrine is the accumulated Wisdom of the Ages." (*The Secret Doctrine*, I. 272) To understand a Movement which exists to enlighten superstitious man, human nature has to be seen

and understood for what it is. But that is not all. The potentialities of the godlike and the perversity of the demoniacal natures—both under the Law of Karma—have to be discerned. Possibilities of Divinity lie in all. This is no mere figment of imagination. It is the sole hope for mankind. Aids to living a higher life are the guiding principles of Theosophy. One of these has been set forth as follows:—

The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause. (*S.D.*, I. 273)

That which is truly Real, Absolute and Eternal is completely free of all limitations, qualities or attributes. Such is the everlasting foundation of all philosophy, religion and science worthy of the name.

Impersonality, as applied to human attitude and behaviour, does not mean indifference to persons. Personality, as the derivation of the term implies, is a mask of the real person or individual within. It is the false "I" conjured up by fancy and pretence that obscures the true "I" which is immortal. Impersonality means without a mask. In human life its degree of realization is marked by the approach to the real, the true and the beautifully genuine.

On the rock of personality individuals and organizations often founder. This is because the personal element in any situation can be so ceaselessly self-deceiving. Therefore in Theosophy so much emphasis is placed on the profound fact that "TRUTH... is alone eternal and supreme." (*Isis Unveiled*, I. v) It is all too easy to believe absolute Truth has been mastered when only some degree of illumination may have been achieved. From observation and experience H.P.B. warned:—

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. (*I.U.*, II. 635)

H.P.B. had the requisite strength of impersonality not to make that mistake. Refusing to pose "as a crow parading in peacock's feathers," she insisted that her work was but "a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation." (*S.D.*, I. vii-viii)

This does not mean that H.P.B. had no greater or more profound knowledge than ever appeared on the surface. It means simply that she represented the Theosophical Movement as an agent, a messenger, a transmitter of the teaching and its lines of force. The essence of these were approved by the great Founders of the Theosophical Movement. Hence, she said, "Do not follow me, or my path. Follow the Path I show—the Masters who are behind."

The status of H.P.B. is not improved or made any greater by ignoring the Movement as a whole in which she played so great a part. Full recognition of H.P.B. as an integral part of the Theosophical Movement gives strength, depth and perspective to her wisdom and power and the sustaining part she played in it. The Path she showed can be ascertained from the synthesis of the original message given.

The true meaning of impersonality is not easily understood, especially by the personal man. There are true and false concepts regarding it. The practical ideal is that of Universal Brotherhood. Impersonality is achieved to the extent that limitations of personality are overcome. If they are not overcome, these limitations lead to partiality and injustice. Impersonality does not imply any indifference to the performance of duty. Nor does it mean ceasing to love the good and the noble among men. Non-self-identifying attachment for the members of a family, for instance, never meant a disavowal of Karmic human relations. The ancient Golden Precepts of priceless ethical Wisdom have strong words for such delusions:—

If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie.

If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him "householder"; for man and

beast all pity to renounce—tell them their tongue is false. (*The Voice of the Silence*, pp. 30-31)

To appreciate the Theosophical Movement at its true worth it is of paramount importance to keep in view the distinction between Theosophy and all human endeavours to apply and practise it. Lack of due consideration for this distinction leads to incorrect evaluations, misunderstanding of Theosophy and unfounded criticisms. H.P.B. positively affirmed: "...it cannot be too often repeated that between the abstract ideal and its vehicle there is a most important difference." This was elucidated in *The Key to Theosophy* (2nd Indian ed., p. 56):—

Theosophy, in its abstract meaning, is Divine Wisdom, or the aggregate of the knowledge and wisdom that underlie the Universe—the homogeneity of eternal good; and in its concrete sense it is the sum total of the same as allotted to man by nature, on this earth, and no more. . . . The Society can be regarded as the embodiment of Theosophy only in its abstract motives; it can never presume to call itself its concrete vehicle so long as human imperfections and weaknesses are all represented in its body; otherwise the Society would be only repeating the great error and the outflowing sacrileges of the so-called Churches of Christ.

This applies equally to *all* Theosophical societies, organizations or associations. There are no exceptions. "Human nature prevails generally." When Theosophical endeavours are recognized to be just such, and no more, then there is less likelihood of Theosophy being misconceived or students led astray. The history of the Theosophical Movement unfortunately reveals a multitude of mistaken notions resulting from identifying Theosophy with the follies of human nature. The consequence is a confusion of what has all too often gone under the name of Theosophy with Theosophy itself. Hence the question "Is this Theosophy?" becomes a vital one for deep and thorough search and meditation.

Theosophy is Spiritual Knowledge, the science of life and the art of living. Hence it demands devotion to the light that comes from *within*. It is higher Self-realization. Therefore genuine loyalty is above all due to that which is True, while gratitude is that sterling quality of character which manifests itself as true devotion. These things come from the heart, not by approval, disapproval or sanction.

Theosophy can be made a living power in life when it is realized that "living truth" is the truth we live, not what anyone may think or say or do about it. Looking to the heart of things, depth and breadth of vision follows naturally. These qualities or faculties are essential to the proper performance of any action. Motives *can* be purified. Great failures have been due to "the rush for Chelaship," as shown by the history of the Theosophical Movement. The rush for Guruship can be no less disastrous. Let each one strive simply to be and do his or her best. Keep in view the true and highest interest of mankind, or that portion of it which under Karma we may truly serve. Then will be forwarded the Cause of Theosophy and the Theosophical Movement.

WE ARE ALL MAGICIANS

The small plain duties, the simple things, are only plain and simple if looked at personally. Their character depends on the quality of the energy put into them. For there is an art even in such an unskilled task as the distribution, either through post or by hand, of publicity literature for Theosophical activities—programmes, leaflets, free tracts and so on.

One can deal with them efficiently, by being meticulous about the correct address, neatness of writing, sticking the stamps straight; one can take a legitimate "pride" in the many hundreds distributed in a door-to-door campaign. But is that enough? Is there not any magic by which we can turn them into something more than mere paper or pasteboard with information printed on it? How can we transform them into living messengers, heralds whose trumpets announce to the inner man the treasures offered?

We are all magicians in that we all can use the power of imagination. Mr. Judge once wrote:—

...if I desire to influence—say your mind—I do not formulate your subconscious plane, but firmly and kindly think of you and think of the subject I wish you to think of. This must reach you. If I am selfish, then it has more difficulty to get there; but if it be brotherly, then it gets there more easily, being in harmony with the universal mind and the Law. (*Letters That Have Helped Me*, Indian ed., p. 6)

So we see that literature or programme can go

out as a dead thing to a friend or acquaintance, or with a living thought and image (not as an internal command, however, lest we slip over the border of what is legitimate and right). But what of the more numerous cases, the mass postal circularizing, where the recipients are strangers; or door-to-door distribution, where even the number of inhabitants in a house is unknown? Here, too, Mr. Judge gives a clue for the imagination to work on. In writing for those who are discouraged by the idea that they are Theosophically alone in their own town and so can do nothing, he says in his article "Each Member a Centre":—

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

Here, then, is what we can do. It is obvious we cannot, in body, run through the streets, crying out to bid the "dead" awake. The lunatic asylum would be our end! But the subtle mind is not bound by convention. It is not crazy but natural for it to fly abroad, crying with all its force, "Theosophy" and "Help and hope for thee," to the unknown souls around. Some must hear that inner call.

We can look for other statements of like nature, so that variety maintains vitality.

"Arise, awake, seek out the great ones and get understanding!"

"Awake, by the power of the spirit within you!"

"By the memory of past lives, remember!"

"O prisoners of form, here is freedom;

O searchers for truth, here is light!"

Or one can create one's own *mantrams*, perhaps based on lectures, articles and books, or on any phrase that has moved us. For the more of ourselves we can put into this "cry of the soul," the greater its power must be. We can stir our fellow men, without physical intermediaries or means of transport, we can send imagination roving over the different quarters of one's town or country,

and even beyond (either with the help of memory or even with that of an ordinary map to focus the thought). Like a bodiless voice it can be thought of as hovering about in streets and homes, calling the souls to awaken, as it reaches out to wider and wider circles. For there are no passports for the mind. The whole world lies before it.

Yet this deliberate use of imagination has to be done with sincerity and with naturalness. To the personal nature, with its materialistic upbringing, all this may seem queer and awkward, and even ridiculous. But how can we speak or write noble things, fearlessly, naturally and with power, until we have learned to think them? All of Mr. Judge's letters, for example, are suffused with this nobility of expression that is so natural to him. He has been rightly called the prototype of the man of the future. So even if these exercises of imagination, as suggested, seem to produce no results on the outer plane, they must, given patience and perseverance, bring their fruits in time. And there is one immediate result that will be felt—the benefit and refreshment to the performer himself.

VIVISECTION

To protest against the high and rapidly increasing number of experiments performed on living animals—with particular reference to cats and dogs—a packed meeting was held in the Caxton Hall, Westminster, on 23rd March 1954.

Introducing the subject, Mr. Peter Freeman, M.P., showed that the increase in these experiments had directly coincided with the rise in the incidence of cancer, thus proving the utter futility of research as at present conducted. Describing his efforts to arouse the interest of the House of Commons and the Minister concerned, Mr. Free-

man stated that so far he had met with little response and therefore considered it important that the public should be informed.

Graphic and terrible evidence of the experiments performed was given by Dr. Beddow Bayly and he also indicated their complete uselessness to human beings as well as the brutalizing effect on those who perform them. Particularly awful was his account of certain experiments now being carried out on cats in Japan—and he read a written statement from the Professor responsible (a disciple of Pavlov) confirming that they are carried out without anæsthetics. Also described were the terrible practices prevalent in the U.S.A., where practically every medical college was said to have its "dog house" in which students are encouraged to spend many hours performing operations on living animals, ostensibly to improve their skill in surgery. But some of the best surgeons in the world are trained in England, where this practice is not customary. It was pointed out that this pseudo-science is pursued with a devotion akin to religious fervour and that it knows no national boundaries: what takes place in America today may well spread to Britain tomorrow.

Basing his remarks on the fact that *all* life is sacred, another speaker, Dr. Douglas Latto, gave it as his opinion that it is up to us to educate the vivisectors and show them the error of their ways. To prohibit such experiments by law would only drive them underground. After giving many examples to prove that instead of reducing human suffering, vivisection increases and multiplies it, Dr. Latto went on to say that in view of recent investigations into extrasensory perception it does not seem beyond the bounds of possibility that the wrong thoughts of people, particularly vivisectors, and just conceivably of the vivisected animals, may influence the induction of disease.

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER XVII

THE PSYCHIC WORLD IN EVERYDAY LIFE

Q.—Isn't it a fact that the psychic world is the realm of angels and devils?

Ans.—What is meant by the psychic world? We might think of it from this point of view: There are beings which incarnated—that is, took physical forms—in matter as we know it, including our astral matter; and there is a whole stream of evolution which will never know matter as we know matter during our period of evolution. It is a world of perfectly real beings, but they are out of embodiment during our period of evolution—they are in the psychic world, pure and simple, a world of *discarnate* beings.

Every time we die we go into that realm, not as natives of it, but as foreigners, as voyagers; and we come out of it again to the earth. The psychic world is an evolution quite outside of any that is connected with physical matter. We contact this world when we go to Devachan.

Q.—Mr. Judge would have been right, then, in saying that the psychic world is a realm of devils and angels?

Ans.—They appear to *us* as devils and angels. We are influenced by them. We are aware while we are awake; no matter what state it is that we are awake in, we are conscious of that state. Here, we are in waking consciousness. But the psychic world interpenetrates ours, and we are influenced by the beings of that world, and they are influenced by us. We mistake the nature of the influence, however, and when in abnormal states we get glimpses of some of those beings, we define them in terms of earth-life, in terms of earth-religion, and we call them angels and devils and gods.

It would be worth while to read, for example, pp. 605–608 in the First Volume of *The Secret Doctrine*, about *other worlds*. How many have

ever seen the fiery lives? • Everyone could. There you are looking at "Devachanees." One who is out in clear air and looks away from the sun, will see that the whole air is luminous with what look like little silver globules, globules of mercury or quicksilver. They don't belong to this plane at all, but, in a certain light and in a certain purity of the air, they can be seen—in exactly the same way that, say, molecules can be seen through a high-powered laboratory microscope. By means of light reflections we can see images; and so we can see these lives. They are denizens of the psychic world, of a million different kinds, but they all look to us like globules. Were we able to use our inner sight, we could tell what kind of beings they are, and what their state is.

Do you know that such is the limitation of our physical sight that it is almost impossible for the average man to focus his sight at all, unless he has an object to focus on? If you want to try an experiment, see if you can look at a dime in the air six feet away from you—the dime existing only in your imagination. In other words, can you focus your sight on a point in space? If you could, you would soon find out that space is full of something. But the truth is, we are unable to focus our sight, except upon a gross physical object. Whenever we are able to focus our sight mentally, we shall discover that there is another kind of vision. All of these things are here for us to learn about; they are a subject for thought, a legitimate subject of experimentation.

Q.—It has been said that Devachan is a subjective state. Does "subjective" mean that we ourselves project the pictures that we see there, or do we actually contact outside entities?

Ans.—We are in the psychic world just as an egg is in the physical world: the egg does not contact anybody or anything—the chicken has to

hatch first. It is only when the life in that egg has become a chicken that it has conscious contact here. So when we go into Devachan we go back to the "egg" state; we are *in* the psychic world, but we are not in contact with the beings of that world. We are mineral matter there, or vegetable matter there—whatever kind of matter we want to call it—we are in the seed state. One of the Masters wrote that the only human beings who could remain awake in that world are either adepts or sorcerers.

Our experiences in that world are subjective; that is, they are confined to ourselves alone. Undoubtedly, the life in an egg or a seed is undergoing some kind of experience, but that experience is only internal to itself. It is here in the world, but it has no consciousness of the world it is in.

When we die and go into the astral or psychic world, there is where we "are" in the physical sense. But in the conscious sense we know nothing whatever about it. We are living in worlds of our own imagination, just as it is conceivable—perhaps more easily conceivable—to consider that as we sit right here, each one of us is in an inner world which he calls his mind. So long as we are thinking in that mind, we are not in contact with anyone else. Why not? Because we are not awake on the plane of mind. We do not rise beyond the psychic state of mind. If we ever do, once we are awake on the plane of mind, the phrase in the First Chapter—that the Adepts have power over space, time, mind and matter—will become something else besides a phrase.

Q.—Is it wise for one who is awake to try to see on the psychic plane?

Ans.—No. Why not? Because our ideas of the psychic plane are hallucinations, and so anyone who tries to see on the psychic plane, in the sense in which we use the word, is simply seeking to become hallucinated. There are plenty of us who are off-centre; that is, we see things in another sense altogether than the ordinary one. Whenever we can think of another world, another plane of matter, in just as matter-of-fact terms as we think of *this* plane of matter, then we can begin experimenting—but who can?

Suppose a ghost walked out here and became visible. There are plenty of ghosts in this room—the atmosphere is full of denizens of the psychic and astral world. Suppose they suddenly became visible. There is nothing more unnatural about them than there is about our physical visibility. Nobody gets off his balance because he glances around the room and sees a hundred physical bodies. But everybody entertains a semi-miraculous, semi-religious notion of the psychic world. And so what they do in the way of experimentation is ruinous. Take a chemist who finds out that ferments produce a certain liquid and that the name of the liquid is alcohol. He begins to study the nature of alcohol and fermentation—but that is quite a different thing from putting himself outside of a quart of liquor! The modern method of psychic investigation is psychic intoxication. The real investigation is quite another story. If we examined our own minds, we should find there our proper world of psychic examination. We don't do it, yet it is through our mind and not through our body that we come in conscious contact with the psychic world.

In line with this kind of investigation of the psychic world, you may wish to note a cross-reference to p. 158, where Mr. Judge speaks of "spirits not favoured by spiritualism." The article by Mr. Judge, entitled "About 'Spirit' Materializations," tells about Jim Nolan and his "spirit messages," explaining various mediumistic phenomena. (See *THE THEOSOPHICAL MOVEMENT*, XI, p. 49)

Why are the ethics so greatly emphasized in the teachings? If we apply our ethics, then it is certain that when we begin to study the astral world we will apply our ethics there, and when we begin to study the psychic world, we will apply our ethics there. Basically, it means that when we begin to study *our own lives*, we will apply our ethics.

Here is a man who is feeling happy; then somebody says something to him, looks at him crossly, and instantly the man's psychic balance, his psychic centre of gravity, is completely upset—he has had a terrible psychic experience, and hasn't sense enough to know it.

The man whose psychic centre of gravity is upset because the money he had expected to make he has lost, because the friend he had expected would be happy at seeing him has turned into an enemy, needs to apply his ethics to those experiences, to see what is the matter with his psychic principle, and what he has been doing with himself that he should be upset at every passing whim of circumstance. This is the kind of psychic investigation which these two chapters are intended to lead us to think about.

There is nothing any more wrong in studying the psychic side of nature than in studying the physical, but most of us lean over backwards. What is our trouble? It is precisely because we are *not* indulging in psychic investigation; we are *not* studying the operations of our own minds, of our own feelings. Every day, anybody can push us into the depths of Kama Loka, and we haven't sense enough to know it. Almost anybody can raise us into the seventh heaven, and when we are in the seventh heaven, we don't know that it is Devachan. If we are happy, we are completely swept off our feet. We don't say, "This is Devachan; I am in the upper regions of the psychic world." Then, when we have the blues and are despondent, when we have lost our job, when we need all our faith and courage, we have none. We don't say, "Why, hello, I have slipped into Kama Loka; I am mired in Avitchi." Yet that's the fact.

If we can't recognize these psychic states while we are alive in the body, while we are awake, we become totally their victim after death. Have we ever thought that Devachan and Kama Loka are wholly psychic states, and that, whether he is in the one or the other, the man is wholly the victim of those states? That's the fact. That's the kind of psychic study we need to think about—not the kind the so-called yogis teach. Ethics doesn't consist of holding our breath; and studying the psychic world does not consist in getting astrally intoxicated.

Q.—Since we are part of the whole, is the real

man—in any state or condition, or in any position of life—ever independent?

Ans.—Don't you think that depends upon the meaning that we give to the word "independent"? If we look around, we shall find this, that and the other one saying, "Thank Heaven, I am independent." He has had a job and now he is in business for himself, perhaps. Independence, we think, means irresponsibility—"I can do what I please and nobody can stop me." No being in the universe is ever independent in that sense. Independence means the knowledge of Nature and how to deal with it. A truly independent being is the one who has the fullest recognition of his responsibility to the whole of Nature and who acts in accordance with that recognition. If we get rid of the idea of irresponsibility as connected with the word "independence," we can see that the Masters of Wisdom are the only independent beings there are, because they alone of all the beings in manifestation recognize and live up to their responsibility to the whole, being consciously a part of the whole.

Q.—Mr. Judge once called the Theosophical Movement "that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race." Just what is meant by "Free and Independent Theosophists"?

Ans.—Those who are not bound by the prejudices of race, creed, sect, condition and organization. Those who know that "a man's a man for a' that"—a man's a man, regardless of race, creed, sect and condition. Such are the free and independent Theosophists.

[With this instalment we conclude the "Questions Answered at an Informal 'Ocean' Class." In beginning the series in our April 1951 issue we printed the first half of the Introductory Address; in our next issue we shall publish the remainder of that Address.—EDS.]

THE PROBLEM OF SEX

The problem of sex anarchy and immorality exists in all countries but at present it is perhaps most pronounced in the U.S.A. Dr. P. Sorokin, world-famous authority on sociology, writes forcibly in an article, "The Case against Sex Freedom," which appeared not long ago in the magazine *This Week* (U.S.A.):—

Today one of the biggest threats to our continued existence as a healthy powerful nation is the preoccupation of our population with the worship of sexual prowess. We are in danger, as my college students put it, of going "sex crazy."

Things have come to such a pass that Dr. Sorokin writes that there is the idea that the measure of a man—or a woman—can be taken in terms of his or her sexual efficiency! An increasing amount of sexy trash in disguised or undisguised forms is being published. Also statistical information about sex behaviour is popular and selling widely. One such book, "written by scientists for scientists detailing the sexual behaviour of less than .01 per cent of the female population," is reported to have sold a quarter of a million copies of the first printing. Dr. Sorokin points out that there are people who absurdly presume that such reading helps to solve their personal problems or is due to a legitimate scientific curiosity. He writes:—

A set of sexual statistics about several hundred strangers is not a yardstick by which you can measure the success or failure of your own marriage.

Nor will this knowledge in any way make you a happier, better-adjusted person.

On the contrary, such reading increases the preoccupation with sex and strengthens the trend towards a national calamity, sexual decadence. It is downright dangerous for people to think that they can justify their bestial acts by pointing out that sex research shows that they have plenty of company! Dr. Sorokin condemns the notion that because many commit an act it is "all right"; and says that the real criterion of right and wrong is one's own conscience. Questions such as these should be the test: "Will it harm your community? Your family? You yourself?"

He thoughtfully discusses the dangers of sex

decadence and the evils ensuing from it to the nation, the family and the individual. Denouncing the apologists, he asserts that sex anarchy undermines the strength and actual life of a nation and precipitates its downfall. It is "a cancerous growth that destroys the very vitals of nations." He gives the examples of Greece and Rome and points out that similar evidence can be found in the histories of Egypt, Babylon, China, India and Persia.

He illustrates how Russia fell into this trap at the beginning of the Soviet régime when everything associated with a capitalist régime was abolished. "In the name of freedom, marriage became an informal sort of agreement. . . . Bigamy and polygamy became legal; divorce was available for the asking." The dire results of this made themselves evident very soon. Millions of lives were wrecked, "especially those of very young girls, the future mothers of the nation." There were "hordes of homeless youngsters roaming the country as gangs of juvenile bandits." Soviet officials quickly and drastically moved to change this condition, so that today in Soviet Russia divorce "is all but impossible to obtain. Official propaganda glorifies pre-marital chastity and the sanctity of marriage. Even co-educational schools have been abandoned."

Such a rapid and drastic change cannot be brought about in a democratic country like America, Dr. Sorokin says. But this does not mean that the very powers that make for democracy should be allowed to rot.

What we can do, and the sooner the better, is to relieve ourselves, once and for all, of some of the more absurd, pseudo-scientific notions about sex and sexuality that are leading so many people to overglorify it.

Shaky sex morality means the disruption of family life. The wrecking of the ideals and stability of family life leads to a number of other tragedies and evils: a "rise in the rate of crime, suicides, juvenile delinquency and insanity."

With regard to misapplied science: a biologist may pay undue attention to sex because of his constant concern with, say, fruit flies and their preoccupation with the survival of the species.

But, as Dr. Sorokin points out, human beings and insects are not the same!

Humans, unlike any other forms of life, are concerned not only with the survival of the species but with what kind of lives we are going to lead while we are here and what manner of man is going to survive! We experience love, spirituality, idealism and creativity. We have intellect, conscience and hope. These are scientific realities and they enter strongly into our personal reproductive habits.

So he warns that sexual activity is not to be regarded as an end in itself but as a means toward achieving fuller harmony in human relationships.

Theosophy has a great deal to say on this subject. Primarily, it regards human beings as old souls working in and through new bodies, checked by Karma. Understanding of this fact sets a different ideal and standard for all human activity. The body is then regarded as an instrument of the soul and all bodily activity is made to serve the purposes of the Soul, the higher nature, not to pander to the lower. The body, according to Theosophy, has to be made a living temple for the divinity which resides within it.

Politicians, scientists, educators and patriots are beginning to fear that sex immorality and its consequences will weaken the nation. Theosophy has the life and welfare of all humanity at heart; it teaches that the single act of any man can quicken or retard the progress of the whole of the race. As to the ills caused by lack of control and sex immorality, it was pointed out in our pages, in one of the articles on "The Building of the Home":—

Moral character is kin to outer behaviour, just as thought is kin to speech and words to action. The activity of the senses and the organs is dependent upon emotions and unless the mind is able to elevate them, they will degrade the mind, enslaving it. (Vol. XII, p. 87, April 1942)

This knowledge is needed in the world so that sex life, the dignity of parenthood and the purity of love may be maintained. Good and intelligent men like Dr. Sorokin greatly need a rational spiritual basis for their thinking so that they can make their earnest efforts for the purification of

the race more convincing and more deeply touching to the common man and woman. Theosophy alone can give this basis.

H. P. Blavatsky discusses "this vast problem of sex" in the second volume of *The Secret Doctrine*. Treating the "curse" from "the physiological standpoint," she writes:—

... the seed of woman or lust, *bruised the head* of the seed of *the fruit of wisdom and knowledge*, by turning the holy mystery of procreation into animal gratification; hence the law of Karma "*bruised the heel*" of the Atlantean race... man became in the Fifth, our race, a helpless, scrofulous being, and has now become the wealthiest heir on the globe to constitutional and hereditary diseases, the most consciously and intelligently bestial of all animals! (S.D., II. 411)

H.P.B. then discusses the Promethean myth and points out that this myth is a prophecy:—

It points to the last of the mysteries of cyclic transformations, in the series of which mankind, having passed from the ethereal to the solid physical state, from spiritual to physiological procreation, is now carried onward on the opposite arc of the cycle, toward that second phase of its primitive state, when *woman knew no man*, and human progeny *was created, not begotten*.

That state will return to it and to the world at large, when the latter shall discover and really appreciate the truths which underlie this 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 spiritual intuition*. Then . . . "the world will have a race of *Buddhas and Christs*, for the world will have discovered that individuals *have it in their own powers to procreate Buddha-like children—or demons*." (S.D., II. 415)

When the great scheme of the universe is studied and mankind's present position in it is viewed in perspective—sex and sex activity are seen as a temporary phase and condition in the vast unfoldment of humanity. Seeing it thus, scientists and the teachers of youth will be equipped to offer real and great help in the fields of sex problems and of many others. But the vision must be gained by the teacher before it can be imparted to the pupil. "*Where there is no vision, the people perish.*"

DEATH

Many people are afraid of death, or perhaps of that "something after death" which, as Hamlet suggests, makes them prefer bearing the ills they have to flying to others that they know not of. To all such Theosophy comes with a word of encouragement. There are many things about what we call death that must remain incomprehensible to us at our stage of mental development, but one thing is sure and easy to grasp: There is no more to fear in death and the period of our lives to which that event is the door, than there is to tremble at in the thought of another life on earth. Both are uncertain for the ignorant and uncontrolled, but of the two the part of our existence ushered in by our leaving the body is by far the happier. In the words of H.P.B.:—

Happy those . . . by whom Death is regarded as a tender and merciful mother. She rocks her sick children into sweet sleep on her cold, soft bosom but to awake them a moment after, healed of all ailing, happy, and with a tenfold reward for every bitter sigh or tear. *Post-mortem* oblivion of every evil—to the smallest—is the most blissful characteristic of the "paradise" we believe in. Yes: oblivion of pain and sorrow and the vivid recollection only, nay once more the living over of every happy moment of our terrestrial drama; and, if no such moment ever occurred in one's sad life, then, the glorious realization of every legitimate, well-earned, yet unsatisfied desire we ever had, as true as life itself and intensified seventy-seven times sevenfold. . . . (*U.L.T. Pamphlet No. 28*, pp. 2-3)

Of the very few who, either instinctively or because they have become acquainted with this ancient and reassuring teaching, are not in constant dread of death, again only a small minority realize the importance of studying and considering with attention this subject of the great change through which we all must at some time go. Their attitude is generally one of passive confidence that all will be well, but they feel in no hurry to ponder the question seriously. Time enough, they think, really to consider the matter when, because of illness, accident or old age, the mighty event seems imminent.

Theosophy teaches differently. A little attention to the above-quoted passage will show that there is a causal connection between the life of a person on earth and the nature and intensity

of his joy in the after-life state. Bliss is the general tone in any case, but the depth and evolutionary value of the experience depends on the material collected for it here on earth. Theosophy emphasizes this and stresses the effect of the views and the moods which we cultivate while still in the body. Our experiences after death as well as those of our next incarnate life are coloured by the general results of our activities and pre-occupations in our present existence. Hence the advice to let the thought of death influence us during life. A passage in W. Q. Judge's *Notes on the Bhagavad-Gita* is interesting in this connection:—

A little reflection shows that what is seen and noted by physicians and spectators [at death] is but the withdrawal of the soul and energy from the outer envelope called "body." . . . All now depends upon the whole course and kind of thought in which he indulged during the life of the body. For the soul has to pass along the road by which it came, and that way is lined with the memories of a lifetime; as these memories rise up they affect the departing entity, causing it to be either disturbed from concentration on the Supreme Being, or assisting to a greater perfection. If, then, some few years only near the close of life were devoted to the sort of practice inculcated by Krishna, the memories of the years previously spent in following after desires will throw a cloud over the soul and absolutely prevent it from attaining that state from which return to earth is impossible without our consent. It is more perfectly illustrated by considering life as a grand musical movement that is brought to a close by using at once all the tones sounded throughout the whole preceding portion. The result will be a combined sound, expressing neither the highest nor lowest notes, or the sweetest or less sweet, but the resultant of all. And this last sound is the fixed vibration that governs the entity, sounding all through him, and throwing him into the state to which it corresponds or of which it is the key. Thus it is easily seen that in each thought lie the possibilities of a harmony or a discord for life's conclusion. (pp. 80-81)

As Mr. Judge says, the moment when medical science pronounces a man dead is, from the occult standpoint, just the beginning of the change which ends in the liberation of the man from his body. It is a most holy and important moment, because it sets in operation the process by which the real man gathers in the harvest of the life just ended. Theosophy sees in the wide-spread respect for the

“blessing” of one about to pass away from this sphere of existence an echo of a true occult fact. By the spiritual effort he makes at the supreme moment, each human soul gives a blessing to the world—perhaps the greatest he has ever bestowed. One of the Teachers of H.P.B. wrote:—

At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong, supreme impulse; and memory restores faithfully every impression that has been entrusted to it during the period of the brain's activity. That impression and thought which was the strongest, naturally becomes the most vivid, and survives, so to say, all the rest, which now vanish and disappear for ever, but to reappear in Devachan. No man dies insane or unconscious, as some physiologists assert. Even a madman or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body—the brain thinks and the Ego lives, in these few brief seconds, his whole life over again. Speak in whispers, ye who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have ye to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought and hinder the busy work of the Past casting its reflection upon the veil of the Future. (*U.L.T. Pamphlet No. 25, p. 1*)

A practical piece of advice given to Theosophical students in connection with the above is to avoid disturbing the body for at least twelve hours after it is pronounced dead by the doctor, so as to leave time for the “review” to be accomplished under the most satisfactory conditions. This means going counter to the accepted routine, the usual programme being to wash the body and prepare it for burial or cremation almost immediately. Experience has shown, however, that if the nurse or any other person concerned is consulted well in advance, no difficulties arise, especially if it is explained that the request is based on views held by the deceased.

When death occurs with the full acquiescence of both factors in the combination that makes “life” possible, namely, the soul and the body,

it may be said to be normal, natural and propitious for the future. The Soul no longer desires to continue its activities by means of a worn-out instrument and the docile body, now incapacitated by disease or old age, reflects this attitude. Death is then peaceful, with no regret or protest on either side, and all is well.

But there are also many cases where there is no such accord between the body and the Soul, where perhaps the Soul longs to be quit of a garment no longer fitting, of an instrument now quite incapable of serving its purposes, but where the consciousness in the body is still so passionately attached to earth life, to sensation of some kind and to the familiar environment, that it clings to these even after existence has become merely one long struggle to remain alive. When the final unavoidable separation comes, the struggle may be very painful.

A third type of death is that in which the lower elements in man—a close combination between the body and the animal soul—take the initiative. It happens sometimes that the personal man becomes intoxicated by the poisonous products of ill-digested experience—fear, depression, contempt of life—with the result that he gets entirely under the domination of those deluding passions which lead to death. In such cases the Ego, or real man, completely loses hold of the personal man and cannot save his instrument. The crudest form of this type of death is suicide.

Thus we see that, given the right attitude to death, the right relation between the body and the Soul, there is nothing terrible about dying. Besides, we must try to realize that we have gone through the process many hundreds of times already. When the hour comes for sleep after a full and active day, we welcome the opportunity to rest and expect to reawaken in due course refreshed and full of zest to be doing. The same should be our attitude when the end of physical life approaches with its promise of repose and renewal. We should prepare to appreciate this good thing, whether for ourselves or for others—especially when it comes as the crowning reward of a well-spent, active life on earth.

THE ORIGIN OF ADAPTATIONS

In the Great Master's Letter these words occur:—

The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant, like every other truth. Yet it is absolutely necessary to inculcate it gradually; enforcing its theories (unimpeachable facts for those who know) with direct inference, deduced from and corroborated by, the evidence furnished by modern exact science. (*U.L.T. Pamphlet No. 33*, p. 1)

The value of this evidence lies not in the fact that it gives the solution of any problem, but that it reveals the existence of problems which would otherwise be unsuspected by most of us, but which can only be solved by the application of occult principles. For example, most of us accept the existence of light without the thought that it is anything remarkable, yet information gathered by science has shown that it contravenes all mechanical principles in appearing to behave sometimes like a wave motion and sometimes like a stream of very minute particles. (See "What Is Light?": *THE THEOSOPHICAL MOVEMENT*, Vol. XXII, May 1952)

Another example is found in biology. Up to the time of Darwin almost every one in the West accepted without question that God had created the various species of plants and animals in their present forms. Darwin collected a great deal of evidence that these forms have not always existed and that they are developments from more primitive ones. This raised the problem, not hitherto conceived, of what has caused this evolution. This must have been a very important factor in the preparation of the way for the work of H.P.B. She put forward, in broad outline, a complete and consistent explanation of the known facts, but until the existence of a problem had been recognized there could be no use of giving the lines along which a solution can be found.

It was quite impossible that the explanation put forward by H.P.B. would be accepted immediately by more than a few. Darwin's theory of Natural Selection possessed a powerful emotional appeal among the growing number of rationalists because it took the problem out of the realm of the super-

natural and made it amenable to scientific methods, and this obscured for a time the fact that the theory was no more than a partial solution. Time has served to throw the problem into sharper relief and as, one by one, mechanical theories are tried and found wanting, so the current of ideas generated by H.P.B. will find its way into the minds of thinking men.

Some aspects of this particular problem are clearly and succinctly stated in an article, "The Evolution of Adaptations" by C. H. Waddington, F.R.S., in the July 1953 issue of *Endeavour*. An admittedly partial solution tentatively suggested by the author is probably of little interest to students of Theosophy. In the light of the Great Master's Letter, however, it does seem important that at least some of us should have a little knowledge of the problems raised by science so that we can make a more intelligent use of the relevant parts of *The Secret Doctrine*, which has been called the text-book of the 20th century.

The various species of plants and animals show a remarkable and precise adaptation to their environment. How has this come about? The adaptations fall into three classes called by Waddington Exogenous, Pseudo-exogenous and Endogenous.

Exogenous. "...an animal living under particular circumstances, or behaving in a particular way, itself becomes modified so as to be better fitted for its special circumstances." If muscles are continuously and intensively used they become stronger. Innumerable examples of this type of adaptation could be quoted, but the way in which the adaptation is effected is as yet unknown.

Pseudo-exogenous. These are adaptations which at first sight appear to be direct responses to the environment but on further investigation are found to be inherited. For example, from the analogy of the strengthening of the muscles mentioned above, it would appear that the thickening of the soles of the human foot was due to repeated attempts to walk upon them. Yet this thickening appears in the embryo before any walking is attempted and hence must be inherited. The

suggestion that this adaptation was originally exogenous and has now become an inherited feature is not acceptable because no such adaptation is ever inherited. A man whose body is very muscular as a result of athletic exercise will not have muscular children unless that trait is already in the family stream, just as blind children will not be born of a man whose eyesight has been lost through overstrain.

How then, for example, has the thickening of the soles of the feet, which is such an obvious adaptation to his way of life, been acquired by man?

Endogenous. These are adaptations which are inherited but which differ from the preceding in that in no way can they be conceived of as a response to a particular environment or mode of life. Thus it is impossible to see how the transparent cornea of the eye could have resulted from an attempt to peer through an area of opaque skin. With the explanation of this type of adaptation biology has been able to make very little progress.

From time to time spontaneous changes called mutations occur in a species. These are inherited and therefore a change in the germ plasm itself has been caused by some unknown factor, and this change causes an alteration in the nature of the species. A few black sheep might suddenly appear in a flock of white sheep with no black ancestry, and some at least of the offspring of these would be black in their turn. If for any reason a black fleece better fitted the owners in the struggle for existence then they would tend to survive and multiply at the expense of the white sheep, and in time a new species would be produced by a process of natural selection. Horticulturists and animal breeders produce new species by an artificial selection of apparently chance mutations, but neither natural nor artificial selection can produce the original mutations on which the whole process rests.

The central problem is what produces these mutations. It is known that X-rays can be used to produce freak mutations and partly for this reason it has been suggested that cosmic rays reaching our earth from outer space may be at

least one factor, but apart from this very tentative suggestion there is yet no answer to this problem. Biologists will try as long as possible to avoid bringing in factors not amenable to scientific methods of investigation to explain the origin of adaptations, and one mechanical theory after another will be tried and found wanting. Nevertheless without their work in showing the existence of a problem, minds at all susceptible to occultism will not be led to see the necessity of the occult doctrines as opening up an entirely new line of research.

H.P.B. in her *Secret Doctrine* gave a number of vitally important factors which have to be considered. One is the existence of the germ cell. At this point it should be noted that the modern theory that within the microscopic germ cell there are even smaller entities called genes which carry the heredity of the individual seems to be on the right lines, for H.P.B. wrote in *Isis Unveiled* (I. 14):—

The theory of a microscopic germ which contains in itself "a world of minor germs," soars in one sense at least into the infinite. It oversteps the world of matter, and begins unconsciously busying itself in the world of spirit.

Another factor is that the physical germ cell is but the outer body of inner principles:—

That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man . . . the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (*S.D.*, I. 219)

Complete the physical plasm, . . . the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyān—and you have the secret, if you are spiritual enough to understand it. (*Ibid.*, I. 224)

Next, the varieties of character and capacity which subsequently appear in man's history are the forthcoming of the variations which were induced in the Egos in other and long anterior periods of evolution upon other chains of globes,

of which the moon is a visible representative. So the lower kingdoms came likewise in germ and type from other planets. These astral root types would have remained unchanged, however, but for the work of the Dhyān Chohans, perfected beings, who guide the evolution of the kingdoms including the body of man. By methods of addition, subtraction and modification they work upon these root types so as to give the impulses for all subsequent evolution, impulses which will carry themselves forward during all the succeeding ages.

Finally, when the astral root types begin to descend into physical matter, and only then, the various factors which are the proper study of biology exert a very considerable modifying influence. But even in this realm the subconscious workings of the Dhyān Chohanīc wisdom are at

the root of the ceaseless striving towards perfection. These physical factors are enumerated by H.P.B. as follows: (1) Variation transmitted by heredity, (2) Natural Selection, (3) Sexual Selection, (4) Physiological Selection, (5) Isolation, (6) Correlation of Growth, and (7) Adaptation to Environment (Intelligent as opposed to mechanical causation). (*S.D.*, II. 738)

H.P.B. has provided the key to the many and varied problems which confront us. It is for us to make the necessary effort that will open the door to the understanding of these. Whatever individual scientists may do, science as a whole only will approach the Secret Doctrine as it is shown that in Occultism and in Occultism *alone* is the solution of the problems thrown up as a result of her own investigations.

DIVINE ETHICS

In its practical bearing, Theosophy is purely *divine ethics*.

(*The Theosophical Glossary*, "Theosophia")

All that was great, generous, heroic, was, in days of old, not only talked about and preached from pulpits as in our own time, but *acted upon* sometimes by whole nations.

(*The Key to Theosophy*, 2nd Indian ed., p. 226)

In numerous places H.P.B. emphasizes the importance of the practice of Theosophical ethics by students. Theosophical ethics are not something unique and special—they are ancient, like the metaphysical and philosophical doctrines of Theosophy.

"These ethics are the soul of the Wisdom-Religion, and were once the common property of the initiates of all nations," wrote H.P.B. Not only did Gautama and Jesus preach the ancient ethics, but with every attempt at Theosophizing any race or civilization—*e.g.*, the movement founded by Ammonius Saccas—these old ethical principles were promulgated. The modern Movement founded by H.P.B. in 1875 follows the ancient pattern in this as in all things. In *The Key to Theosophy* she points out that "Theosophy has to inculcate ethics," and in presenting moral teachings she uses the same principle as in offering philosophical teachings. Just as she synthesized the teachings of every ancient school of philosophy, so also in the sphere of ethics. The second of the Three Objects

of her Society, she declared, was

the serious study of the ancient world-religions for purposes of comparison and the selection therefrom of universal ethics. (*Glossary*, "Theosophical Society")

The exercise of these ethics in daily living unfolds "the latent *divine* powers in man" referred to by H.P.B. in formulating the Third Object.

And in her *Key to Theosophy* she explains:—

They are the essence and cream of the world's ethics, gathered from the teachings of all the world's great reformers. Therefore, you will find represented therein Confucius and Zoroaster, Laotze and the Bhagavat-Gita, the precepts of Gautama Buddha and Jesus of Nazareth, of Hillel and his school, as of Pythagoras, Socrates, Plato, and their schools.

The Moral Philosophy of the Wisdom-Religion, like its living science and its universal metaphysics, is the time-honoured expression of the Great Kosmos. The Kosmos is not only visible and material but is also energetic and moral. If man's mind is derived from the Divine Mind, his soul is a ray of the Universal Soul and lives by Moral Laws which manifest as Virtues.

In her *Five Messages to the American Theosophists* H.P.B. states:—

... the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. (p. 6)

And in promulgating Theosophy it is necessary to bear this in mind:—

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. (*Ibid.*, p. 9)

So we have the task of unfolding our humanity and helping our fellow men to do likewise. That this mission is not something chimerical is explained thus:—

The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: to lift high the torch of Liberty of the Soul of Truth that all may see it and benefit by its light.

Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man. (*Ibid.*, p. 12)

But how is this task different from what every church pulpit and every social service programme is trying to accomplish? First, ours is not a creedal or organizational appeal. Other institutions refer to Christian ethics and Hindu morality, and sometimes mix up religious ritualism and social customs with moral principles. How can churches preach Universal Ethics any more than can a political party? They are like business houses with their chants, exploiting the self-interest of their adherents for sectarian purposes. The practice of the Law of Universal Brotherhood is not encouraged.

Secondly, while it is true that good conduct is stressed and ethical values are discussed, the pure first principles of morality rooted in the soil of

universal philosophy are unknown. True philosophy is absent where salaried priests are present. In the scientific researcher, too, altruism, pure and genuine, is absent. It has taken our civilization over half a century to recognize what Mahatma K.H. taught in 1880:—

Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics. (*U.L.T. Pamphlet No. 29, p. 6*)

The use of the atom bomb to destroy two Japanese cities shocked the conscience of almost the entire world and demonstrated man's inhumanity to man, which the researches of modern science encourage. Even today the secrecy enveloping the progress of the manufacture of destructive bombs remains unbroken—this is not a manifestation of Universal Brotherhood on which Universal Ethics are founded. Where are the scientists and where is the nation which will break this black secrecy and compel the destruction of this dark, destructive use of weapons? Will our India do it—refusing to use the knowledge gained by its researchers in the newly established research institutes, for nefarious, destructive purposes? Will its scientists use their knowledge openly for the constructive development of a peace-loving civilization—not national but international?

Not knowledge but heart enlightenment of a large number of men and women will compel the national States to stop the destructive use of the discoveries of modern science, and a similar phenomenon must follow in the sphere of organized, creedal religions.

The emergence of the international State implies international citizenship. This must not be along politico-economic lines only, but fundamentally along moral and spiritual lines. Politics and economics will continue to be nationalistic unless the real significance of Universal Brotherhood is perceived. And for its full perception some practice of Divine Ethics is necessary. Human beings must aspire to feel the Divinity within and begin to act like shining gods, not as political animals.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

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

The Secret Doctrine

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

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

Raja-Yoga or Occultism

The Voice of the Silence

Five Messages

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

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The Friendly Philosopher

Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

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Moral Education

Index to the Secret Doctrine

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Nos. 1, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32, and 35.

Pamphlets by Wm. Q. Judge

Nos. 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21, 24, 30, 34, and 36.

Pamphlets by Damodar K. Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLIInd Volume

The Aryan Path—Bombay—XXVth Volume

The Theosophical Movement—Bombay—XXIVth Volume

BULLETINS

Bulletins are available of Lodges in America as well as the Bangalore Lodge in India, the London Lodge in England and the Paris Lodge in France, upon request.

U.L.T. STUDY GROUPS

CALCUTTA, DELHI, MYSORE AND POONA.

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

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay.

U. L. T. LODGES

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