

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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Publisher's Announcements

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40 New Marine Lines, Bombay 400 020, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 18.00, £2.00, \$7.00 per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and addressed to the Editors. Copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to **THEOSOPHY COMPANY (INDIA) PRIVATE LTD.**, which is an incorporated association legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

Vol. 54, No. 8

17th June 1984

OUR PLANET

[Reprinted from THE THEOSOPHICAL MOVEMENT, June 1953.
—Eds.]

Theosophy is the fixed eternal sun, and its Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving within the attraction of the sun of truth. It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities.

—*The Key to Theosophy*, pp. 56-57

THESE WORDS of H.P.B.'s not only define the relation subsisting between Theosophy and any Theosophical organization, but also are suggestive and thought-provoking. No true Theosophist values his own physical body except as it provides facilities for the soul to labour; it changes and grows. So too he does not regard any Theosophical organization as sacrosanct or immortal. H.P.B. describes the organization of 1888 as a comet; it is evanescent and on its way to becoming a planet. Change and progress are indicated. That organization was at that period “trying to settle in an orbit to become a planet.”

A fundamental change precipitated itself seven years later in 1895. The reader will find details in articles reprinted in *Vernal Blooms*, pp. 233-257. The student who desires to understand the change should reread the articles which form the background to the last one, “An Epoch-Making Letter,” from which we quote below:

Organizations of Theosophists must vary and change in accordance with place, time, exigency and people....we, who were once the body called The American Section of the T.S., resolved to make our organization, or merely outer form for government and administration, entirely free and independent of all others; but retained our theosophical ideas, aspirations, aims and objects, continuing to be a part of the theosophical movement. This change was an inevitable one, and perhaps will ere long be made also by you as well as by others. It has been and will be forced, as it were, by nature itself under the sway of the irresistible law of human development and progress.

The prophecy contained in this letter has been fulfilled. The change wisely ushered in by W. Q. Judge enabled the organization to move in a proper parabolic orbit and it escaped destruction. That organization was named "The Theosophical Society in America." It was a comet still moving, but in a safe orbit, and awaited its trials. It remained for Mr. Robert Crosbie to exert his steadying influence. Then in 1909 we see the comet settle in life and become a planet. The esotericist will use his method of analogy and correspondence and consider afresh, for the purposes of this particular study, Mr. Judge's article on "Comets." (THE THEOSOPHICAL MOVEMENT, June 1943 and December 1973).

How is the U.L.T. different from the previous theosophical bodies? H.P.B.'s above-quoted words offer more than one clue and answer such natural questions as—"In what sense is the U.L.T. not a wandering comet? In what sense is it a planet?"

Mr. Robert Crosbie, the Founder of the U.L.T., said that

"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. (The Friendly Philosopher, p. 366)

What are those principles and ideas? The Declaration embodies them. That Declaration is simply worded but profound in its far-ranging thoughts. One has to volunteer to become an Associate and determine for and by oneself one's own duties and

obligations. The U.L.T. has neither constitution, by-laws nor officers. It calls for no dues, claims no fees, collects no taxes. Its programme is definite: negatively, it takes no part in side issues; and positively, it disseminates Theosophy. It regards Theosophy as the sun of truth and tries to become a faithful reflector of its light of wisdom. It helps its Associates and all others to study and assimilate the eternal verities. While regarding as Theosophists all who are engaged in the true service of Humanity, the U.L.T. recognizes the place, in the great economy of consciousness, of the different stripes of efforts calling themselves Theosophical. (See *The Friendly Philosopher*, p. 371.) Finally, it affirms that "the true Theosophist belongs to no cult or sect, yet belongs to each and all."

We repeat, the Declaration is simple in its wording but it carries a number of vital implications. The U.L.T. encourages and assists each individual fellow in self-improvement in every part of his being. Every Associate and even every visitor is entitled to Theosophical instruction if he only wants it; the U.L.T. deliberately aims at transforming all Associates into "working members"; its constant effort is to present and to practise the study that leads to growth, transforming students in name into students by nature. The U.L.T. tries to foster Occultists for future ages when power will be needed and pretensions will go for nothing. Such are, of course, a few only and they can form what H.P.B. called "the small *inner* group." For this purpose the practice of "*scientific* Theosophy, based on accurate knowledge of Nature's secret workings," is encouraged. (See *The Key to Theosophy*, p. 27)

Therefore the U.L.T. holds aloft the highest conceivable code of ethics. With the aid of Companions, the U.L.T. discharges the duty of keeping alive in man his spiritual intuitions.

Thus, through its very definite programme and policy, the U.L.T. functions as a planet; its orbit is well marked by its aim of hitting the target of the human mind-soul and its purpose of elevating that mind-soul to the plane of Divine Buddhi.

On the 25th of June the U.L.T. will celebrate its Day, reflecting on the clear vision of Robert Crosbie, who took the

Theosophical organization one step forward from where his teacher W. Q. Judge had left it. Mr. Crosbie's appeal "to all open-minded Theosophists," his formulating of the Declaration, his naming the organization afresh as The United Lodge of Theosophists, these and numerous other acts were rooted in his sure conviction that, side by side with the One Essence and the One Substance, there was the One Teaching. So, to impart the One Teaching, he formed the Organism which offers us "the advantage of getting esoteric instructions, the genuine doctrines of the 'Wisdom-Religion.'"

Reading this in the *Key* (p. 21) and reflecting on "the real programme," Robert Crosbie brought the U.L.T. into existence in 1909, and since then it has been functioning, following the Original Lines with the aid of the Original Impulse, serving the Original Programme and keeping alive the Original Teachings.

Our salutation to the U.L.T. and to Robert Crosbie!

THE Authority which we recognize is not what men term authority, which comes from outside and which demands obedience, but an *internal recognition of the value* of that which flows through any given point, focus, or individual. This is the authority of one's Self-discrimination, intuition, the highest intellection. If we follow what we recognize in that way, and still find it good, we naturally keep our faces in that direction. This means no slavish following of any person—a distinction which some are unable to grasp. H.P.B. wrote: "Don't follow me or my Path: follow the path I show, the Masters who are behind." We point always that the most and the best anyone can do is to do as Judge did—follow the lines laid down by H.P.B. regardless of any others. All that we are doing is to help others to find those lines. We do not want attention paid to us. It is true that "U.L.T." necessarily centres around those most active in it, but they could do nothing if history, evidence, and energies were not in the lines taken. So we point to those lines of direction as the things to be seen and known. For ourselves we are merely some who are able to grasp and apply, as well as aid in direction.

—ROBERT CROSBIE

SELF-EVIDENT TRUTHS AND LOGICAL DEDUCTIONS

II

TRUTH IS TRUTH

ILLUSIONS ARE MERELY ILLUSIONS

[Reprinted from *Lucifer*, April 1888.—EDS.]

TRUTH means Reality, Substantiality, Being, Self-existence. Illusion means unreality, unsubstantiality, non-being, external appearances produced by invisible causes. Truth *is*, it cannot be made or destroyed, it cannot be an illusion, even if those who cannot see it imagine it to be one; an illusion cannot be a truth, even if it is mistaken for one. Truth is an internal Reality, and, therefore, invisible to the external senses. Form, shape, or appearance, is an external quality which cannot exist without substance, and which is, therefore, an illusion, and unreal, although it may be perceived by the senses.

A form can represent a character, but it cannot create one; a truth cannot manifest without some appropriate form. A form which represents the true character of the idea which it is intended to represent, represents a truth; a form which does not truly express the idea which it is intended to express, is not representing the truth.

Substance may be without a definite form, but there can be no form without substance. Even the shape seen in a mirror is something substantial, having for its substance the ether, whose vibrations produce the phenomenon of light and cause the reflection. Even the forms seen in visions and dreams are substantial, having for their substance the mind-matter of which thoughts are composed. Man is a form intended for the manifestation of Divine Wisdom. Even the most beautiful human form is merely an illusion, and if it is without Reason it represents neither Wisdom nor Truth. Only the truth in man is self-existent and real, the body in which it manifests itself is not self-existent and is subject to continual transformation.

Truth being self-existent and eternal, can only be known to itself. That which is not self-existent and not true, cannot be self-conscious of the truth, nor possess any self-knowledge of it. It may see the external representations of the truth in symbols and forms, but not the truth itself. *Real Knowledge* is obtained only by *Self-knowledge* and by the *Knowledge of Self*.

Note.—Truth can be seen in its purity only when it is kept free from false intellectual speculation and argumentation. Reason requires no arguments to see that which has become self-evident to it; but the intellect requires arguments to produce within itself a belief in the existence of that which it is not able to see. Language and letters do not contain the truth; they are merely external symbols and representations. There is no truth to be found in books by those who are not already in possession of the truth. The reading of books is useful if it supplies us with useful information; but information is not self-knowledge; it is only useful if it aids us to understand the truth that already exists within ourselves. By the reading of books we may obtain information about the opinion or knowledge of their authors; but even if the author of a book possesses real self-knowledge, that which he can communicate to us will be to us merely a matter of speculation, as long as we do not recognize the identical truth within ourselves. The self-knowledge of another person is not our own, and our self-knowledge is not that of another. This self-evident truth is very little understood, because comparatively few people possess self-knowledge. We sometimes hear persons speak of the “speculations” of the Rosicrucians, and of the “fancies” of the saints; because whatever any real Rosicrucian or saint may have known by self-knowledge, the information he gives can be nothing more than a speculation and fancy to those who, being neither Adepts nor Saints, are not able to perceive spiritual truths for themselves. External objects can be seen by means of the external senses; intellectual verities can be perceived only by those who are in possession of Intelligence; spiritual realities can be perceived and understood only by the Spirit, having become self-conscious of its own existence in Man.

III

NO EFFECT IS EVER PRODUCED EXCEPT by a CAUSE

A cause can exist without producing an effect, but no effect can exist without a previous cause adequate to its production. A self-existent cause is not an effect; effects are never self-existent, they are always produced by causes. Nothing can come out of nothing, and where something exists, there must have been something to cause its existence, even if that cause is an internal one, consisting in its own power and ability to exist.

Nothing can come into existence unless the conditions necessary for it are present at the time when it comes into existence. A seed cannot grow unless it has the power to grow, and is surrounded by the conditions necessary for its growth. Ignorance cannot produce knowledge; imperfection cannot create perfection; unconsciousness cannot produce consciousness; the regeneration of man cannot take place without the action of the regenerating spirit. If a superior thing grows out of an inferior one, there must be a superior cause acting within it, even if that cause is invisible and beyond human conception.

A cause must be adequate to produce the effect it produces. A continually occurring effect must have a continually existing cause. Forms die, and new but similar ones continually come into existence. This could not take place if the cause that produces these forms were to die or to cease to exist for a while. The relative manifestations of motion, life, consciousness, love, will, and wisdom, could not take place unless all these powers existed in the *Absolute* without being manifest.

That which is self-existent has within itself the power to exist. That which is not self-existent depends for its existence on the influence of some external power. Unspiritual man is not self-existent; his body, his emotions, his intellectual activity, are all the effects of cosmic influences and external conditions; only that which is divine in Man is self-existent, and, therefore, immortal. That which is not self-existent in Man can become self-existent in no other way than by assimilating with that which is self-existent and eternal in him.

Note.—The Cause of the Self-existent, Unmeasurable, and Eternal, will for ever be incomprehensible to that which is not in possession of these qualities. By the power of Reason (Intuition, Conscience) we may recognize that this Cause is universal, self-existent, unmeasurable to us, eternal, and the producer of all, and the Intellect by the power of logic confirms these self-evident truths; but the intellect cannot understand them, because it is itself neither universal nor self-existent, nor eternal. Conscience does not reside in the brain, it exists in the "heart." God is not self-conscious in the human intellect; it can become so only within the divine soul. The intellect is merely a secondary production of the light of the Spirit, in the same sense as the light of the Moon is borrowed from the Sun. Those who perceive the presence of the divine power within their own hearts are far nearer to God than the theologian who is well informed about all that men have ever speculated regarding the qualities of God, and who is unconscious of the presence of the divine power within himself.

By the spiritual power of Intuition (spiritual consciousness) man may perceive beyond the possibility of a doubt that such a divine or spiritual power exists within himself, and feel that this power is fed and nourished from the invisible beyond, in the same sense as the life of a plant is stimulated into action by the sunshine which the plant may feel but which it cannot see.

Likewise, the omnipresence of the divine power may be perceived by the interior sense of feeling, but it cannot be intellectually known. Real knowledge in regard to God is attainable only by God, having attained self-knowledge in the spirit of Man.

IV

MAN CAN BE CONSCIOUS ONLY OF THAT WHICH EXISTS IN HIS CONSCIOUSNESS

Unspiritual man has no absolute knowledge in regard to anything whatsoever. He lives entirely in the realm of inferences and illusions. The Intellect has no actual knowledge, not even

in regard to any external and visible thing, for we do not perceive the things themselves by means of our external senses; we only perceive the impressions and mental images which they produce in the sphere of our mind, and we then logically infer that the things we see, feel, hear, etc., exist because their impressions come to our consciousness.

We cannot be conscious of the existence of any external thing unless its impression comes to our consciousness; we can form no intellectual conception of anything except of that which exists within our own intellect. We cannot think a thought which does not enter our mind; we can receive, transform and remodel existing ideas, but nobody can create a new idea by his own power.

No man has the power to create anything out of nothing, nor could he produce in himself the power to think, if that power did not already exist in him. A plant does not create Life, it is the Universal Cause which manifests its presence as "Life" in the organism of a plant or an animal. It is not man who creates Mind, but it is the *One* that manifests itself as "Mind" by means of the organism of man. Instead of saying, "I think," it would be more correct to say, "The Unknown is thinking in me." Instead of saying, "I live," it would be far more reasonable to say, "That which we call 'Life' is active in me." Instead of saying, "I am conscious," it would be more correct to say, "The absolute consciousness of the *One* is manifesting itself as relative consciousness in me."

Only the spirit is self-existent and real; man's organism, the physical one as well as that of the soul, is merely an instrument by means of which the Spirit may act upon matter and manifest its various modes of activity in a state of *Unconsciousness*, *Consciousness*, or *Self-consciousness*. Each particle composing the constitution of man is in either one of these three states, and the sum of these various states of consciousness produces in man the *illusion of self* and what he imagines to be his own individual consciousness. Only that which is divine in man can possess any real self-consciousness, for it alone is self-existent and real.

Note.—A due consideration of the above propositions will furnish us the Way to the understanding of some of the greatest mysteries of nature, such as the division of consciousness, double existence, the states after the death of the body, etc.

Intellectual man in his vanity imagines himself to be something self-existent and real, while an examination of that which he calls his own self would easily discover to him the fact that he is nothing but an ever-changing product of cosmic and pre-existing influences and external conditions, and that when these influences cease to act in his form, the illusion of self will necessarily cease to exist.

That which man calls his self-consciousness and of which our modern philosophers imagine that it cannot be divided, is merely the ever-changing product of the sum of the various states of consciousness, manifested in each of his component parts, focusing together into one centre, the seat where the will resides. If the will becomes divided, two or more such centres of consciousness may be formed; but real spiritual self-consciousness can exist only within the self-existent immortal spirit in man, which in those who live in the illusion of their lower self and more especially in those who are seeking to develop their intellect at the expense of their spirituality, is still in a state of unconsciousness.

They who have attained divine self-knowledge know that they—their illusive selves—are nothing but an illusion and that they—in their aspect as human beings—can have no real knowledge; but the ignorant and conceited, not knowing that they know nothing, cling to the sphere of their illusive self and remain imbedded in ignorance.

Man imagines he knows, but it is only the God in Man who can have any real knowledge, because he alone has the power to be conscious of himself.

If instead of worrying our brains with idle speculations regarding the Unknown, with philosophical vagaries and inferences drawn from erroneous premises, we would open our hearts to the light of *Divine Wisdom* and permit the *Spirit (The Logos)* to

“do its thinking” within ourselves, instead of impeding its action by our theories, assumptions and prejudices, we should be on the true road to *Theosophy*, and we should become able to see and to understand the Truth by its own Light instead of groping for it in the dark. To develop the truth within ourselves by acting according to the dictates of the truth, and to seek for the truth within our own selves, this alone is the *practical way*.

—F. HARTMANN, M.D.

ASIATICS say, that owing to the Zodiac, used for thousands of years in our temples, and leaving psychological claims entirely out of question—we have the means of seeing in, and of thoroughly penetrating through that Cymmerian darkness that stretches back for the Westerners in an indefinite and impenetrable series of prehistoric ages. And this, the Asiatics say fearlessly, and to the face of Prof. Weber who would persuade on his scientific authority the credulous public that the Aryan Brahmins had no knowledge of the Zodiac before the first century of *his* era; and that the Hindus are “in any case indebted for the Zodiacal signs and the names of the planets to Greek influence.” For if he can show that Varaha-Mihira (in Pulisa) “employed a great mass of Greek words in his writings,” the Hindus can prove on as good authority, that while Varaha-Mihira lived in the sixth century of the Christian era, Pythagoras who flourished eleven centuries earlier, got his astronomical and astrological education (including the knowledge of the Zodiac), his system of *chelaship* and religious brotherhood, for which he translated the Sanskrit terms of *esoteric* and *exoteric* into Greek, and even his knowledge of the heliocentric system from the initiated Brahmins. His prohibition of animal food and certain vegetables and his doctrine of the transmigration of souls comes from India; as also it is from the *Sramans* that he got his System of inculcating unbounded reverence on the part of the disciples for their master or *Guru*, and for the matter of that even his doctrine of Numbers in their relation to the musical scale, and of the Universe as one harmonious whole. Our zodiacal signs have a common origin with those of the Egyptians, and for a good cause as may be one day proved. And to their Zodiac even European Egyptologists assign an antiquity of 4000 years before our era.

—H. P. BLAVATSKY

HINDRANCES ON THE WAY

IN his article "Culture of Concentration" (*U.L.T. Pamphlet No. 18*) W.Q.J. comments on the astral effects of some of the conspicuous evils deeply seated in the lower mind. Naturally, however, corresponding pernicious effects appear also in one's outer life, and thence reach general human intercourse. Those evils, tamasic in quality, exhibit that quality's sluggish force. Besides, they are usually mental deposits, powerful enough to survive from one life to another. In every case they are habits. All the immense resistant strength that habits have, they may exert; *but no more*. This means that the individual *will* may subdue them.

The first of these evils is Anger, lightning-like often in its unexpected sword-thrust, and as destructive. A sudden uprising from the middle body fairly vomits itself forth, an inner "uncontrollable trembling" shatters all calm attention to facts and to duty. If, too, one stiffens and puffs out his anger by thinking it "righteous," he reaches a most pitiable depth of self-delusion.

The *Gita* on page after page couples anger with desire; desire to grip one's own and attain more, whether friends, things, self-accomplishments, self-estimates—always desire for self. If selfishness is the semi-passive parent and synthesis of all other sins, anger may be called its first offspring, and a most active one. Lower human nature, like a hibernating animal, is sunk in selfism, dead to all else. Disturb it, and what can be aroused but a blind fury of self-protectiveness?

The second of the sins is Envy. This brings into the physical a state compared in the astral to "putrefaction"; "green-eyed" and "seeing green" popularly describe this unlovely skulking enemy. Malevolent itself, it calls out to other illwills that "swarm round humankind, the progeny and heirs to man." Anxiety to get something for one's self, discontent with what is gained, and jealous resentment that another succeeds better—these are the roots of envy; and its fruit is the loss of discrimination that precedes the loss of all.

The third sin is Vanity. In much of the world its name might

be *Miss Vanity*, for well-masked errors impose this sin on the feminine mind in particular, especially as to its physical presentment. All possible enticements, from advertising to sex-luxury, build up this thought-fabric; airy perhaps in grace and seeming innocence, yet airlike too in its all-pervasive harmful “germ”-carrying power. Men and women both fall victims to this *body-vanity*; men and women both demand its continuance; while “business” and the prevalent commercialism—even commerce itself—depend much on this and minister to it. For many persons it creates the illusions that the physical is the only reality, and life is a playtime; veiling entirely the great facts that human beings *are* SOULS, and that they use bodies for life’s *work* of soul-development.

On the more dignified mental planes vanity parades as intellectuality, as professional attainment, ecclesiastical sanctity and authority, even as family and parental affection—self-pride, self-deception (the *dirty self!*) the root of it all. Through this sin, says Mr. Judge, “all sorts of erroneous or evil pictures” are brought up before the soul, while on these higher planes also envy and anger “enter” as the constant attendants of Vanity.

In a letter of the Mahatma K.H. occurs a striking corroboration: “See,” he says, “the ‘three poisons’ raging within the heart of man—anger, greed, delusion.” Anger again ranked as first; and are not the other two close cousins of envy and vanity?

If subduable, these sins, how? To what must the will be directed?—*To their opposites.*

An elaborate presentment of these opposites is given in *The Voice of the Silence*. The imagery therein seems to figure the Virtues as successive portals with Golden Keys, Paths and Gates, leading one from another up a steep mountain. In exalted soul-experience the Virtues doubtless are thus successive, distinct steps taken by a Yogi. But in the degree of them that most of us attain, they are rather contemporaneous and interdependent, as they appear in the “Culture of Concentration.” The two writings are corroborative, and in the case of that first active sin, are identical.

The Virtue that offsets Anger has to be equally active, vital and far-reaching. "Anger," says Mr. Judge, "cannot be avoided unless charity and love—absolute toleration—are cultivated." This same Virtue is "Key" the first as given in *The Voice of the Silence*—"charity and love immortal," "tender mercy," the charity that enables a man "to live and breathe in all" as all that he perceives breathes in him, that rich toleration which prevents him from slipping into the "dire heresy of separateness," but instead strengthens him to "sacrifice the personal to self impersonal," and so to be "in full accord with all that lives," to attune his heart and mind "to the great mind and heart of all mankind." So overtopping is the height to which the angry man (that is, you and I) must learn to climb!

The "Key" that slips back the bolt of Envy is that virtue which fits part with part, smoothing away rough edges as oil does, or removing intrusive matter that might cause "putrefaction." Thus through adjustment it brings complete accord. Just as the sin of Envy snatches at what may be lodged with others but seen desirable for self, so the opposing cancelling Virtue ever measures out to its servitors their correct repayment for exertions made. It ever "counterbalances" acts and their results, opens the mind to true values and wise choices. Thus it converts Karma even when harsh into a distributor only of good.

To Vanity, the other sin, corresponds the third Virtue—patience and firmness that remains unshaken by either the antics or the demands of the lower self, because *it is self-less-ness*. Only this—called elsewhere Duty and the highest Yoga—can remove Vanity, says Mr. Judge; the "selflessness and poverty of heart" which both Buddha and Jesus exemplified and taught. To expand in its own enjoyment, Vanity desires private wealth and homage. Its Remedy wishes nothing for the self that others do not share. As Selflessness it utterly empties the heart of self display, self-pride—all self-supervaluation—and so indeed proves to be "Patience and fortitude that naught can ruffle."

Thus the three are cog-wheels in the task of cleaning up a

life. In a watchful soul, whenever the wheel of Sins starts to move, the wheel of Virtue moves too—until the work is done.

The gates of hell are three—desire, anger, covetousness, which destroy the soul; wherefore one should abandon them.

CREEDS come and go, churches rise and fall, theological arguments lose cogency and must be rephrased, but ever the human soul at its best experiences invading spiritual forces which can transform, illumine, direct and empower life. Living is not merely a physiological process. Man's spirit can be too plainly re-enforced by more than human resources for that to be true.

Man has an inborn capacity to be inspired. As a ship in a lock is lifted, not by what the ship does but by what it receives—the inpouring of water from above—so our spirits can be raised by an influx from beyond ourselves, until upon a higher level they sail out again.

Man has an inborn capacity for worship. We are made not simply to look down but to look up, and healing hours of restoration come when, in receptive reverence and awe, we “love the highest when we see it.”

Man has an inborn capacity for spiritual companionship. Our souls are homes where we can welcome guests, unseen but real, in whose fellowship we find peace and power.

Man has an inborn capacity to experience transforming invasions of power that make life all over. Bodies are born but once; souls can be reborn.

Man has an inborn capacity to be a channel of spiritual dynamic form beyond himself. The great souls have done their work, feeling that it was being done not so much by them as through them. They were not cisterns, but artesian wells. Cisterns cannot stand some things—drought, rainless months when the skies are brass—but an artesian well, facing all that, is unexhausted still, amid parched fields and failing reservoirs, replenished from hidden depths.

Life merely a physiological process—not faith alone, but fact denies that. Here is the root and origin of vital religion: the soul has experiences which materialism cannot explain.

—HARRY EMERSON FOSDICK

THE SOUL IN DEVACHAN

DEATH severs all *objective* connections, so that the Souls that depart from this world know not what is going on here; yet there subsists a *subjective* link between the living and the dead. The question, then, whether the dead sever all connection with the living revolves around the difference between objective and subjective in reference to consciousness.

The objective state is that in which the consciousness is turned outside, and it is therefore aware of external objects. It establishes contact and communication with that outside world, and by means of the senses it cognizes movements and conditions in that world. Such an objective state is that of waking or the *jagrat* state of consciousness. But when the body is asleep, the senses closed to outside impressions, and the inner man no longer aware of the world of objects, his state of consciousness is the very antithesis of the waking state. While the person sleeps soundly he does not register any external changes and would not know, therefore, of a person entering or leaving his room quietly, of a light being put off, or a window being closed, or any other similar event pertaining to the outside world of objects. And yet, he himself is still alive and functioning; only his consciousness is turned *within*, is focused in his own inner universe, and we say that he is in a subjective or introspective condition.

Another example of such a subjective state is that of a man plunged in deep meditation. He loses all sense of external conditions and becomes totally oblivious, for the time being, of the passage of time, of the people around him, of what is being said or done by them, etc.

After death the Soul is plunged in a state of consciousness which is purely subjective, and that is why it cannot possibly see or know what is taking place on earth. Its condition can best be understood by comparison with that of a sleeping person, or a person in deep meditation, as above described—with one fundamental difference. After death, the Soul, being deprived of the body with its senses and its organs of action, cannot be

called back to the waking objective state. A man who is asleep still has his senses and through these his sleep can be interrupted from outside, *i.e.*, someone may call out to him and he wakes up; or some violent or sudden change may compel him to resume the waking state. And the same applies to a man turned within and oblivious of his surroundings. But after death no such possibility exists. The objective line of communication has been broken entirely, through the loss of the body. No outside interruptions can now reach that Soul, nothing can disturb the peace and quiet of its meditation. It has entered a purely subjective and introspective state of consciousness.

The Soul, however, lives through its uninterrupted meditation surrounded by the ideal images of those it left behind, images created by itself, and as real to it as the images seen in dreams are to the dreamer. It pours on those subjective images its pure, untainted love, and this true love is a powerful current which produces its own beneficent effects. We cannot improve upon H.P.B.'s own words on this question. Answering this very point, she explains in *The Key to Theosophy* how, although the Soul in the Heaven-world or *Devachan* or *Swarga* does not and cannot witness what is taking place on earth, still, in that condition,

we are with those whom we have lost in material form, and far, far nearer to them now, than when they were alive. And it is not only in the fancy of the *Devachanee*, as some may imagine, but in reality. For pure divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group. Again we say that love beyond the grave, illusion though you may call it, has a magic and divine potency which reacts on the living. A mother's *Ego* filled with love for the imaginary children it sees near itself, living a life of happiness, as real to *it* as when on earth—that love will always be felt by the children in flesh. It will manifest in their dreams, and often in various events—in *providential* protections and escapes, for love is a strong shield, and is not limited by space or time. As with this Devachanic "mother," so with the

rest of human relationships and attachments, save the purely selfish or material. Analogy will suggest to you the rest. (p. 148)

So far for those in *Devachan*. To all intents and purposes they have their dear ones with them in their subjective ideation, and their love can act as a protective shield to those left behind on earth; yet they are spared the agony of knowing what those loved ones are going through in the world of objectivity.

What about those on earth? Can they enter *Devachan* or Heaven, so to speak, and there visit their dear departed ones? Once again, this is not possible; objectively speaking. Yet it is possible subjectively to vibrate in unison with the Soul of a *Devachanee*, and thus to establish a subjective rapport, even though that Soul in *Devachan* will remain totally unaware of the fact.

Explaining the difference between Theosophy and Spiritualism, H.P.B. states that the conscious Individuality, the real Soul, of the disembodied cannot return from its own *Devachanic* sphere to the plane of terrestrial objectivity. And yet, as said above, while denying absolutely the possibility of any objective intercourse between the living and the dead, or among the dead themselves, Theosophy does believe in the possibility of a subjective intercommunication between the Soul of the living man and the disembodied Soul.

We say that in such cases it is not the *spirits* of the dead who *descend* on earth, but the spirits of the living that *ascend* to the pure Spiritual Souls. In truth there is neither *ascending* nor *descending*, but a change of *state* or *condition* Although there is hardly a human being whose Ego does not hold free intercourse, during the sleep of his body, with those whom it loved and lost, yet, on account of the positiveness and non-receptivity of its physical envelope and brain, no recollection, or a very dim, dream-like remembrance, lingers in the memory of the person once awake. (*The Key to Theosophy*, p. 30 fn.)

THE TEN ITEMS OF "ISIS UNVEILED"

(With correlated references from the book)

6th. *Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies. (II, 588)*

Unconscious manifestations of spirit-power, as well as conscious feats of high magic, have happened in all countries, in all ages, and with hierophants as well as through irresponsible mediums. . . . Individuals . . . whose names will remain for ever immortal, inscribed on the portal of the spiritual history of man, have afforded in their persons examples of how far could be developed the god-like powers of the *microcosmos*. . . .

Were these God-like men "mediums," as the orthodox spiritualists will have it? By no means, if by the term we understand those "sick-sensitives" who are born with a peculiar organization, and who in proportion as their powers are developed become more and more subject to the irresistible influence of miscellaneous spirits, purely human, elementary, or elemental. Unquestionably so, if we consider every individual a medium in whose magnetic atmosphere the denizens of higher invisible spheres can move, and act, and live. In such a sense every person is a medium. Mediumship may be either 1st, self-developed; 2d, by extraneous influences; or 3d, may remain latent throughout life. *The reader must bear in mind the definition of the term, for, unless this is clearly understood, confusion will be inevitable.* Mediumship of this kind may be either active or passive, repellent or receptive, positive or negative. Mediumship is measured by the quality of the aura with which the individual is surrounded. This may be dense, cloudy, noisome, mephitic, nauseating to the pure spirit, and attract only those foul beings who delight in it, as the eel does in turbid waters, or, it may be pure, crystalline, limpid, opalescent as the morning dew. All depends upon the moral character of the medium.

About such men as Apollonius, Iamblichus, Plotinus and

Porphyry, there gathered this heavenly nimbus. It was evolved by the power of their own souls in close union with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it not possible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is MEDIATORSHIP, not *mediumship*. Such persons are temples in which dwells the spirit of the living God; but if the temple is defiled by the admission of an evil passion, thought or desire, the mediator falls into the sphere of sorcery. The door is opened; the pure spirits retire and the evil ones rush in. This is still mediatorship, evil as it is; the sorcerer, like the pure magician, forms his own aura and subjects to his will congenial inferior spirits. (I, 486-87)

But mediumship, as now understood and manifested, is a different thing. Circumstances, independent of his own volition, may, either at birth or subsequently, modify a person's aura, so that strange manifestations, physical or mental, diabolical or angelic, may take place. Such mediumship, as well as the above-mentioned mediatorship, has existed on earth since the first appearance here of living man. The former is the yielding of weak, mortal flesh to the control and suggestions of spirits and intelligences other than one's own immortal demon. It is literally *obsession* and *possession*; and mediums who pride themselves on being the faithful slaves of their "guides," and who repudiate with indignation the idea of "controlling" the manifestations, could not very well deny the fact without inconsistency. . . . Happy are the pure in heart, who repel unconsciously, by that very cleanness of their inner nature, the dark spirits of evil. For verily they have no other weapons of defense but that inborn goodness and purity. (I, 487-88)

It is erroneous to speak of a medium having *powers* developed. A passive medium has no power. He has a certain moral and physical condition which induces emanations, or an aura.

in which his controlling intelligences can live, and by which they manifest themselves. He is only the vehicle through which *they* display their power. This aura varies day by day, and, as would appear from Mr. Crookes' experiments, even hour by hour. It is an external effect resulting from interior causes. The medium's moral state determines the kind of spirits that come; and the spirits that come reciprocally influence the medium, intellectually, physically and morally. The perfection of his mediumship is in ratio to his passivity, and the danger he incurs is in equal degree. When he is fully "developed"—perfectly passive—his own astral spirit may be benumbed, and even crowded out of his body, which is then occupied by an elemental, or what is worse, by a human fiend of the eighth sphere, who proceeds to use it as his own. But too often the cause of the most celebrated crime is to be sought in such possessions.

Physical mediumship depending upon passivity, its antidote suggests itself naturally; *let the medium cease being passive*. Spirits never control persons of positive character who are determined to resist all extraneous influences. (I, 490)

A medium, moreover, needs either a foreign intelligence—whether it be spirit or living mesmerizer—to overpower his physical and mental parts, or some factitious means to induce trance. An adept, and even a simple fakir requires but a few minutes of "self-contemplation." The brazen columns of Solomon's temple; the golden bells and pomegranates of Aaron; the Jupiter Capitolinus of Augustus, hung around with harmonious bells, were all intended for such artificial helps. So were the brazen bowls of Solomon hung round with a double row of 200 pomegranates, which served as clappers within the hollow columns. The priestesses of Northern Germany, under the guidance of hierophants, could never prophesy but amidst the roar of the tumultuous waters. Regarding fixedly the eddies formed on the rapid course of the river they *hypnotized* themselves. So we read of Joseph, Jacob's son, who sought for divine inspiration with his silver divining-cup, which must have had a very bright bottom to it. The priestesses of Dodona placed themselves under the ancient oak of Zeus (the Pelasgian, not the Olympian god),

and listened intently to the rustling of the sacred leaves, while others concentrated their attention on the soft murmur of the cold spring gushing from underneath its roots. But the adept has no need of any such extraneous aids—the simple exertion of his *will-power* is all-sufficient. (II, 592)

7th. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known. (II, 588)

One of the most interesting discoveries of modern times, is that of the faculty which enables a certain class of sensitive persons to receive from any object held in the hand or against the forehead impressions of the character or appearance of the individual, or any other object with which it has previously been in contact. Thus a manuscript, painting, article of clothing, or jewelry—no matter how ancient—conveys to the sensitive a vivid picture of the writer, painter, or wearer; even though he lived in the days of Ptolemy or Enoch. Nay, more; a fragment of an ancient building will recall its history and even the scenes which transpired within or about it. A bit of ore will carry the soul-vision back to the time when it was in process of formation. This faculty is called by its discoverer—Professor J. R. Buchanan, of Louisville, Kentucky—*psychometry*. . . .

The existence of this faculty was first experimentally demonstrated in 1841. It has since been verified by a thousand psychometers in different parts of the world. It proves that every occurrence in nature—no matter how minute or unimportant—leaves its indelible impress upon physical nature; and, as there has been no appreciable molecular disturbance, the only inference possible is, that these images have been produced by that invisible, universal force—Ether, or astral light. (I, 182-83)

One of the *Chaldean Oracles* expresses this self-same idea about ether. . . . It states that from aether have come all things, and to it all will return; that the images of all things are indelibly impressed upon it; and it is the storehouse of the germs or of the remains of all visible forms, and even ideas. (I, 188-89)

In his charming work, entitled *The Soul of Things*, Professor Denton, the geologist . . . gives a multitude of examples of the psychometrical power, which Mrs. Denton possesses in a marked degree. A fragment of Cicero's house, at Tusculum, enabled her to describe, without the slightest intimation as to the nature of the object placed on her forehead, not only the great orator's surroundings, but also the previous owner of the building, Cornelius Sulla Felix, or, as he is usually called, Sulla the Dictator. A fragment of marble from the ancient Christian Church of Smyrna, brought before her its congregation and officiating priests. Specimens from Nineveh, China, Jerusalem, Greece, Ararat, and other places all over the world brought up scenes in the life of various personages, whose ashes had been scattered thousands of years ago. In many cases Professor Denton verified the statements by reference to historical records. More than this, a bit of the skeleton, or a fragment of the tooth of some antediluvian animal, caused the seeress to perceive the creature as it was when alive, and even live for a few brief moments its life, and experience its sensations. Before the quest of the psychometer, the most hidden recesses of the domain of nature yield up their secrets; and the events of the most remote epochs rival in vividness of impression the flitting circumstances of yesterday.

Says the author, in the same work: "Not a leaf waves, not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture. This is just as true of all past time. From the dawn of light upon this infant globe, when round its cradle the steamy curtains hung, to this moment, nature has been busy photographing everything. What a picture-gallery is hers!"

It appears to us the height of impossibility to imagine that scenes in ancient Thebes, or in some temple of prehistoric times should be photographed only upon the substance of certain atoms. The images of the events are imbedded in that all-permeating, universal, and ever-retaining medium, which the philosophers call the "Soul of the World," and Mr. Denton "the Soul of Things." The psychometer, by applying the fragment of a substance to his forehead, brings his *inner-self* into relations

with the inner soul of the object he handles. It is now admitted that the universal aether pervades all things in nature, even the most solid. It is beginning to be admitted, also, that this preserves the images of all things which transpire. When the psychometer examines his specimen, he is brought in contact with the current of the astral light, connected with that specimen, and which retains pictures of the events associated with its history. These, according to Denton, pass before his vision with the swiftness of light; scene after scene crowding upon each other so rapidly, that it is only by the supreme exercise of the will that he is able to hold anyone in the field of vision long enough to describe it. (I, 183-84)

It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events—effects of long-forgotten causes—are already delineated as a vivid picture for the eye of the seer and prophet to follow. Memory—the despair of the materialist, the enigma of the psychologist, the sphinx of science—is to the student of old philosophies, merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals—to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for “micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part,” they went to the vast repository where the records of every man’s life as well as every pulsation of the visible cosmos are stored up for all Eternity! (I, 178-79)

The astral light . . . keeps an unmutated record of all that was, that is, or ever will be. The minutest acts of our lives are imprinted on it, and even our thoughts rest photographed on its eternal tablets. It is the book which we see opened by the angel in the *Revelation*, “which is the Book of life, and out of which the dead are judged according to their works.” It is, in short, the MEMORY of GOD! (I, 178)

RECOGNITION OF IMPERFECTION

THE DEVIL, as a personification, has today been relegated to the background, but his place as *agent provocateur* appears to have been taken by a "sense of guilt." Without it, say the theologians, there could be no amendment, and they point to the mystics, who all had their dark hour when they first became aware of their sins and imperfections.

Yet the claim is a mistaken one. There is, at the first stage on the path of the Spiritual Life, the Slough of Despond into which Bunyan's Pilgrim tumbled; there is the despondency of Arjuna at the sight of the battle before him. But it is only a temporary stage, and while a recognition of imperfection is an absolute essential to progress, a sense of guilt impedes it—a most important distinction. Those who developed truly into something higher than "mistaken mystics" did so not because of a sense of guilt, but in spite of it. To be aware of imperfections without any possessive feeling about them means the power to change them as dispassionately as a piano-tuner who brings the discordant notes into true relationship with each other. On the other hand, a sense of shame implies self-identification with the imperfections, and as a necessary corollary, dependence on someone or some power stronger than oneself to overcome them. So we have a vicious circle. Belief in a personal God forces the believer to view himself as a sinful, imperfect mortal, and the sense of guilt springing from that false identification in its turn forces him to postulate God outside of himself, by whose grace alone he can change.

The power to overcome sins and faults truly comes when one learns to discern the real from the false, so that Right Knowledge may guide the budding devotion. What is man, in reality? Threefold is his nature: "MAN" as Spirit, impersonal, unconditioned, is the Divine Principle, the root-essence of all beings alike; "MAN" as Soul is the self-conscious Intelligence that incarnates from life to life for the salvation of "man" as the mortal, personal nature. These are the Three-in-One, and the whole aim of existence is that Man shall manifest that unity here on

this earthly plane. To take another partial analogy from Music —if Spirit be like Music, ever perfect on its own abstract plane, whether it be played well or ill, or left unplayed, soul is like the conductor whose task is to train and direct the heterogeneous mass of instrumental players that we call the orchestra, to so weld it into unity that the music may be faithfully expressed. The players must merge their separate wills into that of the conductor, or else he cannot work; so in man, the Soul cannot act as the Sovereign Lord unless the consciousness be detached from this orchestra of the personality, the body, the senses, the desires and passions, instincts and material thoughts, and placed upon Him. That Soul is Krishna, the sustainer of Arjuna in his despair, his own higher nature. And the Song of the Lord, the *Bhagavad-Gita*, gives the practical instruction on the right method of union. It is simply this: the performance of duty for the sake of the whole, without motives of self-interest, and the dedication of all one is, has and does, perfect or imperfect, success or failure, to Krishna, the Lord. This must not be given the theological interpretation of "casting one's burden on the Lord." There can be no miracle. Constant practice and perseverance are necessary, but to them must be added the divine dispassion.

NO ATOM of matter in the whole vastness of the universe is lost. How then can man's soul, which comprises the whole world in one idea, be lost?

—*The Talmud*

IMPERSONAL METHODS OF WORK

THE United Lodge of Theosophists stresses the necessity for impersonality and uses impersonal methods in its work. What impersonality is and how it can apply to a Lodge which is necessarily made up of persons needs to be understood.

Impersonality is like selflessness: the self becomes selfish or selfless; selflessness does not mean annihilation of self; it is an attitude of the separated self towards the whole of Nature. Similarly, Impersonality does not mean that persons cease to exist, but that they have an attitude of detachment to all persons and things. Attachment of a person for another person, or even an object, colours his vision and prevents him from seeing the truth about that other person or thing. Masters are persons but They are Impersonal, which means that They act without fear or favour in any and every circumstance. The Law of Karma is Impersonal, and it acts without fear or favour at every point of space and at every moment of time.

Students of Theosophy strive to become impersonal by ceasing to be personal. They try to cultivate an attitude of looking at all objects and events in their true perspective, *i.e.*, not according to their own likes and dislikes, but by the light of the great Impersonal Philosophy which they are studying. Every object and every being has a legitimate place in the scheme of evolution, and each has its own intrinsic value and merit. To be impersonal means to have the right value and the exact merit of things and beings.

U.L.T. students try to subdue, to some extent, the force of egotism or "I-ness"; they endeavour to promote the Cause of Universal Brotherhood, adopting certain proven ways and methods taught in Theosophical philosophy. They eagerly look out for those who aspire to promote the same Cause. What are the requisites for becoming such impersonal workers? He who has an axe of his own to grind finds no room for his personal efforts, but he who has an offering to make of time, money, and work readily and easily finds room. He who desires to shine on the platform or to see his name advertised as a Lodge speaker

is bound to be disappointed, for him the Lodge has nothing to offer; but if he aspires to learn so that he may teach, is anxious that Truth shall be allowed to speak for itself, through his own lips, he will find no bar to the U.L.T. platform. He who desires to rule finds that there is nothing over which he can rule, but if he aspires to serve he finds numerous avenues. He who is meticulous about his rights does not join the Lodge, because no member has any rights, but he who is scrupulous about performing duties finds innumerable opportunities to discharge them. He who seeks privileges does not seek the U.L.T.; he who recognizes responsibility soon finds his own place in the ranks of impersonal labourers who form the soul of the Lodge.

IF YOU FIND friction between yourself and another or others, never stop to think where they are wrong. Everybody is always wrong somewhere; and, apart from that, it would be easy enough to find their errors in your own imagination. Their errors, real or imaginary, are no concern of yours, are not your duty, and need not and should not be considered by you. For you to do so would be to make an occult "break." What concerns you and what is your duty is to discover wherein you have been at fault. If, on finding friction of any sort, you will look back over your past thoughts and words and deeds, you will surely find you have erred, either directly or indirectly, by leaving something undone or unsaid. By living that way you will learn a good deal about yourself, while by looking for and noting the possible faults of others—no matter how greatly they have sinned, in your opinion—you will learn nothing and will merely prove yourself an ass.

—W. Q. JUDGE

WHO, WHERE, WHAT IS GOD?

[Reprinted from *The Aryan Path*, August 1930.—Eds.]

Behold, O son of Pritha, my forms by hundreds and by thousands, of diverse kinds divine, of many shapes and fashions.

—*Bhagavad-Gita*, XI, 5

BY STUDY AND SEARCH truth can be known about all things and about the source of all things. The general ignorance and confusion about the nature of Deity is chiefly due to the notion that nothing can be really known about it. This is contrary to the teachings of all sages, seers and prophets. Such Divine Men as Krishna and Rama, Gotama and Tsong-Kha-Pa, Jesus and Zarathushtra, Lao Tzu and Pythagoras, have taught how they attained the knowledge of the Supreme, nay more, how we too can attain. We may not succeed so completely, but surely we are capable of learning something of what they taught, of practising what we learn, and of realizing, in some measure, the fruits of our practice.

Almost all religions have been degraded, and the grand concept of an omnipresent, eternal, boundless and immutable Principle which is Life and Deity has become transformed into an illogical and absurd belief in a Personal God, outside of His Universe. It is late in the day to write against the blasphemy which is connected with the idea of a Personal God; it is impossible for intuition to accept, and for reason to assent to, the dogma of belief in a Personal God, separate from His Universe which, for some mysterious and never to be found out purpose, He has created. Every thinking man has put away that childish superstition.

Religion is supposed to be a matter of belief; it ought to be a subject for study, for strong search, for fearless questioning.

In all religions, Deity is said to be omnipresent and the simple logical deduction is that It is everywhere and in all things. The notion of everywhere is related to space, and therefore we can say that space is another name for Deity.

Also in all religions Deity is emanating; from within Its bo-

som things, forces and beings stream forth. But this is the property of Life. Forms of Life are made by Life, made of Life, made in Life. With propriety then we can name Deity as Life.

Thus Living Space, known and to be known, emerges as our primary concept of God or Deity.

This brings us to the second idea of all religious philosophies: the dual aspects of the One Concept—Space and Life, Matter and Spirit, Body and Soul. These are two aspects of the One Reality which is Deity. Ignorance and misunderstanding of this teaching have produced the faulty view of God and Satan, Ormazd and Ahriman. The correct teaching is that good and evil are but relative aspects of the One. Thus Spirit and Matter are but a pair, like Spento and Angro Mainyu of our Parsi brothers, both aspects of the One Life, of the One Ahura Mazda. (See *Yasna*, XLV, 2)

But there is a third factor, which also all ancient religious philosophies have taken account of—Intelligence of Spirit and of Matter, of Spento and of Angro, of God and of Satan. Life in Space, Spirit in Matter, Spento operating with Angro, Satan fighting against God, all imply and indicate the existence of Intelligence, of Mind. This is degraded into the carnalized and anthropomorphized notion of the Trinity and Trimurti—three Persons, three Separate Gods, to be prayed to and propitiated.

Life, Space, Intelligence are three aspects of Deity, omnipresent and ever active. Nowhere in nature is anything bereft of these three. Dead things are alive; there is no empty space; some form of intelligence works incessantly everywhere.

How can these metaphysical ideas be used by us in a practical manner?

If Deity is everywhere it also manifests Itself as Life, Space and Intelligence in the human kingdom and therefore in all human beings. What we know ordinarily as Spirit, Soul and Body are Life, Intelligence and Space or Matter. Our intelligence or mind is the connecting link between our Individual Spirits and our bodily senses, organs and the brain. Our mentality has unfolded to the extent which enables us to be self-conscious of ourselves. Intelligence which is self-conscious is the huma

soul in each of us. It is unfolding, all the time; most men do not even know that unconsciously to themselves their intelligent souls are growing. It is a stupendous change in us when we clearly perceive that the growth of the Soul is the purpose of human life. Not the acquisition of wealth, not the gain of fame, not the exertion of power or even of love on our fellow-men, is the purpose of human existence, but to learn of our own natures, spiritual, mental and bodily, to find the ways of deliberate and quickened unfolding of all three, according to and under Law. We find out by study, meditation and sacrifice that each one of us is Deity, the Mysterious Lord Krishna. "Our Father who art in heaven" of whom the Christian prayer speaks is our own Divine Soul with which, like Jesus, we shall realize our oneness by living as he lived. Each one of us will dance, like Shiva, the Dance of Life, when all our passions and lusts have been consumed in the fire of knowledge which is symbolized by the burning place where Shiva is to be found.

A correct view of prayer as communion with the spiritual and divine aspect of ourselves which is to be found in the closet of the heart will take us into a new universe. We shall begin to look for the expression of Deity in our brother-men, and proceeding we shall perceive Its working in the many kingdoms of nature, and growing we shall gain the Vision of Arjuna who saw the Deity as Universe, the Body of Life, mysterious, conscious, resplendent, in which everything lives and moves and has its being—we blundering mortals included.

—B.M.

ONE cannot help but be in awe when one contemplates the mysteries of eternity, of life, of the marvellous structure of reality.

—ALBERT EINSTEIN

IN THE LIGHT OF THEOSOPHY

Notwithstanding centuries of fascination with child prodigies, there has been little serious study of them until recently. Psychologists and others engaged in prodigy research admit that they have no definite clue so far as to what makes these phenomenal children tick. Their extraordinary talents, in most cases in a single field of endeavour, sometimes in more, bring them the thrill of public adulation; even so, for many prodigies success has not always been accompanied by an equal measure of happiness. An article by Roderick MacLeish in the March *Smithsonian* records the setbacks some prodigies have suffered, the problems they have to face, and why they often burn out or quit:

There are afflictions as well as rewards for the prodigiously talented. Some prodigies pay for their genius with a tormenting sense of their own uniqueness. Some become targets of bewildering hostilities. Some burn out early at the peak of their powers while others self-destruct before ever fulfilling their early promise. As adults, even the most successful prodigies sometimes question the value of their lives and accomplishments. "I have a longing which grows stronger as I get older," confesses the acclaimed American concert pianist Eugene Istomin, "to be mediocre." . . .

Dr. Rima Laibow, a child psychiatrist in Dobbs Ferry, New York, has observed firsthand the problems that bedevil contemporary prodigies. They live, she says, under the burden of their isolation and, to make matters worse, the role of a destructive force is often unwittingly thrust upon them. "They create immense competitiveness in their families," Laibow emphasizes. "The kid's smarter than his well-educated father. The resentment spills out. . . . It's very difficult to have one child performing phenomenally while everybody else is poking along the way most people do."

Educating prodigies can be a serious problem, too. In school with children their own age, they become bored, frustrated and may simply switch off learning altogether. If sent to a university where his intellect can be accommodated, a ten-year-old genius can't fit in. Emotionally, he's still ten

"Just having the gene is not enough," Harvard University psychologist Howard Gardner maintains. "The potential has to be triggered by something in the environment, and it must be

nourished." David Feldman of Tufts University in Medford, Massachusetts, concurs with Gardner's emphasis on the importance of nurture as well as nature. In fact, Feldman is the originator of the "coincidence" theory of child prodigies, which holds that, for genius to occur, "all of the things that go into it must coincide at exactly the right time, in exactly the right place under exactly the right conditions. There has to be a cultural preparation and an appreciative audience." . . .

Recently Feldman was asked to speculate on why a Mozart or a John Stuart Mill suddenly appears in the endless river of mortal generations. Do prodigies get that way because of environment, genes, or God? The young psychologist thought for a moment. Then he shrugged. "Perhaps all of the above," he said.

This is as far as leading practitioners in the field of prodigy research have come. This puzzle and problem of modern psychology can best be understood with the aid of Theosophical instruction. To regard the appearance of prodigies as a mere accident, or as dependent on physical causes alone, is only thinkable to a materialist. Phenomenal talents at a very early age, says Theosophy, are not the development of the child's present life, but the fruition of a previous existence.

There is some evidence, the *Smithsonian* article states, that in the United States "the population of gifted children—and, possibly, prodigies—is growing. . . . Something strange is happening out there."

Occult philosophy teaches that the new Race that will supersede ours is already under preparation, under our very eyes, and that it is in America that the transformation will take place, and is already under way:

The Americans have become in only three centuries a "primary race," *pro tem.*, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms . . . the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows

save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturae*, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. It is the present men who will then begin to be regarded as exceptional mongrels, until these die out in their turn in civilized lands; surviving only in small groups on islands—the mountain peaks of today—where they will vegetate, degenerate, and finally die out, perhaps millions of years hence. (*S.D.*, II, 444-45)

In an interview with Stephen Jay Gould published in *The Illustrated Weekly of India* for April 8, the celebrated evolutionary theorist, who was recently in India, spoke about the changing perceptions of the origin of man and several other riddles of science, such as: Is man free or is his behaviour genetically determined? Is there any biological justification for the divisions between races, classes, sexes? Was Darwin wrong? Is an interdisciplinary approach more fruitful scientifically than narrow specialization?

Contrary to the Darwinian theory, Stephen Jay Gould holds that much of human and animal behaviour has nothing to do with adaptation or with the struggle for survival. Man's fate is in his own hands; he is free and is much more than the sum of his genes. He is what he has made himself and there is no need for biological justifications for much of what he does. The divisions between human beings, such as races and classes, have been created purely by them. To develop a more comprehensive theory of evolution, Gould uses a holistic approach that fuses recent findings in genetics, palaeontology, geology, etc., none of whose specialized viewpoints can suffice in themselves. All knowledge, he believes, is one whole and science cannot be divorced from moral values or the social good.

It is such false divisions which, for instance, allow nuclear

physicists to develop more and more dangerous weaponry with moral equanimity. As Gould warned in the course of the interview with him:

The scenarios of the nuclear winter argument show that we've never previously recognized the very important long-term climatic consequences of a nuclear war. What we've always said is that two billion people could get killed outright, but not people down in their shelters or far away from the blast. Six weeks later everything would be all right. I think we now realize that if there were a full-scale nuclear exchange, there would be so much dust in the atmosphere that an enormous pall of darkness would descend over the earth for maybe many months, and temperatures may plummet, even in tropical regions, to below freezing point, making agriculture impossible. So the consequences are far more disastrous than we ever realized.

Speaking of his theory of "punctuated equilibrium," which has so radically challenged Darwinism, Gould said:

Every palaeontologist knows that the standard thing you find when you collect fossils of a species, is that it appears pretty suddenly and then tends not to change. It'll last often for billions of years without any apparent change.... You might be able to explain the quick appearance of new species by lack of information, but you couldn't explain stability—why most species don't change for millions of years. The traditional evolutionists just didn't deal with that.... This punctuation, or geologically sudden origin and stability thereafter, is what you'd expect from the speciation; you would not expect slow and steady transformation....

With "punctuated equilibrium," you have to interpret large-scale evolutionary phenomena such as the origin of trends, quite differently. Trends occur, because some species are more successful than others at the higher level of success in speciation. Now it could be that success in speciation comes about because of the advantages of individuals. That's why it becomes a more radical proposal than to say that selection at the level of species is what is driving trends.

It also leads to a different concept of the tempo of change. Instead of viewing evolution as a slow and steady march of progress, you have to see it like climbing a staircase. So I think the

two things that are radical about it are, firstly, the notion about the pace of change, and secondly, the process of geologically instantaneous speciation in which almost all evolutionary change occurs, and not by slow and steady transformation.

The Secret Doctrine amply shows the inadequacy of the Darwinian theory, which at best is only *partially* correct. Natural selection, or the survival of the fit and the elimination of the unfit in the struggle for existence, cannot be credited with the power of *originating* species. "Beyond the secondary aspects of organic evolution," says *The Secret Doctrine*, "a deeper principle has to be sought for. . . . The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanic wisdom." (II, 648-49)

Among the lovers of the East who revealed to the West a glimmer of the light of the Eastern Wisdom, the name of Anquetil Duperron (1731-1805) stands out as the earliest of the pioneers in the study of Iranian and Hindu literature. An article in the April *Prabuddha Bharata* recalls his services as a cultural missionary and his potent influence in giving to the modern world "the key to the Indian Sanctuary." He came to India from Paris in 1755 and set himself immediately to work, studying Persian and the major Indian languages, getting to know the customs and manners of the people, and Indianizing himself in dress, food and habits. Through years of toil and hardships, obscurity and poverty, he laboured to open the doors of the East to the West.

Before him no Westerner had travelled so widely through India and had studied so precisely the Indian manners and customs, temples, geography, agriculture and industry. He discovered the *Zend-Avesta* in the original and translated the Upanishads into French and Latin, and thereby immensely helped and inspired Western scholars like Schopenhauer, Schelling, Michelet,

Bernardin de Saint-Pierre, André Chénier, Darmesteter, Barrès and others to understand the soul of India. He thus opened a new era in the history of human understanding. Greeks and Romans had commercial and political interest in India. Missionaries were busy in spreading their religion and converting people. But Anquetil had been burning with the passion of possessing the texts containing the secret and sacred lores of India.

At Surat he managed to obtain *Avesta* manuscripts and also other manuscripts from which he compiled the *Pahlavi-Persian Dictionary*. He completed the translation of the *Vendidad* (a part of the *Avesta*) on June 16, 1759.... It was after returning to Paris that Anquetil fulfilled his long-cherished idea of publishing his French translation of the *Avesta* in 1771....

He collected more than 180 manuscripts of different languages and seven Persian dictionaries.... In 1775, he received a Persian version of fifty Upanishads done in Delhi in 1756-57 at the initiative of Dara Shukoh. Anquetil subsequently absorbed himself in translating these Upanishads, working hard under the most trying circumstances. On March 18, 1787, he completed his translation in French, which he then rejected. In order to achieve greater clarity and faithful rendition he wrote a Latin translation, which contained nearly seventeen hundred printed pages. In 1801 and 1802 two extensive volumes of the work in Latin were published in Strasbourg....

Anquetil was the blessed pioneer who lit a beacon of hope for mankind through his publication of the Upanishads. No edition of the Upanishads in any language preceded his, except Sir William Jones' English translation of the *Isha Upanishad*.

Anquetil was a true pilgrim in his quest of ancient Truth and a missionary of culture of the highest order. His literary contribution to the world, sanctified with supreme self-sacrifice, is indeed great.

Anquetil's splendid prologue to the Upanishads contains this exhortation:

Here, reader, is the key of India's sanctuary, somewhat rough with rust. Enter, if thou darest, if thou canst, with pure and clean heart, drawing near to the highest being, and merging in it. Let the outer senses rest; awaken the inner. Let thy body be as dead, and sunk in the ocean of wisdom and unwisdom. Know it—after Indian custom—as a divine law, that thou seest nothing but the Eternal; that nothing is, but the Eternal.

Conservationists quite rightly are deeply concerned about the fate of endangered animals. The crucial need to protect species and populations of plants is, unfortunately, less widely recognized. Newsletter No. 48 (1984) of World Wildlife Fund-India is dedicated to plants, to coincide with the launching of the International Plants Campaign.

As Paul R. Ehrlich and Anne H. Ehrlich point out in this special issue, humanity has derived enormous benefits from a relatively few species of plants—as crops and for medicinal and industrial products—while the potential of the rest has still to be explored. Some people are not even aware of the key role that photosynthesis by green plants plays in the economy of nature. All endangered animal species, as also human beings, are utterly dependent for their existence on plants.

Supporting every animal species is one or several plant species. As a distinguished plant scientist, Peter H. Raven, has estimated, for every plant species that goes extinct, an average of ten to thirty other organisms is doomed along with it. Conservation is a seamless whole, and while plants support animals, loss of animals inevitably alters ecological systems and in turn affects plants.

When humanity wipes out populations and species of plants [the article states], it is attacking the most basic elements of Earth's ecosystems, the systems that provide key life-support services to *Homo sapiens*. Those services include maintaining the quality of the atmosphere, ameliorating climate, flood control and provision of fresh water, generation and maintenance of soils, disposal of wastes and recycling of nutrients, control of the vast majority of potential pests of crops and vectors of human disease, provision of food from the sea and preservation of a vast "genetic library" of astronomical value.

Plants, animals and micro-organisms are the working parts of the ecosystems that provide these services. Plants play especially important roles in their delivery. For example, they produce all of the oxygen in the atmosphere and help regulate its carbon dioxide content, their roots help hold soil in place, and they play a key role in the cycling of fresh water. Forests make local weather in many places congenial for people and agricul-

ture. All plants, through their exchanges of gases (including water vapour) with the atmosphere and the part they play in modifying the albedo (reflectivity) of the planet, are important controllers of global climate. In addition, plants so far have proven to be the most valuable "volumes" in the genetic library

Whether the destruction of Earth's life-support systems takes place slowly over fifty or a hundred years, or rapidly in a thermonuclear war lasting fifty or a hundred minutes, the result will be the same—the disappearance of civilization as we know it. To avoid this denouement, our species will finally have to get its act together and start co-operating rather than competing and warring with itself and with nature. Thus the problem of conservation is closely connected to all of those other dilemmas that have long faced human beings: abolishing war and creating a sustainable world with more fairness in which levels of prejudice and inequity are, at the very least, much reduced.

An American study of 4,000 mentally ill patients suggests that severity of symptoms varies with the motions of the sun and the moon. According to Dr. Charles Mirabile of the Institute of Living, Hartford, Connecticut, "It has been recognized for some time that patients with mood disturbances tend to become ill during particular seasons of the year. . . . The new research suggests that seasonal effects are much more pervasive than has been generally realized." The study has found, after observing the patients over two decades, that psychotics get worse during the full moon, especially in summer and in autumn. (*The Times of India*, April 24)

The gravitational effects of the sun and the moon on human blood systems have been a subject of study for some time. There is evidence to suggest that libidinous instincts as well tend to respond to the moon's phases. These observations, present-day researchers admit, are not really new. Words like "lunacy" and "moonstruck" have been with human languages for centuries and ancient customs of traditional civilizations have long been attaching importance to the moon as a determinant of human well-being. Though psychological studies conducted so far have

established that lunar and solar movements act upon the mental and bodily constitution of human beings in more than one way, investigators are still looking for hard, explanatory evidence that would clearly detail the manner in which these influences act.

Occult teachings assert that, in a remote period, when there was no earth, the moon existed as an inhabited globe, died, and at once threw out into space all her energies, leaving nothing but the physical vehicle. Those energies revolved and condensed the matter in space near by and produced our earth; the moon, its parent, proceeding towards disintegration but compelled to revolve around her child, this earth. Further, we are told that the belief prevailing so long and widely as to the moon's bad influence, as in insanity, in necromancy, and the like, arises from the fact that the moon, being a corpse intimately associated with the earth, throws upon the latter, so very near to her, a stream of noxious emanations which incite certain temperaments to acts of violence; and when availed of by wicked and knowing persons, may be used for man's injury.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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