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“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## LINES OF INFLUENCE

We know such an effort as ours is needed, and we know that what we present is eternal Truth itself, the effects of which will go on forever. We are glad to have people “register,” glad for them, and glad for the world’s sake, but not as a favour to *us*. We can rejoice that those interested are able to see their true interest and join themselves to the helpers of humanity. There is much of wrong, of error, of mistaken idea, and these we have to recognize where found, take a lesson from them, and so avoid the pitfalls into which so many have stumbled.

—ROBERT CROSBIE

A RECURRING QUESTION students of Theosophy are confronted with is: In view of the non-acceptance of Theosophy by those in positions of power — witness the present condition of the world — does not the task of the Theosophical Movement — as of the U.L.T., which is an integral part of that Movement — seem a hopeless one? That task, it should be noted, is to change the *Manas* and *Buddhi* of the *race*, not merely of the intelligentsia. The fundamental verities of universal unity, of human solidarity, of karma and of reincarnation can be grasped and applied by the simplest mind with transforming and regenerating effect. Whether the student of Theosophy belongs to the intelligentsia or not, he can make a most effectual contribution to that task *by changing his own Manas and Buddhi*.

The work would go forward much faster, of course, if the natural leaders of the masses assimilated and applied the doctrines of Theosophy. The state of the world always reflects the influence wielded by those in power. It is not necessary to prove that the masses of men and women in every country live by the thoughts and ideas suggested to them, un-

obtrusively and without their cognizance, or imposed upon them with all the weight of skilful propaganda. Those who live by any kind of self-made philosophy, *i.e.*, those who have practised self-knowledge, are men out of the common run. Such there are in every country, but they are only a few; they may be called Geniuses in the making.

Now this psychological phenomenon, namely, the suggestibility and impressionability of the masses, has ever been the instrument of the makers of history. Though it is only half the truth, individuals do make history; but they make it by the power of suggestion, impressing the masses of ordinary men and women. The receptivity of the masses is the other half of the picture. Leaders and followers together make history, just exactly as a writer and his readers together make the success or failure of a book. Even in the highest spiritual life the institution of Guru and Chela represents the functioning of this psychological principle. The power of wisdom and purity possessed by the teacher is imparted to the pupil, first by suggestion and then by impression. The purity of the teacher and the receptivity of the pupil combine to produce success or failure in Chelaship.

From this emerges another great principle. Should the leader who makes history, the author who creates his reading public, the teacher who commands the very heart of the Chela, do so without any reference to the following which the leader affects, the reading public which the author influences, the disciple whom the teacher impresses? Esoteric philosophy and psychology recognize that the power to suggest and to impress others becomes beneficent or maleficent according as he who uses the power is of pure or impure motive. In pure spirituality it is a fundamental that the teacher and the leader must not influence the free will of others. A Teacher, if he is a pure Yogi of the highest type, studiously refrains from coercing the free will of his pupil. Therefore there are pure and impure ways of exerting influence, and both of these operate in the public world. When a great political leader, who is often an orator, suggests plans of campaign he follows them up by legislation which crushes those who will not meekly accept his dicta. This is impure. When a poet sings his message he leaves it to succeed or to fail. It often succeeds in impressing the public some time in the future, generally after the poet's death; this is the pure method.

The U.L.T. would not, if it had the power, impose the truths of Theosophy willy-nilly upon the world by the method of dictator or priest. Its task is not hopeless; the leaven of Theosophy is spreading,

slowly but none the less surely. The main object of the U.L.T. is "to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform, conducive of more happiness *to the masses* than they have hitherto enjoyed." (*The Key to Theosophy*, pp. 254-55)

The wrong kind and wrong methods of influence have brought the world to the pass in which it finds itself. There is no miracle in nature; the race cannot be reformed overnight or *en masse*, but only gradually and one by one. If individuals wait for their own regeneration till legislators act and society undergoes a change and nations rise in morals and capacity, they will wait in vain. One by one, from the domination of the senses men have freed themselves; one by one, they have taken the Kingdom of Heaven by violence, and have enjoyed freedom of thought, will and action. This is also true of us who are of this day and generation. Neither priest nor politician, neither financial magnate nor social welfare worker, can help us really; but each of us can gain the impetus to move to the region of the righteous. For this, inspiration is needed, and it is to be found in such words as these:

Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge. (*Bhagavad-Gita*, IV. 36)

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body — the shrine of thy sensations — seek in the Impersonal for the "Eternal Man"; and having sought him out, look inward: thou art Buddha. . . . Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on, and to the charge return again and yet again. . . . Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. (*The Voice of the Silence*, pp. 28-29, 68-69)

Within you is the light of the world — the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. (*Light on the Path*, pp. 3-4)

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YOUR REAL SELF is by your trend of thought finding a channel for expression.

—ROBERT CROSBIE

## “CHITTA VRITTI NIRODHA”

### I

Seek, O beginner, to blend thy Mind and Soul.

—*The Voice of the Silence*

How can you have faith so long as you receive honour from one another, and care nothing for the honour that comes from him alone who is God?

—*John (v. 44)*

ONLY to the rank materialist is man no more than an animal—a product of nature superior to the monkey and the ape, yet indubitably an animal. To such an one, the higher aspirations are meaningless. They remain at best a purposeless posturing in the void, a bundle of hallucinations created in the fertile imagings of the animal man. Just because his thoughts cannot rise beyond the material aspects of things is the materialist doomed. Since during life he had consistently denied the existence of the immortal, the sum total of his earthly existence had been unproductive of that which could be distilled into an essence con-substantial with the divine. There is thus hardly anything of the materialist which can survive, and therefore in his individual record that particular incarnation has to be written off as a failure.

Higher in the scale than the materialist are those who deny the presence of the divine in man but who none the less believe that beyond death is an eternal realm of bliss which is obtainable by the propitiation of a God or Gods. These may be pious and holy men, but their worship carries them off into the realms of the minor gods at best, or into those of the elementals, the evil spirits and the ghosts of dead men. Ignorance is their undoing and they pay for it dearly. The selling of the soul to the devil (which expression epitomizes all that is the antithesis of the Spirit) is not a rare occurrence, and once the fruits of that contract are enjoyed, the price has to be paid even to the extent of a pound of flesh with no beautiful Portia to save the day.

There remain only the very few who believe in the gnosis of things and are convinced that hidden behind the veils of matter there exists overbrooding each man that which Jesus called the Father in Heaven. Theosophy holds that the only God a man can know of is by, through and within himself. H.P.B., explaining this in *The Secret Doctrine*, says: “Esoteric philosophy shows only *physical* man as created *in the*

*image* of the Deity; but the latter is but 'the *minor gods*.' It is the HIGHER SELF, the real EGO, who alone is divine and GOD" (I. 445). In this God reside wisdom, puissance and ubiquity. Knowledge, and even omniscience, need not, therefore, be searched outside of the man himself. If by means within his reach a man can cleanse and render transparent the sheaths of his soul, then at some time when the Soul rests in calmness and lucidity the higher Light may percolate through and make his eyes see the hidden treasures of the Occult.

There are, however, no short cuts to this Wisdom, no "occultism without tears," the rules of which if learnt by rote give the desired results. Purity, steadfastness, devotion and harmlessness are to be achieved on all planes before an approach to the shrine becomes possible or even desirable. Madame Blavatsky has stated that when the self-evolving ascetic has "made himself master of his (1) *Sharira* — body; (2) *Indriya* — senses; (3) *Dosha* — faults; (4) *Dukkha* — pain; and is ready to become one with his *Manas* — mind; *Buddhi* — intellection, or spiritual intelligence; and *Atma* — highest soul, *i.e.*, spirit; when he is ready for this, and, further, to recognize in *Atma* the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then only may he, under the time-honoured rules, be taken in hand by one of the Initiates." But — and this is also profoundly true — "if the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so also, on the other hand, as regards the noble qualities of human nature." Under the pressure of the discipline, "the real man comes out."

It therefore follows that long before any practice at concentration is entered upon, the student must orient his thinking in two important directions.

Firstly, he has to get rid of the false notion that the energy which feeds his ignoble desires can ever be sublimated. The fury, force and fire of the animal passions cannot, so to speak, be turned inwards, nor can they be stored and shut up in one's breast until their energy remaining unexpended is turned towards higher and holier purposes. The very idea is pernicious. The muddy stream of the animal sewer cannot be turned into the crystalline waters of life. If the wave of effort has only paralysed the passions without effecting their total annihilation, then there can be no hope for success. For, the presence even of a mere shadow

of a personal desire within the precincts of the sanctuary which is being laboriously prepared is sufficient to destroy that equilibrium which alone can aid in the invoking of the divine harmony. It is only when the power of the desires is slayed past reanimation under the force of an unflinching will, when all the lusts and longings of the flesh are dead, and when even recognition of the personal self is killed out, that union with the Higher Self can take place. Till then, the effort must be at the eschewing of the lower and the garnering of the higher forces at each phase of the man's activity. The cautiousness implicit in such effort cannot be relaxed nor is it susceptible of suspension during the dark hours of body, mind and soul.

The second important orientation is based on one of the Rules of Chelaship. That Rule is:

The *upasaka* while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent and it is useless to proceed.

These are *sine qua non* conditions, and unless they are provided for it is not only useless but dangerous to "sit for meditation." Unbrotherliness, immorality, instability, a leaning towards the phenomenal and the selfish — all these create forces and generate nerve currents that usurp and occupy places which normally should be reserved for the enthronement of the spiritual. Until these places and planes are won back and cleansed, the effort to invoke good will produce only evil. Those who rush into spiritual practices without first going through the purificatory processes will find that their efforts end in frustration which sooner or later will result in a cessation of all efforts. It is futile to expect men who have spent years in coveting earthly gains and pleasures to renounce that way of life and adopt one where they will have to find their solace in the hard and thorny way to *Jnana*. You cannot erase a long lifetime of demerits with the mere waving of a hand. The cleaning of the Augean stables is itself a lesson the importance of which cannot be minimized.

Years and lives which have been spent in questionable pursuits and wrong practices leave their scars upon the man. These manifest themselves in the following traits: (1) Violence which erupts uncontrolled and which fails to respect life. (2) Untruthfulness which arises through avarice or anger or ignorance. (3) A tendency towards the achieving of ill-gotten gains; a filching of that which rightfully belongs to another

and which is coveted through greed, anger, revenge and ignorance of the laws of brotherhood. (4) A non-continnence in respect to all cravings as a result of which the mind and the organs become filled with unclean images. (5) A hankering after gifts from others in the wide sense of receiving something from Nature or from man which is not legitimately due. The modern concept of prayer is one aspect of this. (6) Uncleanliness which beclouds the mind and pollutes the senses and the organs. Unclean thoughts and fancies leave their marks upon the external man in the shape of diseases, a coarseness of the physical organism, and a setting of the facial expression which betrays the rottenness within.

All these are grave impediments which muddy the waters of life. It is this muddiness which prevents the reflection of the azure blue from above and cuts off from below all sight of the treasures over which their frothy turbulence casts an impenetrable veil. But, if each such impediment is the result of a wrong way of life and action, then the possibility always remains that each can be removed through corrective discipline. The effort to move godward starts at this level. The first step towards the freeing of the *chitta* begins in the mire of man's sins and failings. The lotus has its roots in mire and slime. It is possible for the man possessed of evil to shake it off, if he so desires, and bloom as does the lily in the light of the rising sun.

To sum up, the man must have the faith —

- (1) That the Spirit overbroods each human being.
- (2) That eternal life's pure waters cannot mingle with the muddy torrents of monsoon waters.
- (3) That the force which moves to righteousness is a different force from the one which activates passions and man's impure desires.
- (4) That any departure from spirituality has always resulted in violence, uncleanliness, etc.
- (5) That until the lower is killed past reanimation the presence of impurity even in a latent condition will vitiate all effort.
- (6) That a science of corrective discipline exists and its application starts the upward pilgrimage.

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No man or woman, even of the humblest sort, can really be strong, gentle, pure and good without the world being better for it; without somebody being helped and comforted by the very existence of that goodness.

—PHILLIPS BROOKS

## THE KALI YUGA

[This article was first printed by Mr. Judge in *The Path*, Vol. IX, pp. 234–236, for November 1894, and was reprinted in THE THEOSOPHICAL MOVEMENT for August 1946.—EDS.]

A CORRESPONDENT is confused on this subject from the statement in *What is Theosophy?* by Mr. Old, that we are in the midst of the Iron or Black Age. Doubtless his sentence, which is on page 28 of the book, is misleading, because “kali” means “black,” and hence it would seem that he meant we are now in the middle of Kali Yuga, but reading further it is seen that he refers only to the first part of the Age. Kali Yuga is in length 432,000 years according to the old Indian calculation, and we are now coming to the end of its first five thousand years, that preliminary period being reckoned from the death of Krishna. In passing, it may be justly thought that this five-thousand-year period is the origin of the idea of the Hebrews that the world is about that age, just as the Greeks in the time of Solon imagined that all things had to count from their former great cataclysm, but which the Egyptian priests showed to Solon was incorrect, for, as they said, “There had been many great cataclysms before that.”

In *The Secret Doctrine* is to be found this: “The fourth sub-race was in Kali Yuga when destroyed.” This is not amenable to objection on the ground that we who are not that race are in Kali, for each race goes through the various Ages for itself; hence the former races, both primary and sub-, go through all the four periods from the Golden to the Black.

It must follow from this, and such is the oldest teaching on the subject, that at one and the same time races may be on the earth running each for itself through one or other of the periods. Some might be in the Golden Age and others in the Black. At present it is admitted that the Aryans are in the Kali Age, but certain childlike races are not so. Within the present five-thousand-year period we know that races have absolutely finished their Kali Yuga and gone out of existence. This happened to that which ruled a part of the American continent, and hence for them in particular their Kali Yuga must have begun earlier than ours did. The Hottentots also disappeared during our memory. This method of considering the subject will clear it up, leaving only to be settled for each race the period which they are in, or the beginning and ending of it. And, as said, for the Aryans the great Kali Yuga began five thousand (odd) years ago.

To find out when the great Kali Yuga for the major race including all its sub-races began would be impossible, as there are no means, and H.P.B., the only one for the present who had access to those who held the records, said precise figures on those heads would not be given out. But she and also those behind her who gave her so much information laid it down, as in accord with the philosophy of nature given out, that a division into four was the order for evolution in respect to the life of races, and hence that each great race, whatever its number in the whole seven, would be compelled to go through the four periods from the Satya to Kali, while at the same time the minor races had the same division, only that each part would be shorter than those pertaining to the great race as a whole. For that reason it seems plain that the figures for the various Ages (or Yugas) are only such as relate to and govern the sub- or minor races.

The overlapping of races as to their particular Yuga (or Age) can be easily seen in history. When the whites came to America the Indians were in their stone age in some places, using stone hammers, spears, knives, and arrows. Even in cultured South America the priests used stone knives for use at the sacrifices. We, however, had gone far beyond that. The Red Indian of North America would have remained wholly in the stone age had we not altered it to some extent while we proceeded as instruments for his annihilation. Therefore in our own period we have examples of two races being in different Ages while living at the same time on the globe.

The foregoing is the general scheme outlined in *The Secret Doctrine*, where there are numerous pages showing that when a new race, whether a sub- or major one, comes in it does so while many of the old race still exist, the one gradually rising in development while the other falls. They shade into one another as night does into day, until at last either night or day predominates. This period of shading is allowed for in regard to the Ages, and in the Brahmanical calculation we find that they add twilights and dawns, since preceding a new Age there must be the dawn, as following it will come the twilight. The twilight of the one will be the dawn of the other.

Using the Zodiac for the purpose of considering the question of the Ages, we find that, roughly speaking, the time taken by the sun to go round the whole circle is 25,800 years, as shown by the retrograde movement of the equinoctial points. This is the type for the yearly circle, which makes the four seasons, and the four seasons in their turn sym-

bolize the four Ages. Their length will be in proportion to the greater swing of the sun. Among the seasons the winter corresponds to the Kali Age, for then all is turned hard and cold, just as in the Black Age, the light of the Spiritual Sun being dimmed, the hardness and coldness of materiality appear in the moral life. Now if the sidereal period be divided by four, we have the figures 6450 years, or the five-thousand-year period with the requisite twilight or dawn added. And it was taught by the Egyptians that with every quarter of the circle of the Sun's great path there were changes caused physically by the alteration of the poles, and spiritually there must be changes due to the inner development of the human race as an entirety. While the materialistic philosopher thinks the changes would be due to the movement of the poles, the teaching from the Lodge is that the spiritual inner changes cause the physical ones through the appropriate means; in this case those means are in the movements of the great heavenly bodies. This is because the whole Cosmos is on the same grand plan, with all its parts working together, each in its own way.

For the present, students will have to be satisfied with the general statement that we are in Kali Yuga. The characteristics of the present time show it clearly enough, for while physical civilization is high the spiritual side of it is low and dark, and selfishness is the prevailing order. None of us can really pretend to know more than this, for while we have the Brahmanical calculation and the words of *The Secret Doctrine*, yet that is taking the word of another, plausible, of course, and also concordant with all other parts of the system, but still not of our own knowledge. The beginning of this Age and the time of its ending are dark to us; but the general theory, sufficient for our present needs, is perfectly clear, and as good an assumption as any of those indulged in by science — certainly better than the incredible ideas of the theologian. Of one thing we are getting more and more proof each day, and that is of the immense period during which man has been on the earth, and, with that admitted, all the great cyclic lengths given by the ancient and modern Theosophists of weight are entitled to credence.

We can also get great comfort from the theory given out at various times, that in Kali Yuga a small effort goes farther for results than the same when made in a better Age. In the other Ages the rates of all things are slower than in this; hence, evil now seems quick; but in the same way good is also much quicker in effect and reach than in a slower time.

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# SOME THOUGHTS ON H.P.B.'S "FIVE MESSAGES"

## III

Ingratitude is not among our vices.

—A MASTER OF WISDOM

PERHAPS the most practical and yet the most neglected value of H.P.B.'s Five Messages to the American Theosophists is that they deal with an aspect of our Theosophic life that has almost faded from view — if, indeed, it ever really existed except for the very few. That aspect is that we should give to each his due.

In following the line of impersonality we have gone to the extreme. Impersonality is not hiding one's name for work done; it is not ignoring the work done by others. It is the attitude of each one of us to our *own* work and to the praise of another for that work. It does not really matter if others know of our work. The test for us comes when others praise or blame us, or when we are proud of our work, or when we feel hurt if praise is not forthcoming.

Our test also comes when we see the efforts made by others and pass them by without acknowledgement. H.P.B. wrote in *The Key to Theosophy* that one of the chief Theosophical duties is "to rather sin through exaggerated praise than through too little appreciation of one's neighbour's efforts." Could we not take this to heart a little more and make ourselves more appreciative of other fellow students, without turning this virtue into a vice? Is this personality or impersonality?

In the very First Message of H.P.B. we find her giving credit where it is due. Her acknowledgement of the work done by Mr. Judge, her addressing him openly as "Co-founder of the Theosophical Society," should be noted. Note also her words: "We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report."

Those who are familiar with the history of the Theosophical Society know of the state of affairs in the world Theosophical in 1888. H.P.B. had started a new movement in the West on the Original Lines, after leaving India for good owing to the weakness and disloyalty of the Theosophists there. While others were forsaking Theosophy and the Masters and H.P.B., Mr. Judge remained fully loyal and carried on their work in America. Therefore she continued: "It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888."

These are forceful words and a hint to all thoughtful Theosophists as to what is due to Judge. We are thus reminded that the Work has behind it both H.P.B. and Mr. Judge.

Why did she bring all this to the fore, "for the first, and perhaps the last, time publicly," as she says? It could have no other motive than to set the seal of her approval of Judge's work for the coming years.

Each one of us should ask: What were the characteristics of Mr. Judge that made this possible? It was his faithfulness, his confidence, his loyalty and his devotion to the Philosophy, to Those behind the Movement, to H.P.B. through whom he had gained what he had.

Mr. Judge did more than holding firm at a time of trial in the affairs of the Movement; he poured new life into the Society in America. He started the *Path* magazine in 1886, and from that point the work grew amazingly in the U.S.A. As H.P.B. said, the new start taken by Theosophy in America marked "the commencement of a new Cycle in the affairs of the Society in the West."

Not content with just recording the good work of Mr. Judge, she thanked him for it, "from the bottom of my heart," as she said, "which beats only for the cause you represent so well and serve so faithfully." These words were not written for Judge alone but were to be read to Delegates and Fellows of the Society, assembled in Convention. She gives even more weight to her words when she adds:

I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours. May the assembled Society feel the warm greeting as earnestly as it is given, and may every Fellow present, who realizes that he has deserved it, profit by the Blessings sent.

It should be noted that her last Message sent four years later is on the same lines as her first. Once again she writes appreciatively of the work of Mr. Judge. She sent two letters that year, 1891, one of a general nature addressed to the Boston Convention, and the other a special one concerning Mr. Judge. She said that she did this because she thought that Mr. Judge's "unflagging and self-sacrificing efforts for the building up of Theosophy in America deserve special mention."

It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to

the best interests of Theosophy and the Society.

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

She also praises and thanks Mr. Judge's colleagues in America. One thing which called forth her gratitude was the American Theosophists' support of her magazine *Lucifer*. In her Fourth Message she wrote:

The mention of *Lucifer* reminds me that the now assured position of that magazine is very largely due to the help rendered at a critical moment by the American Fellows. As my one absolutely unfettered medium of communication with Theosophists all over the World, its continuance was of grave importance to the whole Society. In its pages, month by month, I give such public teaching as is possible on Theosophical doctrines and so carry on the most important of our Theosophical work. The magazine now just covers its expenses, and if Lodges and individual Fellows would help in increasing its circulation, it would become more widely useful than it is at the present time. Therefore, while thanking from the bottom of my heart all those who so generously helped to place the magazine on a solid foundation, I should be glad to see a larger increase in the number of regular subscribers, for I regard these as my pupils, among whom I shall find some who will show the capacity for receiving further instruction.

Granted that our own magazine, THE THEOSOPHICAL MOVEMENT, cannot possibly be equated with *Lucifer*; but the above statement of the duty of members to help the work should find a response.

We are all probably familiar with the other wonderful teachings concerning practical Theosophy given in these Messages. This short article is only an endeavour to bring to the fore the necessity of gratitude, a feeling of genuine response from us all to all those who help forward the Work we are immersed in. We are one family; we fall and rise together; the Teachings are ONE; the Movement is ONE; the Members are ONE, and the whole is kept alive by the great Heart which throbs through our own hearts when we let it.

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## THEOSOPHICAL ECHOES IN MESMER

WHILE the place of Mesmer in the Theosophical Movement is relatively easy to define by reference to what H.P.B. says of him in *The Theosophical Glossary*, in *Isis Unveiled* and in some of her articles, the subject nevertheless raises many difficult questions because very little is known of Mesmer's youth and because his earliest writings have become exceedingly rare. Mesmer himself is rather discreet about the origins of his theory of Animal Magnetism. His thesis "The Influence of the Planets on the Human Body," presented to the medical faculty of the University of Vienna on May 31, 1766, and his subsequent writings, indicate a strong interest in astrology, and we know also that he had earlier obtained a doctorate of philosophy in Vienna and had studied the natural sciences. It is very probable that Mesmer had also studied Paracelsus and/or his followers, but as far as we can tell, he never acknowledged such influence, nor does he say anything about his affiliations with secret brotherhoods or teachers. Yet, it is possible to adduce some kind of proof of a "theosophic spirit" in his writings, and that is what we propose to show in the present article.

Mesmer himself wrote the history of his discovery of Animal Magnetism and of the events leading to his departure from France in 1781. His book, translated from German, is entitled *Précis Historique des Faits Relatifs au Magnétisme Animal jusques en Avril 1781*, and covers the period 1766 to 1781 in considerable detail. The very first pages reveal some of Mesmer's typical traits of character and show his fundamental attitudes and ultimate purposes; they also show the union of the deductive and inductive methods in the true scientist, and his self-discipline, both in acquiring and in transmitting his knowledge, for the good of "all the peoples of the world."

The existence of Animal Magnetism, says Mesmer, had been announced by his (above-mentioned) dissertation of 1766; the theory was based on the use of *reason*, and had since become established by the *facts*; it represented the combination of two known sciences, Astronomy and Medicine, and "was less a new discovery than the application of facts ascertained for a long time to needs felt for ever."

From the beginning, the subject of *Duty* comes up: "Animal Magnetism represents one of the universal operations of Nature, the action of which, determined by our nerves, gives to the art a UNIVERSAL MEANS to cure and preserve mankind," but "being the only possessor of this truth most precious to human beings," one would expect him to offer

it first to his Fatherland. Yet, Mesmer addressed himself to "all the peoples of the world" and communicated his discovery to the seats of learning in Europe and America. In his own words, "the scholars should have been his link with humanity, but their vanity turned them into rivals, enemies or detractors." Yet, he says, "he will calmly speak the truth, preserving a consideration which others have not shown to him." This attitude of self-discipline and discretion prevailed throughout Mesmer's life.

Mesmer had experimented for some time with mineral magnets, but discovered in 1773 that he obtained far better results using his bare hands. It will be of special interest to Theosophists to note that his first communication to the outside world was sent out on January 5, 1775, in the form of a "Letter to a Foreign Physician on the Magnetic Cure." This letter was sent in order to "provide correct information to the public" and to counteract the innumerable rumours then going around. It clearly showed Mesmer's sense of responsibility as regards the scientific world and the general public. His purpose was not to present Animal Magnetism as a weird, arcane science, and therefore he stated the theory clearly, but its application had to be verified by the scientific world and controlled by the governments so as to prevent misuse.

Also of interest to Theosophists should be the fact that the rumours which Mesmer's "Letter to a Foreign Physician" was intended to quell had been largely circulated by the Jesuit astronomer, Father Hell, with whom Mesmer had co-operated for some time and who now wanted to appropriate Mesmer's discovery, materializing it at the same time to the extent of maintaining that it was the *shape*, not the essence, of the magnets which could effect the cures!

Another typical feature of Mesmer's attitude was the undaunted courage with which he pursued his aim. This unflinching devotion to his cause was certainly the result of knowledge as distinct from opinion. That such knowledge was not easily acquired, but was obtained only by long and arduous study, keen observation and deep thought, is shown by Mesmer's own description of the doubts and worries that assail the mind of the savant who is in intimate contact with Nature. It is a fine example of "self-devised and self-acquired" knowledge. He wrote<sup>1</sup>:

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<sup>1</sup> The quotations which follow are translations from the French-language edition of Mesmer's *Précis Historique des Faits Relatifs au Magnétisme Animal jusques en Avril 1781*.

The system which had led me to the discovery of Animal Magnetism had not been the work of a day. Thoughts had accumulated themselves successively in my mind, just as the hours had heaped themselves on my head. It is in *confidence* that I found the courage needed to attack the prejudices of reason and philosophy, without being guilty of temerity in my own eyes.

The cold welcome given to the first notions which I hazarded to publish astonished me in a way I had not foreseen. Above all, the derision of the scholars, and more particularly of the physicians, seemed to me excessively out of place, as my system, even without any proofs, would still have been as reasonable as most of those which they honoured every day with the name of principles.

This lack of success led me to question my opinions again. Far from losing by this examination, evidence confirmed them. Indeed, everything told me that, in the sciences, there must be of necessity principles other than those we admit and which had been neglected or not perceived.

I repeated to myself constantly that as long as the principles of the sciences were false or uncertain, the efforts of the greatest geniuses for the happiness or the instruction of their fellow men would remain fruitless.

The savants, I added, take great care of the tree of sciences, but being always occupied with the extremities of the branches, they neglect to cultivate its trunk.

I compared the physicians to travellers who have lost their way and who get lost still further by proceeding in the same wrong direction, rather than retracing their steps in order to find the right road.

A burning ardour got hold of me. No longer did I seek the truth with love. I sought it with restlessness. Only the countryside, the forests, the remotest solitudes had any attraction left for me. There, I felt close to Nature. . . . "O Nature," I cried, "what do you want of me?" At other times, I imagined that I was embracing her with tenderness, or pressing her with impatience and trepidation to make her yield to my desires. Fortunately, my shouts lost in the silence of the forests had only the trees to witness their vehemence; certainly I must have looked like a madman.

All other occupations became importune. The moments I could spare them appeared stolen from truth itself. I even went so far as to regret the very time spent in choosing the expressions which would most clearly render my thoughts. Perceiving that whenever

we have an idea, we translate it instantaneously and without thinking into the language with which we are most familiar, I had the bizarre idea of liberating myself from this slavery. Such was the effort of my imagination that I did realize this abstract thought. For three months I thought without a language.

When I finally came out of this profound dream, I looked with astonishment upon my surroundings: my senses did not err in the same manner as before; the objects had taken on new forms; the most ordinary combinations appeared subject to revision; men in general seemed so totally given to error that I felt an unknown rapture when I found among accredited opinions an incontestable truth, for this was to me the proof so rarely seen that there was no decided incompatibility between truth and human nature. Little by little, calmness returned to my mind. The truth, which I had pursued so ardently, left no further doubts as to its existence. It was still in the distance, and obscured by some slight mists, but I now saw clearly the path which led to it, and I did not deviate from it any more!

While we may find in this passage the doubts and uncertainties which assail the disciple, we also discover a splendid example of concentration and of true self-reliance. And immediately, Mesmer's sense of responsibility speaks again in the following footnote, appended to the passage on thought without a language:

No doubt, only you readers who are capable of enthusiasm will understand me. . . . Try, I pray you, to think without translating your thought, but let it be only for your amusement. If, as a man interested in the study of genius, I must remind you that there is only an imperceptible nuance between the last degrees of enthusiasm and of madness, as a physician I must warn you that to indulge in such excesses is to expose the organs of the brain to imminent dangers.

Mesmer realized also how extremely difficult it would be, not only to state, but to transmit his truths both correctly and clearly: "However just one tries to be, language always suffers from some imperfection." Therefore, he addresses his further remarks to those who will read him with attention and impartiality, or, in Theosophical parlance, "without finding fault" constantly.

Having called Animal Magnetism an artificial sixth sense (all other senses being developments of the sense of touch, and there being thus in reality only one sense), he points out that while the principle of the doctrine is a simple one, its practical application will absorb the

highest intellectual faculties of those worthy of administering it. Here we have a hint as to the need for secrecy regarding the details of the practical teachings. Mesmer trained pupils with extreme prudence, in order that they may transmit the fruits of his experience without danger to others. As Theosophy says, magnetism may save, but too much of it will kill. And Mesmer, therefore, insisted on government control and inspection.

To those who suggested that Mesmer was perhaps motivated by other than charitable purposes, he said:

I am accused of acting in this way with a view to my own fortune. May I observe here, firstly, that this objection is very much out of place when it comes from those many men of letters and of science who dream of fortune only, and secondly, that I am not in need of any government to make as much money as I want.

Nor did he want to form a privately-owned company, as some suggested, for he did not want to create a "sect." His prime consideration was suffering humanity. Pure truths cannot be sold for money. His sense of fraternity was profound and real, but it did not blind him to the need of discipline and discernment! Extreme clarity of purpose and high respect for ethics were evident in the life and writings of this great man, called an "impostor" and a "freak" by the intellectual "lights" of his time.

Naturally, as soon as Mesmer reached Paris, people started demanding "phenomena." To the true scientist Mesmer, this "superficial curiosity," as he termed it, seemed childish. Yet, against his own better judgment, since he *had* to work with the mind of the race as he found it, he submitted to the pressure and consented to begin treating patients. He had wanted to present his theory as a physicist, but was forced to act as a physician. He himself stated that the so-called proofs which exclude contradiction do not prove anything at all! Much later, H.P.B. was to come to the same conclusion. To Mesmer, it was axiomatic that any scientist worthy of the name should have become convinced of the truth of his theory "within the hour," as strongly as the peasant of the Swiss mountains after several months' treatment. The difference between head-learning and true knowledge was strikingly illustrated. It should also be noted that throughout his dealings with the French academic bodies, dealings which would be most irritating to the average person, Mesmer's patience never flagged. The same can be said of his

clarity of purpose, his extreme precision, his unflinching straightforwardness and inexhaustible benevolence. Such a combination of a mathematically sharp mind, a pure heart and a devotion to self-imposed discipline is truly hard to find. This splendid balance of otherwise frequently contrasting elements is clearly apparent in Mesmer's writings. He had no pretensions to infallibility and recognized the limitations of his method, which could be due to inefficiency of the physician, exhaustion of the patient or lack of co-operation on his part. Recurrence of the malady was more often proof of lack of merit of the patient than of inefficacy of the cure. Above all, it was necessary to destroy the *cause* of the malady, and the importance of *moral* causes, over and above that of *physical* causes, could not be overestimated.

This insistence on the importance of the *cause* as distinct from the *effect* shows a clear recognition of the precedence of noumena over phenomena and demonstrates the fact that the essence of idealistic philosophy and of the doctrine of Karma was well known to Mesmer. The history of his contacts and battles with the academic authorities contains many other examples of a Theosophic spirit in Mesmer, but that constitutes a separate subject. So also does the specific philosophy and technique of Animal Magnetism. But his entire attitude finds its expression in the importance he attaches to the need for *wisdom* in the magnetizer.

Such wisdom includes not only the practical knowledge of how to proceed, where to begin and where to stop. It involves an exact appreciation of the psychology of man, and precise discernment in the mazes of multifarious opinions and "philosophies." That the true guide is pure intuition, checked and controlled by the universality of doctrine, is shown in certain passages of Mesmer's "Dissertation on the Discovery of Animal Magnetism," quoted in the work referred to earlier, and which also contains the famous 27 propositions. Mesmer starts with the statement that man is a natural observer (or a centre of perception), and that the majority of his sensations are ultimately the result of the capacity of correcting the impressions of one sense by those of another; in this manner he is able to appreciate, for instance, the distance, size and shape of the objects of perception. This "gift of observation which man receives from Nature enables him to shape himself little by little, and the perfection of his faculties depends on its more or less constant application." Thus,

observation of the effects which Nature is universally and constant-

ly producing on each individual is not the exclusive domain of the Philosophers; universal interest makes an observer of almost every individual. These observations, multiplied at all times and in all places, leave nothing to be desired as to their reality. The activity of the human mind, together with its ambition to know, which is never satisfied as it always tries to perfect knowledge previously acquired, now abandons observation and replaces it by vague and often frivolous speculations. It forms and accumulates systems which have but the merit of their mysterious abstraction. It deviates imperceptibly from truth, to the extent of losing sight of it, setting up ignorance and superstition in its stead. The range of human knowledge then offers nothing more of the reality which characterized it originally. Philosophy has made efforts now and then to free itself from error and prejudice; but in demolishing those edifices with too much fervour, it has covered their ruins with contempt, without fixing the attention on that which was precious in them.

We see among the different peoples the same opinions, but preserved under a form so little advantageous and honourable for the human mind that it is not probable that they could have been originally set up in that form. . . . Only truth and general interest could have made these opinions so universal. One may therefore conclude that among the popular opinions of all times . . . there are but few which . . . cannot be considered as the vestiges of truths originally recognized.

Such are the thoughts which I formed on knowledge in general, and more particularly on the doctrine of the influence of the celestial bodies on the planet we inhabit. These thoughts led me to search for the true and the useful in the ruins of that science so debased by ignorance.

Mesmer then reverts to his Dissertation of 1766 and discusses the philosophy behind the theory of Animal Magnetism. While this is not completely relevant to our present subject, we should note his Theosophical position that there is a *universal agent*, subject to the law of universal attraction and repulsion, the law of *periodicity*, of flux and reflux, and that through the nervous system it acts *analogically* on the constituent elements of animate bodies.

Another trait which is characteristic of all great teachers is their profound love and respect for Nature. This is borne out by numerous passages in Mesmer's writings, as for instance:

I have too much respect for Nature to be able to persuade

myself that the individual preservation of man has been left to the mere chance of discovery and to the vague observations that have been made in the course of centuries, finally becoming the domain of a few. Nature has provided everything for the existence of the individual; generation requires neither "system" nor artifact. How could preservation be deprived of the same advantage? The preservation of animals affords proof that the contrary is the case.

Mesmer was usually very modest as to his general knowledge, which must have been very vast, and particularly his knowledge of other branches of medical and natural sciences, but we get occasional glimpses of it, as for instance in his reply to the virulent attack of Dr. Roussel de Vauzemes, who had assumed the role of the accuser at the meeting of the Paris Medical Faculty on September 18, 1780. Dr. de Vauzemes had suggested that Mesmer had already been exposed by the Viennese astronomer Heuzer, just as a hydroscopist<sup>2</sup> of the Dauphiné region had previously been unmasked by de Lalande. Mesmer simply replied to this that "true hydroscopy is not entirely outside the domain of nature," and that "there remain so many things to be discovered in Physics. . . ." The statement does not, in itself, reveal the extent of Mesmer's knowledge, but it does show clearly the attitude of the true scientist, who, whatever the range of his own knowledge, is aware of the infinity of things still to be learned. This was a rare quality among scientific men of Mesmer's time, and it is not, one may say, entirely possessed by those of our own day.

Mesmer's humanitarian motives are amply evident even in relatively insignificant instances. He agreed to treat Charles Lecat, a servant, because "he is so poor." Some people of the higher bourgeoisie and nobility were shocked to see that in Mesmer's house no distinction was made between one social class and another. "My humanity," he said, "includes *all* ranks." And he added:

Of all classes of humanity, that of the "great" [the people of name and wealth] would suit my taste the least. In general, it is only by adding up sums of money or by false pretences that they know how to square the account of the benefits received, not by gratitude or friendship. It was up to me to decide whether to treat only persons of name; but whatever the advantages I have

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<sup>2</sup> Hydroscopy, the art of finding springs, or subterranean currents of water; also the faculty, which certain people claim to possess, of sensing such currents. (*Petit Litré*, 1938)

been told are to be derived from such an arrangement, I have never been able to submit to such abject slavery.

There can be no doubt that Mesmer attached the greatest importance to certain aspects of his work which he does not describe, but to which he alludes in one place. After a three-year long battle against the French official bodies of learning, he decided, under pressure from Queen Marie Antoinette herself, to extend his stay in France for another six months, so as to continue treating the patients in his care. In the introductory remarks to his "Letter to the Queen" he states:

I must be satisfied with giving the assurance that, in all truth, I wrote it with feelings of respect completely dissociated from any ulterior considerations, and it has taken reasons none the less powerful than those of duty and gratitude to sacrifice six months, the use of which would have been extremely dear to me for motives which I alone can appreciate.

One suspects, of course, that there must have been certain aspects of Mesmer's life and work which he did not disclose. Among these, we might perhaps include his actual place in the Theosophical Movement, the degree to which he might have been conscious of occupying such a place, his possible relations with other important figures of his century, such as Saint-Germain, Saint Martin and Cagliostro, his membership in certain Masonic orders, etc. Possibly, other links with Theosophic doctrine and tradition may be found in his interest in astronomy, astrology, music and psychology, as evidenced by the peculiar "climate" he created in his house during his treatment of patients. On the plane of philosophic thought, his views on dreams, somnambulism and death; spirits, demons and prophecies; magic, sorcery, superstition and fanaticism of all sorts might throw further light on his place in the Theosophical Movement. Finally, his attitude as regards the French Revolution, the Christian Church and religion in general gives us a more complete picture of this admirable man.

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IT IS a poor mind that will think with the multitude because it is multitude; truth is not altered by the opinions of the vulgar or the confirmation of the many.

—GIORDANO BRUNO

## THOUGHT EFFECTS

[The following article was first printed by Mr. Judge in *The Path*, Vol. I, pp. 341-346, for February 1887, and was reprinted in *THE THEOSOPHICAL MOVEMENT* for March 1940.—Eds.]

SOME THIRTY YEARS AGO, I began a five years' residence in a foreign land. Whilst there, I was conscious of a stern conflict going on within me to keep myself from falling into some of the ways and beliefs of the people of that land. So strong was the assault in one direction upon the Idol of Right which had been set up within me by a New England training, that for fear it should topple and fall, I was constrained to withdraw myself little by little from social relations, until finally I came to be pretty much alone, living on the pampas with flocks, herds, nature generally, and a few books for company. Even after this change the fight went on, though in a less active form and on a more desultory scale.

After I went from there, reflection upon the subject brought me to this conclusion among others, *viz.*: that one of the most powerful forces emanating from distinct societies of mankind works by mental action upon man from the unseen atmosphere surrounding him.

It is said advisingly, "When in Rome do as the Romans do." It may be said, warningly: "When one enters upon living in Rome, he can scarce help *but* do as the Romans do."

In these latter days, investigation of Theosophy has shown me of what nature was the obstacle against which I had been contending so stoutly.

It was of the Karma of that nation. It has shown me also the method of that unseen, unheard influence which "is in the air," ever about us, ever ready to move us, to govern us. And this method of influence, unseen and unheard, is the action upon us of forces existing on the Astral Plane. Among these forces are the thoughts of men living upon the objective plane of Earth.

After so much of preface, I come to a more particular consideration of some of the effects of those thoughts of man, which are unexpressed by speech or action, upon others and upon himself: .

1st. How may we effectually resist the force of bad influence of Locality operating on *us* from the Astral Plane?

2nd. How may we do something, otherwise than by precept and

example, towards overcoming the evil Karma of Locality which may be affecting *others*?

3rd. How may we in individual cases help some unfortunates with whose needs we are acquainted?

An answer is — by Thoughts.

In man's advancement from darkness into light, in the "Human Soul's" departure from lower materiality to entrance into right Spiritual living, among other means to be used to attain that end are right thought, right action, right speech and right meditation. Of these, *right thought* is of primary importance, for it is the foundation from which only the others can spring into life. Actions in objectivity are illusions; they are shadows of our personality created by thoughts. Thoughts are nearer, more akin to our personality than actions are, for they are primary expressions from personality, always preceding conscious speech and action. Of all the indices to our personality of which we have knowledge, thoughts are the clearest; we are as our thoughts are. In compliance with that grand mandate, "Know Thyself," why scan life's *page* of speech and actions — shadows — when a vast *volume* of thoughts — realities — expressions of our personality, lies open to us for finding knowledge of self?

Though independent of speech and action, thoughts are realities. They are real, living, active forces, until their force is expended — but the effects of right thoughts last for ever. Space does not necessarily limit their reach. They are in the air, so to speak, everywhere, and can move with a rapidity that is instantaneous. They may not only be sent, but are received. It takes but the veriest morsel of time to send a thought to the Sun; at the Sun it takes as little time to receive a thought from the Earth.

To the first question — "how may we effectually resist the force of bad influence of Locality operating on *us* from the Astral Plane?" — one way is to search for Spiritual Truth. That truth is "in the air." It is conveyed to us by Thoughts. But a thought "from the air" is as a seed. A mustard seed planted in ice will not fructify; a spiritual thought-seed falling upon a "Human Soul" which is bound and tied to Earth by its "Animal Soul" will not fructify. The mustard seed must fall into ground properly prepared for its reception, ere by culture it can sprout, grow, and bear fruit. And so, too, must the soil of the "Human Soul" be made ready in order that it shall afford an appropriate bed upon which the ever-present Spiritual thought-seed shall alight. On such a

prepared soil it will *surely* fall; as surely as the magnetic needle points to its pole, and once there, by our own culture it may grow into "an everlasting tree of Holiness."

How is that bed prepared? How is it that we become ready to receive Spiritual Truth? By right thought, right action, right speech and right meditation. It lies within our *inner selves* whether we shall advance in Spiritual knowledge and life, and nowhere else; it must be our purpose, our business. No dictum of the Schools can bring it about. No printed book on esoteric wisdom, or on ethics, or on the multitudinous religions of man can give it to us; belonging to the Theosophical Society does not necessarily lead us into Spiritual life. These, to the hungry "Human Soul," may be of immense importance, but if the "Human Soul" — principle five — be not first prepared, if we do not look upward and build upward, all these means — Spiritual thoughts that are "in the air," wise books, this society of yours — they are all to such a spiritually-desert soul, but as of old — "pearls before swine" — hidden light — a force shut out by ourselves from acting within us.

*When we are engaged in right searching for Spiritual Truth, bad forces from the Astral Plane are inoperative upon us:* Thus may we effectually resist the force of bad influence of Locality operating on ourselves from the Astral Plane.

The second question we are considering is, "How may we do something, otherwise than by precept and example, towards overcoming the evil Karma which may be affecting *others*?"

Surely, again, it is by right thought, and right action, speech and meditation. For, not only do they prepare the way for the reception of Spiritual Truths, but the ego, so thinking, acting, speaking and meditating, is, while so employed, disseminating Spiritual light on all sides through the Astral Plane. He is throwing out Spiritual truth-seed which is reaching far and near. Wherever a "Human Soul" is in need of it, and hungering for it, it *will surely fall*; for there the soil is ready for its reception. These right thoughts have gone into "the air," and are certain to strike in somewhere for good.

Thus by *right thought* we may do something otherwise than by precept and example, towards obliterating the evil Karma of locality which is affecting *others*.

Regarding the third question, it seems to me that we all know some particular individuals to whose high needs we can minister by direct intention through the power of thought.

Who, that observes and reflects, cannot gather from his own experience the fact that thought can fly to a person at a distance? How common to say: "I was thinking of one and he appeared"! It is not an uncommon experience for one to unexpectedly entertain serious, at any rate marked thoughts about another, and subsequently to find that the other was similarly occupied in mind with him at the same time. It is odd if there be not some among you who know that thought messages have been sent, received and acted on by the object-person when the receiver was in an abnormal condition to the sender. By these and other illustrations which doubtless will occur to you, we *know* that it is within the province of cause and effect that thought has power to operate on others at a distance by direct intention of the sender, by mental action alone.

Believing in the reality of thought — *knowing* the reality of thought — in its power to shield us from evil; in its power to affect others unknown to us; in our power to project it to special individuals, what opportunities it affords us for conferring high good!

But in order to do positive good to another by this direct thought unexpressed by speech or action, certain conditions are necessary, which we may consider as milestones that shall indicate the progress of our own ascending path from materiality to spirituality. To be a power by thought influence (I do not refer now to thought sent by will power to a particular "sensitive" who is in subjective state to the sender — which condition is on a lower plane than that which we are now considering) presupposes intensity of love born of and nurtured by Spirituality for those whose high good we thus seek to establish. There must first be born in us an enthusiasm for giving high and positive good to another unconsciously to him. According to our unselfish love in this matter will be our enthusiasm; as is our enthusiasm, shall be the energy of our missive — thought; and according to the energy of that thought will be its effect upon the object to which it is sent — the more powerfully intense the thought, the deeper it will penetrate; the longer its effects will endure.

Right meditation will be required of us to determine what we really desire to effect. If we arrive at the position within ourselves necessary for obtaining power for affecting another for good by thought message, there will be engendered within us a portion of that grand principle on which this Society is founded, *viz.*, Universal Brotherhood — unselfish love for others.

In making thought message to others, on the basis of lifting them to a higher plane of action, a part of our daily life, by its reaction upon ourselves we shall surely be "laying up treasures in Heaven" — and full will be our material for Devachanic life.

As in Devachan one shall live in the good he has done while in objective earth life, shall live in the true beauty he has learned to perceive, shall live in the effects of his good-life, his thoughts while here on earth can be made for the Devachanic period of his existence a vast storehouse of "good-life" of purest water. But it must be of thoughts untinged by selfish considerations. It must be of thoughts evolved through love of others for *their* good.

Right thought being the grand power it is:

1st. To resist within *ourselves* the bad Karma of Locality.

2nd. By which to weaken and destroy the bad Karma of Locality, which is disastrously affecting *others*.

3rd. By which from a basis of spiritual love we may send light to a groping soul — what heavy responsibility is ever over us that it shall be our purpose, our study to "think aright." To live much in thus right thinking, we shall ever be lifting some of the heavy Karma from off the world. It is thus that we can "live in the Eternal," for right thought is of the Universal Mind, and Universal Mind is of the Eternal.

Reflect that persistent right thinking affects humanity constantly in the right direction, ever from the gross and material to the refined and Spiritual. It will ever be a constant force so long as evil exists. Let this idea sink into our consciousness. Let right thought be to us as the strong arm with which to do good to others. One need not long for wealth, for position or power, that he may do good to others; the poorest in material wealth, the humblest in station, the most insignificant among men has within himself this ever open storehouse of power for conferring good on which he can draw without limit; a wealth he can scatter broadcast, or can give by direct selection of object with the surety that he is bestowing benefits broadly, knowing that he is successfully contending against Spiritual poverty, which is the sum of evil.

He who uses this wealth can do so — *must* do so — only by sacrifice of thought of self. He must be interested only in combating evil by helping humanity at large, offering special help to those who are desirous of help. As his life-love for the objects in view is the only foundation upon which he can do these works — love of self cannot be a power within him.

To put it the other way: Begin the work of thought for the good of others by first forgetting self; as fast as possible get away from the dominion of materiality. Live in the love of doing *enduring* good to others. These conditions *are* the true and upward advancement of ourselves. The doing of these things is the *reward*; it is the advancing into *God-life*. It is part of our real Eternal selves. It is living in the Eternal — the everlasting good; for the God-life, the good-life is the only eternally active one. By living thus, the gross and material now enchain- ing our entities will be broken down and will die and leave us — and die they must sooner or later, or the “I am I” shall perish.

Brooklyn, October 15, 1886.

—H.N.H., F.T.S.

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ALL thought does not possess the same potency. Only thought crystallized by a pure life and charged with prayerful concentra- tion has potency. The purer the life, the greater the concentration, the brighter the faith in that Unseen Power from whom all things are, the greater the potency of thought. If I had the purity, the concentration and the faith I want, I know that I would do all my work without speech or writing, or with the least use of either, and the power the thought would then carry would be irresistible. That is the power which every human being has to aspire to and with due effort can attain. The voice of the Silence has never been denied.

—M. K. GANDHI

# THE PILGRIMAGE OF ANIMA

## IV

ALAS FOR ANIMA, who had sat down to reflect but who soon found other occupation! She had travelled far and her long hair was dishevelled, so it was only natural that she should take a small mirror from her satchel and begin to gaze into it earnestly while she improved her personal appearance. Thus employed, she did not hear a light footstep and accordingly was startled when a sweet voice addressed her. "Greetings, Anima, my sister! You were tardy. I am glad that you have come." Another maiden, not unlike Discrimination, was standing smiling down upon her cordially, albeit shaking her head slightly at the mirror.

Anima rose hurriedly. "Pray excuse me. I did not hear you approach. I have been travelling — but that, of course, you know — and wished to make myself neat."

"As do all of us," replied the maiden pleasantly. "Disorder, whether inward or outward, frets us. Do not, while amending the latter, forget the former, dear Anima. *'For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions.'*"

"Illusions again!" thought Anima. "They seem to be a constant threat." Aloud, she said: "You speak wisely for one who looks so youthful. Pray tell me your name."

"It is Recollection," said the maiden. "And if I look youthful (though my years are not so few), it is due to much companionship with that which is ageless, the indwelling Spirit. As for the words, they are not mine, but were written long ago in this book." Whereupon she drew forth the small volume with which Anima had now become familiar.

"I might have known," she said wistfully, "that you too would have that book. I long greatly to possess it. It would be an invaluable aid to me on my pilgrimage."

"All in good time," said Recollection, as Renunciation had done before her. "Now, shall we talk together awhile, Anima, my dear sister, since this part of our way is the same?"

"Gladly!" replied Anima. "I was only resting for an hour beside this clear spring. It is so refreshing both to hear and to see water as it bubbles up tirelessly."

"And to ponder upon it," said Recollection gently, "as we may do

upon all created things. Come a little this way, Anima, and let me show you its neighbour. It lies beyond these shrubs." Taking Anima by the hand, she led her into a thicket, where they beheld a dismal pool, whose surface, though calm, was too scummy to catch the light or contain beautiful reflections.

"I know your quest," continued Recollection. "You are a seeker of the Truth. So see this pool, recall the shining spring, and let my little book speak to us." Opening it, she read: "*If thou would'st have that stream of hard-earn'd knowledge, of Wisdom heaven-born, remain sweet running waters, thou should'st not leave it to become a stagnant pond. . . . Its pure fresh waters must be used to sweeter make the Ocean's bitter waves — that mighty sea of sorrow formed of the tears of men.*" Closing the book, she smiled at Anima. "You are of good intelligence, so explanation is needless. But I could not pass by an illustration lying thus ready to hand of how Divine Truth may be learnt from earthly things."

Anima was delighted with this method of teaching. "Oh, what else do these two tell us?" she asked eagerly. "Strange that your book should chance to mention both a pond and a spring. Does not it say anything more?"

"Yes, there is another passage which is equally well worth committing to memory," said Recollection promptly. "*Eternal life's pure waters, clear and crystal, with the monsoon tempest's muddy torrents cannot mingle.* Try to remember this, and to understand the meaning."

On returning to the glade, Anima was charmed to see a sunbeam, which had pierced the thick foliage, falling upon her lamp in such a way that the two seemed to form a single light. "Oh, lovely!" she cried, dropping to her knees and bending forward over the little clay saucer. Instantly, the brightness dwindled to the flame's normal size. Anima's form had cut off the ray.

Recollection was smiling. "Look up!" she said. "Surya's beam still shines. *Allow no image of the senses to get between its light and thine, that thus the twain may blend in one.*' Another lesson, dear Anima."

Recollection went away soon afterwards — too soon, thought Anima, regretfully. But once again she had so much in her mind that the opportunity for reflection did not come amiss. She sat down by the spring and pondered long and attentively upon her "lessons," only reawaking to her surroundings, by slow degrees, when some birds began squawking. "I think," she told herself complacently, "that Recollection would call me a good pupil. Up to this moment I have been unaware of everything.

except what was within. Yet these sounds which now I hear distinctly must have gone on all the time. There are some elephants bellowing! Ah, and there goes the golden firefly, buzzing. Well, to think that I heard none of them! I only wish that Recollection knew."

Her wish was quickly granted. Recollection appeared, returning down the path, and Anima, hasting to meet her, described her achievement with modest pride. Recollection said nothing, merely smiling her sweet smile, but she took out her little book, turned to a certain page and then, putting it into Anima's hands with an affectionate glance, passed on, still silent, into the depths of the forest.

Anima gazed at the book delightedly. She had longed for it and now she possessed it. It would be her counsellor and quickly teach her wisdom. She would never err in future. What was her dismay when, scanning the open page, she found Recollection's latest "lesson"! "*Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered.*" And as though to drive it home still further, the pages, fluttering over in poor Anima's trembling hand, revealed yet another Golden Precept which abashed her most of all. "*Self-gratulation, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.*"

Deeply ashamed was Anima. She sank down beside the forest spring and wept, while Surya's beam ebbed away slowly from the now twilit glade. Despondency seized her. Perhaps she was not fit to make this journey, not fit to seek the realm of Sat, the true. Such a pilgrimage might only be for sages. She recalled her strange visitor. He, she knew, had been a Master of Wisdom. Yet perhaps, through his own noble wish to save her, even he had erred in bidding her set forth. What a thought to entertain! It destroyed the last vestige of her confidence. There she lay, doubting all things — her poor ability to find and keep the path, the possible folly of the whole mysterious venture, the very Master who had inspired and encouraged her.

Suddenly, he was there! Anima's tear-dimmed eyes had not seen him coming. Indeed the first thing that caught her attention was the blazing up of her lamp. Then she saw the flowing robe, the compelling eyes, full of light, and heard the deep voice say "Anima, my daughter!" in accents of compassion.

"Master!" she said faintly. "Anima, what aileth thee?" continued the Sage. "Thou didst not weep at leaving thy dwelling. Why weepest thou now?" "For my folly," sobbed Anima. "For mine ignorance in

undertaking this quest. I have learnt that it is not, alas, for such as I to seek the realm of Sat, the true."

"Thou thoughtest differently erewhile. What has altered thee?" the Sage asked quietly, adding, with his gaze fixed on Anima: "*'Beware of change! For change is thy great foe. This change will fight thee off, and throw thee back, out of the Path thou treadest, deep into viscous swamps of doubt.'*"

"I fear," said Anima, through her tears, "that I may not find the Path at all. Or else that, through lack of knowledge, I may choose the wrong one. Also, that I may never reach the goal."

"*'Fear, O Disciple, kills the will and stays all action,'*" rejoined the Sage. "Beware," he added, with raised admonitory finger, "*'Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away.'*"

"Help me!" Anima entreated, kneeling. The Wise One laid his hand upon her head, and she held her breath, awaiting some mighty adjuration. What she heard was but a sentence, couched in words so simple that a child might understand them — "*'Thy Soul-gaze centre on the One Pure Light'*" — simple and perfect as a pearl, she thought. Yet who could estimate their priceless worth?

She felt the Wise One's hands withdrawn. Still she knelt, though she knew that he was gone, he who had come to her in her dark moment of despair and restored her to the Path. Night reigned now in the forest, and, strange to say, there were no sounds. A rare, unfathomable, sweet peace seemed to enfold it like a mantle. Anima's lamp burned bright. She regarded the little flame lovingly; then, not rising from her knees, she took up her book — yes, hers, she thought joyfully! — and began slowly turning over the pages. What she sought for was some passage which offered special comfort and encouragement to a pilgrim. She needed both so greatly! After a while she found what she sought.

"*'Thou canst create this 'day' thy chances for thy 'morrow.' In the 'Great Journey,' causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. . . . Be of good cheer and rest content with fate. Such is thy Karma, the Karma of the cycle of thy births.'*"

With these noble words gathered to her heart, Anima, having trimmed her lamp, lay down and slept peacefully.

(To be continued)

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## COMMITMENT OF U.L.T.

ASSOCIATES AND FRIENDS of the United Lodge of Theosophists all the world over will celebrate U.L.T. Day on June 25. They will remember with gratitude the debt that they owe to the Friendly Philosopher, Robert Crosbie, for salvaging genuine Theosophy from the debris of personality politics and successorship disputes, and for presenting to generations to come a line of endeavour calculated to keep the Original Impulse and Original Teaching intact. The time is opportune for self-examination and right resolves. Self-examination enables us to see in retrospect whether we have studied, practised and promulgated Theosophy in the right spirit and with the right motive, and our resolutions for the future help us to act in terms of the U.L.T. Declaration, which, with its signature by the Associates, has been described as “a wide departure from anything that exists as an organization.”

But what *is* U.L.T.? U.L.T. is not a society or organization in the ordinary sense. On the contrary, it is “a *School of Theosophy— an informal and wholly voluntary association of students of Theosophy, and is no more concerned with the various theosophical organizations than it is with similar societies and sects of the various popular religions. It deals only with individuals who are, or may become, interested in Theosophy and the Theosophical Movement.*” Again, “U.L.T. is a *name given to certain principles and ideas; those who associate themselves with those principles and ideas are attracted and bound by them only— not by their fellows who do likewise or refrain or who cease to consider themselves so bound.*”

U.L.T. is an integral part of the larger Theosophical Movement which has itself been described as a “Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race.” The emphasis here, be it noted, is on freedom and independence. U.L.T., it may be said, trains students to become wise and compassionate, and not “ceremony-masters”; it increases their devotion, not observances.

U.L.T. is committed to 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.”

U.L.T. is committed to the study, practice and promulgation of Theosophy as given out in the writings of H. P. Blavatsky and W. Q. Judge. There is a valid reason for regarding only what these two gave

out as the authentic teachings of Theosophy. As Robert Crosbie says, we have to understand clearly that Theosophy is “a gift to mankind by more progressed beings than ourselves,” and he advises that “we must learn and *apply* the fundamental principles which underlie that grand philosophy, and understand the operation of law as disclosed therein.” It is under that law that H.P.B. was chosen as the Masters’ Messenger. It follows, therefore, that only the teachings given out by her can be considered as “Theosophy,” and not just anything that goes by that name. Only that which is in full accord with her teachings and writings deserves to be called Theosophy, for that is the name she gave to the Wisdom she made public. U.L.T. is committed to uphold H.P.B. and W.Q.J. all the time.

The way in which W.Q.J. upheld H.P.B. is an object-lesson for all those who have a tendency to waver and wander from the path. If we follow the example of W.Q.J., we shall find where H.P.B. pointed. “In effect it comes to this, that those who professed or who profess to look to H.P.B. as their *Teacher*, do not do so unless they also look on Judge as she looked on him. If they minimize or vilify Judge, they *have* to minimize and vilify H.P.B.” In other words, we cannot accept the philosophy taught by Sri Krishna in the *Gita* and reject his estimate of Arjuna. We have always to draw attention by every means in our power to the indisputable fact of the existence of the Masters of Wisdom, to their Messenger H.P.B., to the body of knowledge which she named Theosophy, and to her colleague and co-worker W.Q.J. All the upheavals that occurred in the Theosophical Movement within the 30 years since it was launched in the world were a result of either ignorance or deliberate non-recognition of these facts. Students of U.L.T. are committed to see that history does not repeat itself in this regard.

As an integral part of the Theosophical Movement, U.L.T. is committed to further the three objects of the Movement, which are:

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

We must also bear in mind the aims and objects of the Masters, to carry out which is the bounden duty of U.L.T. and its Associates. These are stated in “The Great Master’s Letter” (*U.L.T. Pamphlet No. 33*)

and have been paraphrased for our benefit in *THE THEOSOPHICAL MOVEMENT* for November 1954 (Vol. XXV, p. 11):

(1) To preach and popularize a knowledge of Theosophy so that its doctrines may practically react upon the so-called moral code of the people, or the ideas of truthfulness, purity, self-denial, charity, etc.

(2) To give a rational basis on which the intellectual classes can reconstruct their crumbling faith and avoid the extreme of bigotry and superstition on the one hand, and that of brutal materialism on the other.

(3) To arouse in the ruling nations and the upper classes a sense of their responsibility to protect and guide the so-called despised nations and classes.

(4) To show that all religions teach self-redemption through one's own seventh principle, the liberated Atma. One should not seek redemption for oneself alone, but strive to make all other people see that truth and recognize the reality of the transcendental Self.

(5) To teach people that life on earth, even the happiest, is but a burden and an illusion; that it is one's own Karma, the cause producing the effect; and so lessen the intensity of that struggle for existence which is the prolific parent of most woes and sorrows, and of all crimes.

(6) To offer the right and logical explanations of the great dual principles of right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism.

In conclusion, Associates and students of U.L.T. should consider themselves "fortune's favoured soldiers" in that genuine Theosophy has come down to them intact, and it is up to them to study, practise, assimilate and promulgate its teachings so that the message of Theosophy may spread over the entire world.

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THERE can be no sectarianism in truth-seeking.

—H. P. BLAVATSKY

## IN THE LIGHT OF THEOSOPHY

“In the Light of Theosophy” last month printed excerpts from Leo Tolstoy’s letter to a young draftee. Another letter written by Tolstoy in January 1899 appears in *Peace News* for April 12. It was in reply to a group of Swedish intellectuals who had written to him in connection with the prospective international peace conference which actually took place at The Hague from May 18 to June 29, 1899. The conference had as its purpose calling a halt to the increase in armaments — a subject relevant to our own time. Though it is admitted by many that limitation of armaments is urgently necessary, yet they know not how it is to prove possible. This is what Tolstoy had to say in the matter in his letter to the Swedes:

All Governments with staggering insolence have always sought to persuade and do persuade that all these military preparations, and even the wars themselves which they wage, are necessary for peace. Now in this sphere of hypocrisy and deception, yet a new step is taken, consisting in this: that these very Governments, for whose existence troops and wars are indispensable, pretend that they are concerned to try to find means of reducing their troops and abolishing wars. The Governments want to persuade the peoples that there is no need for separate individuals to worry about delivering themselves from war: the Governments themselves in their conferences will arrange it so that at first they will reduce and then altogether abolish their Armies. But this is false.

To reduce and abolish Armies can only be done against the will and in no wise in accordance with the will of the Governments. The reduction and abolition of armed forces will only come about when people stop trusting Governments, and will themselves seek their salvation from the disasters oppressing them, and will seek this salvation not in the complicated and devious combinations of the diplomats but in the simple fulfilment of the duty of every man, written in all religious teachings as well as in the heart of every man, the law not to do to another that which you would not wish to be done to you, and still more not to kill one’s neighbour.

The reduction and then too the abolition of armed forces will occur only when public opinion will brand with shame people who out of fear or for gain sell their freedom and join the ranks of murderers, called troops: but people — now unknown and even condemned — who, notwithstanding all the persecution and suffer-

ing endured by them for refusing to surrender their freedom into the hands of other people, to become besides tools for murder — will appear for what they are: the vanguard champions and benefactors of mankind. Only then will occur first the reduction and then the total abolition of armed forces, and a new era in the life of mankind will dawn.

That time is near at hand. And that is why I think that your opinion that refusals of military service are essentially phenomena of enormous importance and that they will free mankind from the disasters of wars, is absolutely correct — but that your opinion that a conference can bring this about, is absolutely mistaken. A conference can only distract the eyes of people from the single means of salvation and liberation.

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When an Illinois farmer reported that he had significantly increased his crop yield by serenading corn plants with *Rhapsody in Blue*, he was laughed at. Likewise, few believed Indian botanist T. C. N. Singh when he said that a shrill electric bell speeded the germination of seeds and that classical Indian violin and flute selections promoted crop growth; or the Australian fruit farmer who swore that he had raised bigger and better bananas by bombarding them with a loud, constant bass note broadcast from loudspeakers set up among the trees.

But the sonic treatment of crops is now no longer viewed with derision by scientists and may indeed be accepted as a sound agricultural technique. A Canadian woman biologist, Pearl Weinberger of the University of Ottawa, working under carefully controlled laboratory conditions has found that sound-treated wheat seedlings grow three times as large as those given conventional care. (*Time*, April 12)

After reading scientific reports about the crop experiments in India, Dr. Weinberger's curiosity was aroused and led her to experiments of her own. She placed chilled, water-soaked wheat seed in chambers that provide optimum light, temperature and humidity for growth. Into all but the experimental control chambers she piped continuous tones of either 5,000 or 12,000 cycles per second. Every week or two during their first eight weeks of growth, randomly selected seedlings were measured and weighed, and their roots, leaves and shoots counted. To decrease the chance of error, the entire experiment was repeated ten times over a period of nearly two years.

The results were impressive. Without exception, seedlings that were continuously exposed to 5,000-cycle sound exceeded the weight of control specimens by from 250% to 300% and developed nearly four times as many potentially grain-bearing shoots. Under 12,000-cycle sound, growth increased from 20% to 50%. Dr. Weinberger admits that she is mystified by the increased growth; the energy supplied by the sound waves, she believes, is far too slight to account for it. She suggests, however, that "the sound waves themselves may produce a resonant effect in the plant cells, enabling the energy to accumulate and affect the plant's metabolism."

Further experiments will be made this summer outside the laboratory on an experimental farm, and if the grain yield per plant shows a substantial increase over plants from untreated seed, Dr. Weinberger believes, the time may be ripe for practical use of the sound technique.

The prophecy that H.P.B. made in 1877, that "future experimenters will reap the honour of demonstrating that musical tones have a wonderful effect upon the growth of vegetation" (*Isis Unveiled*, I. 514), is being fulfilled.

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It was in 1888 that H. P. Blavatsky wrote of

*the seven primary forces of Electricity, whose purely phenomenal, and hence grossest effects are alone cognizable by physicists on the cosmic and especially on the terrestrial plane. These include, among other things, Sound, Light, Colour, etc., etc. (The Secret Doctrine, I. 554)*

That sound waves affect light was shown long ago when, during a concert, flames from gas lamps close to the orchestra were seen to jump rhythmically with certain notes. This phenomenon is being studied afresh, but with a new twist to it. Scientists are now trying to find out whether flames can influence sound (*The Times of India*, April 25). If they do, it is believed that the new knowledge will be useful in an era of increasing noise all around, particularly jet engine noise which most people find objectionable. One line of research is to find out ways to control jet noise by using the jet's own exhaust flames.

Equally interesting is the research pertaining to muffling the nerve-shattering sonic bang. This is a noise of high intensity caused by the shock-wave of air when an airliner flies at speeds above the speed of sound. Experiments carried out in California indicate that the shock-

wave can be reduced or dissipated by using electrical forces. The idea is that the flow of air ahead of the supersonic airliner will be altered by electrostatic forces.

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Organized gangs of juvenile criminals are fortunately not common in Indian cities, but a police survey made in West Bengal warns against any complacency. Recent reports suggest that juvenile delinquency has greatly increased in Calcutta, Bombay, Delhi, Kanpur and Madras. (*The Times of India*, April 26)

The problem is closely related to the growth of urban slums. Ninety per cent of the young delinquents appearing before the Central Children's Court at Howrah, for example, come from the slums of Greater Calcutta. It is encouraging to learn that the West Bengal Government intends to tackle the problem with greater vigour than hitherto.

Delinquency is a symptom. It is of vital importance to go to the root of the matter and find out why it is that children respond to situations in a certain way, which way of responding we term delinquency. Preventive programmes are much more rewarding, and in the long run it costs less to prevent a juvenile from becoming a delinquent than to take care of him afterward. If parents and schools did their work better, juvenile crime would be considerably reduced.

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In *The Sunday Standard* of April 14 appears Peter Vidal's article on "Facts About Suicide." It has been found that the rate of suicide is greater in the congestion and bustle of city life than in suburban and rural districts. The tempo of life is quicker, the opportunity for considered thought and reflection less, and the pressure of competition much greater in cities than in the countryside.

Suicide is generally regarded as an irrational action caused by acute mental disturbance. The tendency is to resort to suicide at times of complete disorientation — when security or a way of life has been suddenly destroyed, when one is disoriented by lack of familiar contacts and surroundings. At every period of major economic or social stress there is a marked increase in the number of suicides.

The rate of suicide also increases in proportion to the rate of education. The educated person is subject to a greater variety of pressures,

makes greater demands on life, has higher standards to live up to, and is much more apt to destroy himself than the uneducated.

In communities, suicide tends to be epidemic and cyclic and breaks out like a contagious disease. The suicide rate varies from country to country. Countries like Denmark and Switzerland having very sophisticated, well-organized societies have a high suicide rate compared to rural-agricultural communities. The age factor is also important. The rate of suicide increases steadily up to the sixtieth year and then declines. More women than men commit suicide in the first half of life.

Suicides are more prevalent among certain classes of occupation. Doctors, soldiers, chemists, those in speculative business or financial jobs rate high among suicides. Men occupied in heavy physical labour are not so likely to take their lives as those in clerical or professional occupations.

What could be more conducive to a lowering in the suicide rate than knowledge of Karma, the doctrine of responsibility, and of Reincarnation, the doctrine of hope? It needs to be known more widely that no one can escape the consequences of his own actions, and that the same stresses one tries to escape from in this life will have to be met with in a following incarnation.

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Various studies now under way in the United States, Britain and the Soviet Union all seem to indicate that it may not be long before a scientific basis will be found for astrology, or attempts at correlating human behaviour with the activities of the heavenly bodies.

A Soviet scientist, Dr. N. Schutz, has over the last 15 years kept detailed records of the behaviour of white blood corpuscles in the blood of 120,000 subjects. Variations in solar radiation, he now declares, exercise a profound effect on the corpuscles, leading to marked character and personality changes. (*The Times of India*, May 22)

“Humanity and the *stars* are bound together indissolubly,” says *The Secret Doctrine* (II. 352), “because of the *intelligences* that rule the latter.” Are we, then, at the mercy of the planets and stars? *The Secret Doctrine* (I. 124) answers: “We produce CAUSES, and these awaken the corresponding powers in the sidereal world; which powers are magnetically and irresistibly attracted to — and react upon — those who produced these causes.”

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