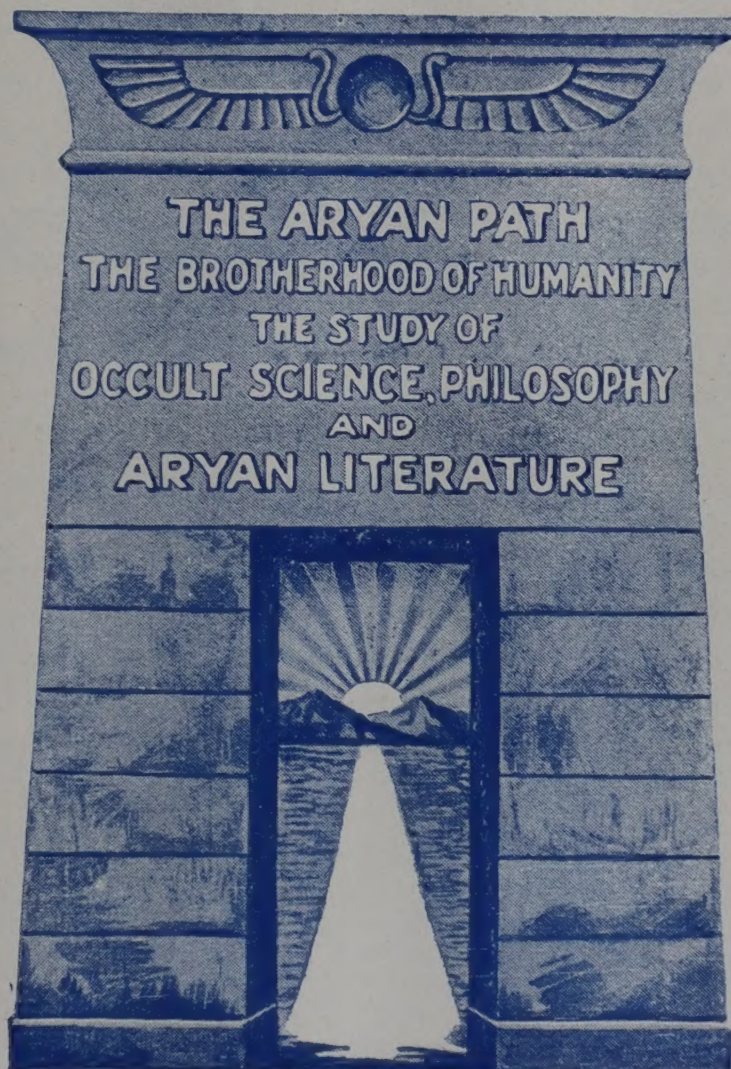


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March 17, 1952

Theosophy considers humanity as an emanation from divinity on its return path thereto. At an advanced point upon the path, Adeptship is reached by those who have devoted several incarnations to its achievement. For, remember well, no man has ever reached Adeptship in the Secret Sciences in one life; but many incarnations are necessary for it after the formation of a conscious purpose and the beginning of the needful training.

—H. P. BLAVATSKY

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th March 1952.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1952.

VOL. XXII. No. 5

WILLIAM QUAN JUDGE AND THE SPRING EQUINOX

[W. Q. Judge cast off his borrowed body on 21st March 1896. Below we quote seven extracts from his *Letters That Have Helped Me* which are veritable messages for every aspirant to the Higher Life :—EDS.]

I. Fix your thoughts again on Those Elder Brothers, work for Them, serve Them, and They will help through the right appropriate means and no other. To meditate on the Higher Self is difficult. Seek then, the bridge, the Masters. "Seek the truth by strong search," by doing service, and by enquiry, and Those who know the Truth will teach it. Give up doubt, and arise in your place with patience and fortitude. Let the warrior fight, the gentle yet fierce Krishna, who, when he finds thee as his disciple and his friend, will tell thee the truth and lighten up the darkness with the lamp of spiritual knowledge.

II. Devotion and aspiration will, and do, help to bring about a proper attitude of mind, and to raise the student to a higher plane, and also they secure for the student help which is unseen by him, for devotion and aspiration put the student into a condition in which aid can be given to him, though he may, as yet, be unconscious of it. But conscious communication with one's Master can only be accomplished after long training and study. What a student has to do, and is able to do, is to fit himself to receive this training.

III. Begin by trying to conquer the habit, almost universal, of pushing yourself forward.

This arises from personality. Do not monopolize the conversation. Keep in the background.... Your only true greatness lies in your inner true self and it is not desirous of obtaining the applause of others.

IV. In order to off-set the terribly cold effect of perceiving the littleness of human affairs, one must inculcate in oneself a great compassion which will include oneself also. If this is not done, contempt comes on, and the result is dry, cold, hard, repellent and obstructive to all good work.

V. I tell you the heart, the soul, and the bowels of compassion are of more consequence than intellectuality. The latter will take us all sure to hell if we let it govern only. Be sure of this and try as much as you can to spread the true spirit in all directions.

VI. I want to forget and forgive all those children and childish acts. Let us do it, and try as much as possible to be real brothers, and thus get nearer the truth. And by work we will defeat the enemy of Master : by still silently working.

VII. Be true lovers, but of God, and not of each other. Love each the other in that to one another ye mirror God, for that God is in you each.

THE UNKNOWN WARRIOR—W. Q. J.

You are quite happy and serene, ready for all and indifferent to each, at rest in the silent place of your own abode. But, like all of us, you are not known to every man, for the soul alone knows the soul. That is why there is so little need to hide in Kali Yuga! You may tell all, and they are not one jot the wiser.

—W. Q. J. (April, 1895)

Who knows William Q. Judge?

What is actually known about his life, or about his work in the Theosophical Movement?

The meagre facts of his biography contained in sketches by his associates are more tantalizing than informative, and what is reported only emphasizes, by its brevity, the larger story which is nowhere to be found.

His birth on April 13, 1851, brought him into an Irish family in Dublin, and we know of the father's marked interest in Masonry and mysticism. But what of the mother of William Q. Judge? Is it not passing strange that the cloak of obscurity should have so closely enveloped Alice Mary Quan? Great men are said to have great mothers, but of this young mother we learn merely that she died at the birth of her seventh child, who was named William Quan. This given name in itself is not without significance in a land where, from ancient times, it was customary for a married woman to be known, especially to her intimates, by her maiden name, and where the proverb has it that in times of danger and trial, or when beginning a difficult undertaking, one should "think of his mother's people."

In his seventh year, the child William was visited by an apparently fatal illness, of the nature of which we are not informed. It has sufficed to say that in some strange fashion the child revived and thereafter surprised and perhaps confounded his elders by displaying new capacities and understanding, new interests and accomplishments, particularly in mystic pursuits. An "Occult Novel"—which lives up to its title so well that many students find it impossible to conjure with—introduces the idea of a "borrowed body," and the scattered notes left by Mr. Judge attach to this unusual theory a series of fragmentary biographies that may best be described as momentary flashes in a greater darkness. One feels that here are many links in the chain, many

"pearls" in the *Sulratma* of the being last called "W. Q. J.," but that the chain itself has been withheld; the "Thread-Soul" remains a mystery. May it not be that—as an isolated sentence in the "Occult Novel" says—"This person in the body never gave his name to anyone and has no name"?

The Judge family moved to America, and William studied law. At 21, he became a naturalized citizen and was admitted to the Bar. The next event of note was his meeting with H. P. Blavatsky. Again, a veil has been drawn—or never *withdrawn*—and about this occasion we have only W. Q. J.'s "metaphysical" account in a memorial tribute to H. P. B.: "Yours Till Death and After—H. P. B." There he tells us that it was H. P. B.'s request, conveyed through Col. Olcott, which brought about the meeting, but in the famous passage beginning, "It was her eye that attracted me," Judge immediately reverts to allegory. Beyond the evident fact that for W. Q. J. the occasion was a renewal of soul bonds, the reiteration of an ancient pledge with a companion of former cycles, we are told nothing. Years later, in 1888, H. P. Blavatsky denominated Mr. Judge "a chela of thirteen years' standing."

From various remarks in Judge's writings, one gathers that many of the practical demonstrations performed, in ancient days, for Initiates in the Mystery Schools, were repeated for him "in broad daylight or blazing gaslight," from 1875 to 1878, but, where H. S. Olcott details—as it appears—practically every mystic or occult experience that came to him, Judge kept his own counsel. We are left to infer that, for example, the "Conversations on Occultism"* would not have been so titled, if the series represented merely a student's speculations about occult phenomena. Nor is the tone of settled conviction pervading Judge's articles on Theosophical psychology and the rationale of mesmerism,

* Vernal Blooms—pp. 117-187.

hypnotism, and spiritualism, a matter to be lightly passed over. Judge never claimed to be an authority, and many, taking him at surface valuation, have brushed his writings aside as of minor importance. "They do not *compare* with H.P.B.'s works," some say, and they are right. But this remark presupposes that W. Q. J. was competing with, or trying to equal, H.P.B., and such an idea—however natural it may appear to modern Western minds—never could have entered Mr. Judge's head. His Theosophical career bespeaks modesty rather than pride-of-ideas; a "retiring feeling," rather than the desire for self-assertion. His was the will to work, to wait and to *work while waiting*, regardless of present or future repute.

There is unmistakable evidence that the ideal of the original Theosophical Society—at least in the view of H.P.B. and W.Q.J.—was a union of *autonomous* groups, which, in their turn, were to be composed of "free and independent theosophists." Certainly, what is known of the collaboration of Mme. Blavatsky and Mr. Judge suggests in the most forcible way that each respected the other's integrity, relied with reason and warrant upon the other's good faith, and was able to ignore all appearances of conflict and divergence, knowing that at root their pledge was to the same Cause. What a difference to the Movement such an attitude, on the part of the learned T. Subba Row, would have made.

Perhaps H. P. B. and W. Q. J. regarded each other as constitutionally incapable of deviating from the Path of "the Masters who are behind." Perhaps a transcendental relationship was theirs, enabling them to consult, confer and commune with each other—instantaneously, when necessary—regardless of the oceans and continents separating their physical selves. In any case, it seems clear that while their orbits were distinct, one from the other, they revolved around the same centre. Students of Theosophy, now as then, do well to emulate the free co-operation of these two, albeit without the complete inner knowledge of heart, mind and motive which (we may think) made of *their* independence and self-reliance a true interdependence in aim, purpose and teaching.

Inevitably, there was a "case against" Mr. Judge—and the case continues to be pressed, in a very real sense, down to the present day. Publicly, the case concerned Mr. Judge's power and function as a receiver and transmitter of messages from the Theosophical Mahatmas, but, as usual, the exact nature and extent of this private activity of Mr. Judge's was never disclosed. In a personal letter to Col. Olcott in August, 1893, W. Q. J. did make known the *fact* of his direct communication with Masters, and when this letter was incorporated, less than a year later, in the document of charges presented by Annie Besant to the "Judicial Committee" in London, Mr. Judge's private statements were interpreted as a claim to special spiritual status. Against this so-called "claim," both Annie Besant and the Colonel remonstrated—with a truly amazing obtuseness as to the real issue involved. It was typical of many incidents in the life of William Q. Judge that while appearances and circumstantial evidence were thought to be all against him, the event, Theosophically recorded, was quite otherwise. His remarks to the *Westminster Gazette*, whose series, "Isis Very Much Unveiled," had indulged in the crassest ridicule of the Theosophical "Mahatma-craze," may epitomize the way of an occultist in the world of men:—

Now as to the Investigation at which you have laughed. I grant you it was a matter of laughter from outside to see such a lot of labour and gathering from the four quarters to end in what you regard as smoke. Now, my dear sir, I did not call the Inquiry Committee. I protested against it and said from the beginning it should never have been called at all. Must I bear the brunt of that which I did not do? Must I explain all my life to a committee which had no right to come together, for which there was no legal basis? It was called in order to make me give up an official succession I did not have; months before it met I said it would come to nothing but a declaration written by me of the non-dogmatic character of the T. S. My Master so told me and so it turned out. Will you give me no credit for this foreknowledge? Was it a guess, or was it great ability, or did it come about through bribery, or what? I was told to use the opportunity to procure an official declaration that belief in Mahatmas or Masters was not and is not one of the T. S. [as a whole], and I succeeded in so doing. I might have been accused as an individual and not official member. But the whole power of the society was moved against me, so as to try and cut me down root and branch

officially and privately, so that it might thereby be made sure that I was not successor to presidency. This is the fact. That is why I forgave them all; for it is easy to forgive; in advance I forgave them since they furnished such a splendid official opportunity for a decision we long had needed.

In 1895, being then of the same age H. P. Blavatsky had been when the original T. S. was founded, Mr. Judge was elected President of a new body, named "The Theosophical Society of America." It has sometimes been assumed that this move represented a desire on Mr. Judge's part to dissociate himself from the T. S., but conclusive testimony on this point is lacking. At least one of his associates has reported that at the time Mr. Judge thought the American body would be recognized by Olcott as simply an autonomous society, affiliated with, but in no sense subservient to, the T. S. in India. This point of view, it will be admitted, is more characteristic of W. Q. J.'s Theosophic spirit than "secession" would be, and tallies better with his long record of co-operation with H. S. Olcott, despite the almost overwhelming odds presented by the President-Founder's temperament.

But it was hardly to be expected that Judge's

counsel, "Cast no one out of your heart," would become the key-note of the crisis of 1894-5, and on March 21, 1896, W. Q. J.—again for reasons largely unknown—retired in the prime of life from the world of things and seeming.

Macaulay has written: "The measure of a man's real character is what he would do if he would never be found out," and this, perhaps, is as good a key as any to an occultist's life. The protection of complete "anonymity" goes with the power of the disciple *to appear as nothing in the eyes of men*, but this very protection and power—if the disciple is to serve the Theosophical Movement—must carry with it the responsibility to so act that no man's spiritual rights are trespassed, no man's moral nature illegally controlled or directed. Much, therefore, can be read into AE's tribute at the time of Judge's passing:

It was no surface tie which bound us to him. No one ever tried less than he to gain from men that adherence which comes from impressive manners.... Here was a hero out of the remote, antique, giant ages come among us, wearing but on the surface the vesture of our little day. We, too, came out of that past, but in forgetfulness; he with memory and power soon regained.

SCIENCE AND THEOSOPHY

[We publish here the first instalment of a lecture delivered at the United Lodge of Theosophists, Bombay, on 9th April, 1951.—Eds.]

I

Before going into the subject, it may be well to define the terms used. "Science" is a term used in different ways, but etymologically derived from the Latin word "*scientia*," connected with the verb "*scire*," to know. Science, in the widest sense, would encompass everything that our mind can project as an objective concept, whether belonging to the concrete or the abstract, the seen or the unseen world. But to the average man it does not mean all that.

In Anglo-Saxon countries the word "science" often is used to denote particularly the natural sciences, those fields of knowledge that are connected with the study of the facts in nature directly or indirectly observable by the senses.

In ordinary life the concept of science embraces the records of what the average man can experience as the outcome of sensorial, emotional and mental impressions, as modifications of his consciousness, the recorded experience connected with these and the use made of this experience by starting from given conditions or premises to construct mental images and theorems or to bring about desired results on the outside. Viewed from this angle, science comprises all that man needs to enable him to live mentally in the world. It becomes identical with knowledge. It may seem somewhat pompous to connect the word "science" with all this, yet if we go deeper we find that even a simple operation, such as clean-

ing and shining boots or baking bread, not only is an art but also can be treated as a science, when the rationale of every phase of the operation is considered. Useful knowledge, of how to do things methodically and efficiently, is science. This has many fields, but in our study we shall be able only to touch upon a few representative aspects of science.

The other term appearing in our title is "Theosophy." Genetically and practically "Theosophy" is used to indicate that part of the accumulated wisdom of the ages that has been entrusted to the present generation to be used by some for their inner growth and in order to influence directly or indirectly, in a beneficial way, the race at its present stage of evolution. Or, in Theosophical terms, to change the *Manas* and the *Buddhi* of the Race so that its consciousness shall be drawn away from matter and become more focussed on spirit, which process is the natural development in the course of harmonious evolution.

The scope of Theosophy is so enormous that it is impossible to give a satisfactory all-embracing definition of it in a few words. For our purpose we may turn to the series of 29 partial but interrelated definitions given by a Paramahansa of the Himalayas and published by H.P.B. in her *Theosophist* for August 1882. [Reprinted in *THE THEOSOPHICAL MOVEMENT* for December, 1931, Vol. II, pp. 9-10.] The series may be summed up thus: Theosophy is the basis of all the knowledge that exists in eternity. It is this definition that we shall use in our study.

The word "basis" in this definition means an independent substratum, existing apart from whether or not there is anything or anybody to use it, just as the surface of the earth is the basis or substratum for all that exists on it, pre-existing independently of whatever may be on it.

The same applies to Theosophy. It supplies the possibility for useful knowledge and science, but its potentialities have a much wider range. Science is only one product, one manifestation of it and, in emanating it, the Ancient Wisdom stands aloof and remains itself. In some respects it reminds one of the famous statement of Sri Krishna in the 10th Chapter of the *Bhagavad-Gita*: "I

established this whole Universe with a single portion of myself, and remain separate."

Theosophy is a superb synthesis of all Knowledge, Philosophy and Religion or Ethics. We are concerned today with the Knowledge aspect of this trinity. Now the knowledge embedded in Theosophy is, in scope and nature, much more than the average man takes science to be. For him all knowledge is restricted to brain activity. In the mysticism of Theosophy this compartment of knowledge has been called, very illuminatingly, "Head-learning" and the "Doctrine of the Eye."

All this learning must be obtained by tedious, ratiocinative processes, by logical reasoning, which starts from certain premises. But, even supposing the process of reasoning is logically correct, if the premises are wrong, what value have the conclusions? See what havoc has been wrought by putting into practice political slogans like "class warfare," rooted in ignorance and mistaken notions. To approach universal Truths consistent with cosmic Ultimates something more is needed than simple reasoning.

But, apart from the use of reason, some have experienced the flaring up in their consciousness of a new idea, an apprehension, a vision, a feeling or an understanding not connected with any previous, deliberate train of thought, precipitating itself unexpectedly and standing, like an axiom in mathematics, on its own inherent strength, proof against any subsequent logical analysis, and the field of ratiocinative thought has been enriched or extended by its appearance. Men who experience the descent of such priceless "messengers" are the discoverers, the inventors, the poets, the mystics, the geniuses.

The science, called in the West psychology, "the science of the soul," though no two psychologists agree as to the existence and nature of the soul, is unable to account satisfactorily for genuine cases of genius. These are related to an aspect of the human soul which this science cannot properly evaluate. But, as said in the July 1950 *THEOSOPHICAL MOVEMENT*, Vol. XX, p. 164: The "Self" is "frowned upon in theory but grudgingly accepted because of the pressure of an intellectual necessity." The question why there should exist such a necessity is not put, though, being a

manifestation, albeit an abstract one, it must have a cause.

They could learn of that cause from the Aryan Philosophy, the hoary, perennial wisdom of the East, known as Theosophy in the West in our day. There is a Latin proverb *Ex oriente lux*, "Light comes from the East." What the West received as inner light 20 centuries ago came from the East and in our day it comes from India. Theosophy will explain the why, how and whence of these flashes of Intuition that once in a while light up the realm of human thinking.

They are messengers as if from another world and in fact we may call it such at our stage of evolution, although man has it within his power to enter this world; to bring it down to his present state of conscious life, and blend the two. As said in *The Voice of the Silence*:—

That which is uncreate abides in thee, Disciple, as it abides in that Hall [the Hall of Wisdom]. If thou would'st reach it and blend the two, thou must divest thyself of thy dark garments of illusion...allow no image of the senses to get between its light and thine, that thus the twain may blend in one.

What does it mean to divest ourselves of our dark garments of illusion? Illusion is a state of consciousness, and its dark garments may be taken to include much of the ordinary knowledge we use in daily life, including science in its general sense, which often stands in the way of our inner growth. Again, it is said that there exists within us a light that is prevented from uniting itself with its counterpart in the Kosmos. Light is a mystic term to denote the manifestation of some form of consciousness. So our field of consciousness is potentially larger than we in everyday life surmise. But how to understand this?

It is at this point that Theosophy steps in to help Western psychology. Man is not the creature of a day. Man is an Ego, a Soul, going from life to life in order to grow spiritually towards that Light of the Uncreate that abides in him, the light that never fades, that burns without a wick or fuel. This Ego possesses awareness of itself, subjectively. But, as soon as it becomes invested with a bodily tool in order to increase its experience, this awareness becomes dual. One pole is directed towards the essence of the Ego, in which self-consciousness has been developed in a

long evolutionary process. The other pole is connected with the vehicle taken up during that incarnation, the latter pole and its vehicle changing in each life according to Karmic behests.

This fact cannot be stressed too emphatically on account of its great practical importance and the tendency in the average man to identify himself with that lower pole of his consciousness, and even with its vehicle. Man becomes so engrossed in the play of *Prakriti* and its *gunas*, that he becomes the victim of self-created *maya*.

In considering this fact we are faced with the implications of the famous mantram of the Delphic Oracle: "Know Thyself." Man has remained unknown, to himself and to others, due to his unawareness of this fundamental tenet of Eastern psychology. Man's knowing himself is related with his own constitution, the great natural laws of Reincarnation and Karma, man's place, task and destiny in the Kosmos, etc. It implies the study of Man as a complex sevenfold being, several aspects of whom are clearly explained in Theosophical literature.

This shows the dual nature of the thinking principle, called by the Eastern term *Manas*. One of its poles, Higher Manas or Buddhi-Manas, is, as it were, the window through which the Wisdom that exists in the Buddhist principle can reach the incarnated consciousness, whereas the other pole—Lower Manas—acts as the receiver of the changes that constantly occur in the sensorial, emotional and thinking nature of the incarnated man. It has other functions besides with which we are not now concerned. But, even when engrossed in this particular function, Lower Manas does not lose its Buddhist affinities. *Manas per se* carries, on account of its cosmic lineage, a tendency towards differentiation and expansion. And this tendency becomes enhanced in its lower pole by the impact of impressions from within or from outside, which causes not only great restlessness in the ordinary waking consciousness, but further creates a barrier against impressions from the higher mind reaching the lower one, focussed in the waking consciousness.

The impressions gathered by the lower mind are like ever-shifting shadows, though they create a false sense of reality. Fully absorbed in the

mirages placed before it by the changes in its particular field of activity, the waking consciousness, notwithstanding its Buddhist affinities, cannot become aware of that source of knowledge which is available in the spiritual realms, but which for its manifestation needs the help of the lower mind, which alone can direct the action of the brain. Only when this co-operation is achieved can the incarnated man get knowledge of the higher order and by its use show forth the qualities of his inner being and become more than man. Knowledge of this duality can help man to achieve this co-operation.

Let it not be understood from this that the action of the lower mind should be suppressed, that no impressions should be gathered. That would prevent the reaping of experience and stop progress. But of most it can be said, in the words of the *Bhagavad-Gita*, that the tumultuous senses and organs hurry the heart away by force and that the uncontrolled heart, following the dictates of the moving passions, snatches away... spiritual knowledge, as the storm the bark upon the raging ocean.

Therefore Head-learning has its legitimate place, but there is also Soul-wisdom, called the Heart-doctrine, since mystically the heart represents the spiritual centre in Man. The faculty necessary to receive this "wisdom from above" is intuition. As said in *Light on the Path*, those who want to do real work have to develop this faculty and the main obstacle to this is the possession and wielding of strong Lower-Manasic powers, unaware of their possible effect and danger. Porphyrios is quoted in *Letters That Have Helped Me* as saying :—

Of that nature which is beyond intellect many things are asserted according to intellection, but it is contemplated by a cessation of intellectual energy better than with it.

A strong, uncontrolled intellect therefore holds great danger for its possessor. His whole field of consciousness will be turned away from spiritual values; the presentments coming to his lower nature will so engross his consciousness that it becomes focussed on the lower elements. This will cause a tendency towards cold intellectualism, materialism, even brutal animalism. Pure in-

tellectualism will weaken or even kill out the sense of the mutual interdependence of all beings, the reflection of a fundamental truth which is a living reality for man's higher nature. From this will result an amoral if not an immoral attitude, separateness, selfishness, egotism. This opens a dangerous path that may lead to the loss of discrimination between right and wrong, and end in the terrible condition of the lost soul.

Over-intellectuality is one of the signs of our cycle, menacing the smooth and harmonious spiritual evolution, if not of our race, then certainly of many of its units. About 70 years ago a great Being warned of this danger facing that portion of intellectual mankind which was unrestrainedly indulging its animal propensities.

One of the current mistakes in this connection is, that reason is considered the highest power of man. It is not, though it can be a help in leading a clean life on the material plane and it can be used to verify the genuineness of uncontrolled, occasional ebullitions of what is mistaken for intuition.

The exaggerated tendency of the Western nations towards intellectuality must be a Karmic idiosyncrasy, brought over from a far past. At present the Western mind as a rule is *rajasic*, if not *tamasic-rajasic*; it is analytical, materialistic and tending towards *Kama-manas*, the lower pole of consciousness, in line with cyclic development. According to Mr. Judge, the West shows marked Atlantean features; and there is reason to believe that many of the Atlanteans were strongly materialistic, tending to terrible black magic.

One of the factors that have abnormally stimulated the intellectual capacities of the Western world towards the condition which we find today, and against which all of us have to be on our guard, is that compartment of Head-learning usually called exact or natural science. The legitimate field of this science is confined to the facts observable directly by means of the senses, or indirectly by means of instruments; to the describing, ordering and combining of these observations and, to a certain extent, defining general principles or empirical laws of nature.

In postulating these laws, science works along inductive and empirical lines only. Induction

implies the observation of nature, and the formulation, on the basis of such observation, of hypotheses to account for the facts observed. In so far as these observations can be numerically assessed, they can be mathematically formulated, but the relative correctness of these postulates can be only experimentally demonstrated. Even then these rationalizations disclose nothing about the deeper nature of the phenomena. Besides, the senses are a rather dubious basis for deeper speculation, its validity being confined to a very limited part of the Kosmos.

The present inductive trend of science is usually connected with the work of Lord Francis Bacon. He was a follower of Aristotle, who had preferred particular objective concepts to universals, and so strayed away from Plato and Pythagoras, the great Western philosophers and initiates. In this way Bacon gave the impetus to the lopsided development of scientific thinking. The analytical trend of the race mind caused the obscuration of deductive reasoning, with the result that the unifying centre for human thinking has practically been lost sight of. Modern science in every field represents a staggering mass of largely unrelated facts. One has but to turn to astronomy, physics, chemistry, biology, etc., to get the confirmation of this statement. Day after day the number of unverified facts and unverifiable dicta increase. Scientific development favours specialization, which by its nature turns away from deduction, and to this tendency human ambition makes its contribution. If it were made a rule that publications should be anonymous, the swelling stream would be curbed and

improvement would immediately follow. This idea has been brought forward hesitatingly, but, as might have been expected, has not met with any approval. Success and authority in science depend upon being, as it is naïvely called, "original."

In Occultism the greatest merit is to walk in the footsteps of the predecessors, to be a transmitter of Truth. The Shravaka is allowed to repeat his Master's words; he is even at liberty to copy or quote them verbatim without acknowledgment, as a Master once wrote. In other words, plagiarism, so severely condemned by science, is permissible in Occultism, supposing, of course, the quotation is used impersonally and unselfishly. A true Chela's faithfulness to his predecessor would be stigmatized in a scientist as inferiority. The Theosophist recognizes that, just as little as we can call our body our own, can we lay claim to the scientific ideas that may come to us. This insistence on "originality" illustrates the inherent tendency of intellectualism towards the great dire heresy of Separateness. It is centrifugal instead of centripetal, *i. e.*, instead of tending towards the Centre of all true Knowledge.

In consequence, an enormous amount of mental energy has been put into the natural sciences for the last 200 years, but, alas, with very meagre results as to the general uplifting of the race. The two main reasons for this lack of progress are (1) the lack of a common starting-point for deduction, that is, of a universal philosophy; and, (2) the amoral nature of scientific research in general.

(To be concluded)

QUESTIONS ANSWERED

AT AN INFORMAL " OCEAN " CLASS

CHAPTER V

III.—THE ASTRAL BODY, CELLS AND SKANDHAS

Q.—What is meant by the astral body ?

Ans.—It is a self-germinating body. We know that our bodies, as they stand, are composed of two classes of cells—first, those which are self-germinating, that is, able to reproduce a complete compound structure of which they are but one single cell ; and second, body cells which are able to reproduce themselves, but can do nothing else. Astral matter is *self-germinating* matter. It is worth while to watch every word Mr. Judge uses. If we read carefully what he says about the cell being an illusion, we will find that he does not say anything different from what our greatest scientists have come to declare : " The cell is an illusion. It is merely a word. It has no existence as a material thing." Our science says the same thing. When regarded as a physical thing in itself, the cell is a pure illusion ; it has no existence.

In 1893, then, Mr. Judge propounded the present atomic theory of matter. All matter is an illusion if regarded as material ; that is, as *substance*. The matter we see is composed of finer forms, those finer forms are composed of still more recondite forms, and those recondite forms are composed of still more infinitely recondite forms—until we get to a central point, a centre of energy, an electric charge. So, 60 years ago, Mr. Judge put on record, in simple and innocent words that a child can understand, that which our greatest scientists have finally come to. The only difference is that Mr. Judge says those sensitive points are life ; therefore he calls them *lives*, while our science is still wondering what it is that makes them move. They will get to that in 40 or 50 years more, and perhaps in 1975 the scientists will be ready to listen to the next messenger.

Q.—What is the fourth principle ?

Ans.—It is *us*, for the most part. The fourth principle, according to the table given, counting up or down, is that called by Mr. Sinnett in his

book, *Kama-Rupa*. *Kama* means love, passion or desire. *Rupa* means form or body. So the word *Kama-Rupa* means the mass or body of passions and desires in any individual or in any collection of individuals. This is called in man the fourth principle, counting either way—from above down or from below up.

Q.—What is meant by secreting life (p. 41) ?

Ans.—Well, we are all absorbing energy, aren't we, all the time ? And expending it ? Instead of saying " absorbing," say " secreting."

Q.—How would you explain elementals to an inquirer ?

Ans.—Well, we shall first seek an explanation for ourselves and find that we have none ; so we shall advise the inquirer to do just what we are doing—study the books and do the best that he can. There is mighty little information (in the sense that we understand " information ") given on elementals. Why ? Because we are too much under the sway of a dark class of elementals now. But the statement is made that not a motion (in our nature as human beings) of our mind, of our feelings, of our passions and desires, of our hopes and fears, of our memory, of our everyday physical actions—not a single motion of our human consciousness—is possible except by and through elementals. They are psychic embryos.

Notice that there is a constant transition of matter from the inorganic condition up to the organic condition, and a constant transition of matter from the organic condition to the inorganic state. So there is very clearly a cycle of evolution—it is in fact the cycle of *physical* evolution, from the inorganic to the organic and back again. But *The Secret Doctrine* tells us that there are three lines of evolution. There is the merely physical cycle of evolution which we have just spoken of ; but there is also a psychic or intellec-

tual cycle of evolution, and elementals represent the subjective side of psychic evolution. Psychic evolution begins in feeling and ends in intellection; intellection begins in ratiocination—that is, seeing that things have a cause—and ends in intuition.

Q.—Isn't it because of the negative state of the masses and their indolence that we are subjected so much to the dark side of the elemental world?

Ans.—Yes, that's true, but it is the Karma of the whole human race. We have misused the sensitive points, the lives, of the three kingdoms of nature below us—have done that for ages and ages—and now we are reaping what we sowed. This is a vast subject, and if any wanted to know about elementals and about this dark side, the best possible advice that could be given them is to come right here to the U.L.T. meetings; get an *Ocean of Theosophy*; study carefully and participate in the meetings; and pay great attention to all that goes on; so doing, one will begin to learn something about the elemental kingdoms for oneself.

Notice carefully, again, the various names Mr. Judge gives to the astral body. As we were saying a moment ago, his language is worthwhile watching. Remember the signs at the railroad crossings, "Stop—Look—Listen"? That is, *concentrate*. Now, if we take every statement made by Mr. Judge, and "stop, look and listen" inside, we will get something. Take, then, the various names that he gives to the astral body: "*Linga Sarira*, Sanscrit, meaning design body." "Personal man." Notice that? The personal man; that is what the astral body, astral matter, the astral man is—it is the personal man. We are dealing with *astral men* all the time.

We talk about a man's feelings. What are we dealing with? An ego; but he does not know himself for what he is, or whom he is dealing with. He thinks he is his feelings. And so every word we utter not only strikes the tympanum, but also strikes the astral man and produces an immediate polarization of this perispirit—that is, a human being, an astral man. That is a very graphic expression. People often ask what is

meant by the astral man, astral body, astral form, astral matter. It is the stuff that the human being is made of. The divine being is made of another kind of stuff; the physical being is made of another kind of stuff. What is the physical being made of? The chapter tells us—cosmic dust. That is not astral matter.

Q.—Can the astral man be annihilated?

Ans.—He is annihilated at every incarnation; that is why we die and have no recollection of former lives.

Q.—Are the terms "atomic lives" and *Skandhas* synonymous?

Ans.—No; when we say "atomic lives" we have used a contradictory expression, haven't we, because the word atomic, as understood by us, means "lifeless." We never think of atomic matter as being alive and yet, when we say "atomic" life, we are trying to wed two ideas, the idea of Theosophy, and the idea of Science that atoms are "lifeless." By using the word "atomic"—which means, so far as we know, nuclear matter—with the word "lives," we may help the man who has formed a mental picture of infinitesimal indestructible particles of matter to see that those indestructible particles are *Life*, "atomic lives."

Now take the word *Skandhas*: the word itself means, in English, collections, or aggregates, or bundles. This audience is a *Skandha*; that is, it is a collection or bundle of beings, but *Skandhas* are bundles of desires—that is, feelings, memories, hopes, fears and passions formed by the man. We form them every moment and they constitute the *Kamic* principle in us; after we leave the body the astral body that we use ceases to be, because it is no longer inhabited by us. It is inhabited only by these aggregates, by these bundles of thoughts and passions—reflected lights. Remember, Mr. Judge says that the term *Kama-Rupa* should properly apply only after death, because *Kama* and the astral body do not coalesce while we are alive; our presence keeps either one or the other paralyzed. If our passions are active our astral body is passive; if our passions are passive, our astral body is active; but you can't

energize them both. Our presence in the body paralyzes one or the other.

Now, we die; a complete change takes place in that which was our astral body. What is that change? Both positive and negative. Negatively, we have left it; positively, the passions and desires have left it. The moment we have left it the two poles of the astral man—the passions and the desires on the one side and the lives that form the substance of the astral body—coalesce and then we have a shell, a *Kama-Rupa*, an elementary. It represents the dark side of the ex-human being. It is the personality minus the Ego. After a while, it dies and when it dissolves, it does not dissolve into its constituent lives as it should. We have had such fierce passions, such fierce loves and hates and hopes and fears, that we have made *fusible* compounds out of some of these lives, so that each separate compound lasts for ages and ages and ages, and those are the *Skandhas*; they are the bases of our molecular body on the return to a new incarnation.

Q.—Is there a distinction between the word *Siddhis* and *Skandhas*?

Ans.—Yes, there is all the difference in the world: our *Siddhis* have produced the *Skandhas*. In other words, the elementals of themselves have no power to combine and remain in cohesion, just as a dozen and one chemical elements have no power to hunt each other up and combine. But any man who has intelligence and knowledge of the elements can put these chemical elements together, develop a great heat, and fuse them. Then we have a new substance and it manifests entirely different qualities from the original elements themselves. The word *Siddhis* means powers. Every time we use our power of thought or will or feeling or memory or imagination, we are exercising our *Siddhis*; we either exercise them in a high way or in a low way, up or down. If we exercise them “downward,” we form elementals which persist because of the cohering power of our thought and feeling and those afterwards become the *Skandhas*. *Skandhas* are human elementals; that is, they are collections of elemental beings given a form by our thought. They couldn't have taken that form of themselves; of

themselves elementals have no forms; *we give them forms*, forms of hate, forms of fear, forms of doubt, forms of suspicion, and good forms, cheerful forms, optimistic forms and beautiful forms. These constitute the *Skandhas*.

Q.—Does one pick up all of his *Skandhas* at each incarnation, or do some of them wait?

Ans.—Well, if we picked them all up at once we would be sunk. We have here to refer to the “Aphorisms on Karma” and notice—“stop, look and listen.” It says that all our life long we are making mental deposits. “Mental deposits” is only another phrase for *Skandhas*. All our life long we are “colouring” human elementals of one grade or another, which, after the break-up of the *Kama-Rupa*, become the *Skandhas*. Now the Aphorisms say that in any given life those only of our mental deposits—the old elementals that we have used and misused in any given incarnation—can become active which are appropriate to the environment provided. Mr. Judge goes on to show how everyone of us is at one and the same time doing three things: first, we are absorbing into our system (using in our mind and four lower principles) the elementals or mental deposits of a former lifetime which are now awake, alive, active, ripe and constitute our mind and nature and tendency. Secondly, and at the same time, we are going right on thinking; we are going right on wishing, feeling, hoping, fearing, and so on; so all the time we are making *new* mental deposits which will come to fructification in some future life, if not in this. Thirdly, and at the same time, since we have lived myriads of lives and since we have a million feelings for a given action—(think of the millions of feelings we have every day and how few of them we act out!) we are facing not only those deposits that are now ripe and that we are now experiencing, not only those that we are making or storing up for experience in the future, but also an enormous mass of held-over or suspended mental deposits from former lives awaiting a favourable moment to ripen.

Q.—Suppose one were afflicted with a terrible perception—that is, the coming to sudden life of

an enormous mass of old and bad mental deposits—in other words, suppose a person were suddenly afflicted with a mass of bad Karma. Could he call on his Higher Self and get rid of it?

Ans.—Well, that involves a lot of truth and quite a lot of misconceptions. Remember, in the first place, that we very seldom see straight. There is truth in all of us, just as there is truth in everything, but there is also a terrific admixture of what is absolutely untrue, as well as what is erroneous, and we can't always tell which is the truth and what is the erroneous and false. Now, let us see; what is Karma? Karma, in the spiritual sense, in the Egoic sense, is neither past nor future; it is always present—there is no "past Karma" in the spiritual sense; there is no "past Karma" as there is no "future Karma" in the spiritual sense. Our Karma at every given moment does not lie in our circumstances; it lies in the way we feel about them. What is real to us at any moment—whether we are in the seventh heaven or the lowest hell—is *the way we feel about it*. Our "hell" is the way we feel; our heaven is the way we feel; but our feelings depend on circumstances instead of on us. So the real question of good and bad feelings, good and bad Karma, and good and evil themselves, is a matter of our *control over our fourth principle*.

When a man can control his feelings, there is no longer for him any good Karma or any bad Karma; there is just *action*. Can't we see that? Suppose you were drowning and you actually could say to yourself, "Well, what of it? In five minutes it will all be over and I shall be able to recall the circumstance." What would drowning mean? Suppose we could look at death as we look at going to sleep! Suppose last night we dreamed we lost our home; we couldn't pay interest; the mortgage was being foreclosed; we had no job and no bread and butter; we were starving; but supposing we woke up and said, "Thank God, that was only a dream!" Yet it was no "dream" while we were dreaming.

All these feelings that we have are only illusions. We think they are due to our circumstances but in every case they are our attitude toward circumstances. The more you look at it the more you will come to see the utter truth of a state-

ment made by Mr. Judge, that "the power of any and all circumstances is a fixed, unvarying quality"; it is we who are the variants. Where is the variation? It is in our feelings.

Would it be possible for a man to burn alive and smile? Why, you have but to read American history to find numbers of Indians and of white men who were burned at the stake and who jested and laughed at their tormentors for their inability to make them suffer. History is full of the Christian martyrs who were crucified, nailed up on the cross; it took them hours and hours to die, and yet they were literally "in Heaven" while nailed to the cross.

Now, isn't it possible for us to get into such a state of consciousness that it is our *body* which suffers, not we ourselves; or that it is our astral body that suffers, not we? The old teaching of Theosophy is that that is the fact. *You* know that what you can do to a man is very little. Think how narrow is the range within which you can torture a man. Physically, you can torture him until his temperature goes up 8 or 10 degrees, and then you can't torture him any more; or, his temperature will go down 8 or 10 degrees, and then you can't torture him any more, because the body cannot normally stand any more. That is, the body's normal tensile strain in terms of suffering is within a range of 15 or 16 degrees from normal.

Don't we realize that the astral body (which is the source of our personal sufferings as well as personal feelings) has its tensile limit, also, and that it does not make any difference how badly our feelings are lacerated—it's still easy not to have them lacerated? Suppose you were in the presence of a delirious man; you knew he was delirious, therefore irresponsible. Suppose, then, he called you every name under heaven—liar, thief and all the rest—he would only incite your compassion. A man in anger is a delirious man—he is in a far worse delirium than one who is merely physiologically delirious, because that derangement is of his brain and nervous system; but with the angry man the derangement is in his astral and *Kamic* nature. Now, would we be disturbed if a delirious man used abusive language to us? Not at all. So, it is all a question of our

identification with the experiences which come to us.

Speaking of the Higher Self, we *are* our Higher Self, if we think so; we are the devil himself if we feel that way. It is not what we go through, physically or astrally or psychically; it is our identification of Self with circumstances—whatever we name the circumstances. The ceasing of identification is the ceasing of soul pain. Then a man suffers just as an animal suffers, and an animal's sufferings are a joke compared with the sufferings of a human being, because an animal has neither memory nor anticipation.

Q.—What is compassion?

Ans.—The feeling of Unity, the feeling of Brotherhood, the feeling of Service—three words for the same thing.

WRITTEN AS WE LEARN LOVE

The accepted notion that love is merely an emotional state, calls for a redefinition of the word "love." We use the word so commonly that it is no wonder that our music professors and the "old folks"—among others—rather shudder at the flippant, often vulgar, expressions of "love" in speech, song, popular fiction and the motion pictures. They rightly feel that the sacredness of love is somewhat destroyed by such usage. Can we blame those who delight in, and decidedly prefer, the "old-fashioned" poetic and tender expressions of this great and mysterious power? We cannot but feel that the ideal of love is more fully revealed in a song like "Oh believe me, if all those endearing young charms," than in many modern "song hits." Nor can we but dwell more appreciatively on literature of the quality of Emerson's essay on Love, which appeals to the soul, than on certain modern novels, which appeal chiefly to the senses.

Essentially, it is our conception of the nature of man which will determine the way in which we love. Cultures in the past have varied in their evaluations of man, and therefore in their "rules

of courtship." The so-called freedom from social conventions has greatly changed attitudes toward love in this century, so that many people seem to have gone to the extreme of ignoring moral responsibility. If, in our relationship with another whom we love, what we call freedom does not include the highest degree of mutual respect and a reverence for the law of relationships, then that love and that freedom are not real.

Surely, in marriage, the most sacred of man's relationships, there is a law—especially since the power of creation is an expression of divinity. Any marriage relationship in which the companions know nothing of man's higher spiritual evolution and the process of reincarnation, will lack the completeness on all planes of being which might otherwise obtain. The mystery of love is not understood by those who pin their faith on the first personal attraction they feel. Many a love has been destroyed through the lover's failure to consider man's higher faculties and how they may be brought into activity, harmonizing the outer life with the purposes of the soul.

"Love" is an illusion if we think it depends on sensual gratification for its sustenance, yet this is a common notion among materialistic thinkers. In *The Secret Doctrine* (I, 377), H. P. Blavatsky quotes a prophecy from the *Vishnu Purana* about the *Kali Yuga*, in the light of which we may see the direction that modern barbarism is taking:—

... Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. . . . a man if rich will be reputed pure; dishonesty (*anyaya*) will be the universal means of subsistence, weakness the cause of dependence; menace and presumption will be substituted for learning; liberality will be devotion; mutual assent, marriage; fine clothes, dignity.

Today, we find a great contrast between the views of love and marriage in East and West. For example, some young people from India, coming to America to study, find themselves wondering at the rashness of those who use divorce as a means of escape from their marriage. Yet these students cannot but see that in the West there is an opportunity given for an even better relationship between men and women than exists

in their own country. One young man remarked that in India the woman is taught to seek salvation in her husband or "lord." "But here," he said, "the two are on an equal basis, and may seek God in each other."

This observation seems to point to the wealth of social improvement that could come from the blending of the ideals of different cultures. How blind we are to the opportunities that some of the practices of our own country provide us with, until some one of another culture innocently indicates them to us! The Indian boy saw the need for justice in the marriage relationship, the advantage of the equal standing of husband and wife. Here in America, where we use the words *justice* and *equality* so much that they tend to become meaningless slogans, he saw that advantage, and desired to take that newly-appreciated attitude back with him to India.

From the Western side, there can be appreciation of the tradition of the sacredness of family life that has existed in the ancient lands of the East. There, the respect for family is a recognition of the necessity of making living an art, and a man is honoured according to his ability to fulfil his duty to the household. Whether that recognition is a knowledge of a higher duty to humanity that can be fulfilled *through* a family, or merely a feeling based on tradition, we can not say. But nevertheless, we can rejoice that some people have thought of the possibility of soul salvation in connection with marriage; and the West too, can learn the meaning of *Dharma*. Thus each can become a better husband or wife, father or mother, brother or friend to the one who is loved, as the Sage

advises in *The Book of Images*.

Love is creative on more than the physical plane. If it can make us more brotherly to all men, more capable of sympathy for human difficulties, what more can we ask? We may each have our own definition of love, but we know there is that One, ever-present at the core of every one's being. Let us feel a little of the *compassion* that the great Ones have felt, and then we will know that love is more than the opposite of hate, something nobler than a feeling which can make for separateness between ourselves and our fellows. Let us become an active link in the chain extending from "our teacher or preceptors to the highest spiritual chief." Then, if love blesses us, we may rejoice that it will strengthen that link of brotherhood.

When we learn the doctrine of soul, that was so valued by the ancient peoples, we shall not separate love from wisdom. We should learn the meaning of our relationships and wait for the right time for their fulfilment. There *is* a right time. With the knowledge of reincarnation, we need never be impatient. The true test for love may still be time, despite the frowns of modern youth on such "old-fashionedness." "Waiting" is not merely a matter of self-denial, when souls realize that true love is on a higher level and does not need to be affected by time or distance. Truly, our love should inspire us to make each word and deed have richer meaning, to send with each thought some intangible force of love for *all* our brothers. The "Universe grows I" when that rare gift of love is ours, and by means of it we may know all our brothers better through our understanding of the one whom we love.

THE PROBLEM OF SEX

II.—THE NATURE OF SEX

The Hermetic philosophers used the formula "as above, so below" as the basis for their science and viewed all creatures as evolutions from primordial Spirit-Matter—Matter here standing for the very sublimation of substance, not for gross matter. But we cannot understand life or any of its aspects if we only begin at the lower material point and try to deduce on the principle of "as below, so above." Many have tried to see the universe in terms of sex relations, applying the crude physiological interpretation even to the highest mysteries of creation, just as they have imagined an anthropomorphic God that is only a magnified reflection of their own imperfect, transient personal nature.

To understand life and sex we must start from the origin. Throughout the whole of manifestation, duality inevitably shows itself, not as a fundamental and fixed separation, but as a mutually dependent polar relationship of Spirit-Matter, in which one aspect cannot exist without the other. Throughout nature there is a constant play between the active, positive force and its passive, negative counterpart, as between the centrifugal and the centripetal forces, which on the descending path, are those of Spirit and Matter respectively. The eternal cycles of existence are the outcome of the attraction of the one by the other. Universal spirit expands and gives out, universal matter takes in and fecundates, thus producing life and consciousness. The human sex relationship that first developed at the midway point of evolution, some 18,000,000 years ago, is itself only a microcosmic reflection of the divine act of creation. To the first two-sexed races, who knew themselves to be descended from androgyne forefathers, and to whom their own, just developed sex polarity and power of procreation were sources of pure and reverent wonder, such symbols as the *lingham* and the *yonî* were as pure as the act itself. Even in the early religions of our present Root-Race, in India and Egypt, these emblems held no unclean significance, but were simply the material symbols of the original ab-

stract force, the creative, spiritual power. Those Brahmins who still follow the Laws of Manu keep the procreative function in deep respect, regarding procreation as a religious ceremony and considering that not till they have fulfilled their natural duty as parents and householders are they free to tread the higher levels of the spiritual life.

It is not sex and sex symbols that are themselves unclean but the polluted gross ideas that gathered around them through the very misuse of sex forces in Atlantean times and later. It degraded the whole idea and eventually the doctrine of "original sin" was brought to the West through the later Semitic religion. Yet this religion which exoterically proclaimed as an eternal Curse, a Fall into Evil, what was actually a natural development, at the same time esoterically made the phallus itself the holiest symbol of God. The Western Christian sects took over from the Jews the elements of materiality in the idea, until the spiritual understanding of cosmic conception was completely lost, and now, to the average scientific mind, though it may have shed religious dogmas, the sex relationship is simply one of mere animal function. If this were otherwise, there could be no support or practice of birth control by any other means than self-control. The religious task of the present and the future will be to retranslate the idea back into its noumenal and spiritual aspect. "The letter killeth, the spirit giveth life."

Men, in their purblindness, do not see the transient nature of the duality of sex whether in a human being, animal or plant. For sex is only the last, most concrete transformation of the universal, biune magnetism that works through the attraction of the opposites. Before the physical separation into sexes the differentiation had to be arranged in astral substance; the atoms and the organic forces, gathering together to form more dense and complex groupings, had to follow the pattern and order of nature, fulfilling immaculately the law of Balance, so that the evolution of all existing forms above the mineral was, on

this material plane, towards polarization into male and female. It is this magnetism that through its attractions and repulsions is also the basis of all feelings.

Kircher accounts for every feeling in human nature as results of changes in our magnetic condition. Anger, jealousy, friendship, love, and hatred, are all modifications of the magnetic atmosphere which is developed in us and constantly emanates from us. Love is one of the most variable, and therefore the aspects of it are numberless. Spiritual love, that of a mother for her child, of an artist for some particular art, love as pure friendship, are purely magnetic manifestations of sympathy in congenial natures. *The magnetism of pure love is the originator of every created thing.* In its ordinary sense love between the sexes is electricity, and he calls it *amor febris species*, the fever of species. (*Isis Unveiled*, I. 209-10)

Robert Fludd, the fire-philosopher, gave the rationale of this sympathy-antipathy.

When two men approach each other...their magnetism is either passive or active; that is, positive or negative. If the emanations which they send out are broken or thrown back, there arises antipathy. But when the emanations pass through each other from both sides, then there is positive magnetism, for the rays proceed from the centre to the circumference. In this case they not only affect sicknesses but also moral sentiments. This magnetism or sympathy is found not only among animals but also in plants and in minerals. (*Ibid.*, I. 171)

Yet even attraction has its evil as well as its good aspect—lust or love, fascination or sympathy. For magnetism is neither good nor bad in itself, but the motive makes it so. The magnetism that acts physically as sex force is a reservoir of vital, creative power acting on various planes, and the magician is one who has learned the secret of polarizing his magnetism so that it gains the “bisexual” power of creation.

There will be a change in the character of sex, even in the present Root-Race, and eventually the contraries will be synthesized once more. The change must, as in the previous differentiation, proceed from within-without. The differences between male and female are not merely a matter of physical appearance and function, but depend on character and psychic tendencies, and these must change first. The female or negative element exhibits a tendency towards the conservative and the concrete and superficial in thought,

speech and act, while a fundamental and abstract outlook characterizes the male or positive element. The feminine principle, since it represents matter, also partakes of the “illusionary and vain” nature of matter, as well as of its quality of inertia that tends to keep “the established order.”

But we must remember that matter, in the balance of the human constitution, is, through Karma, overcharged with the irresponsible, psychic, animal element, *Kama*, from the mating of the “mindless” and of the Atlanteans with the female animal hybrids. Matter has become, unnaturally, too earthy a mixture, incapable of reflecting truly the pure “substance,” *Buddhi*. Humanity shows itself as *Kama-Manas*, the false self, caught in desire, instead of *Buddhi-Manas*, the self-conscious Mind illumined by Wisdom. That same faulty balance of the individual nature shows also in sex strife, where man misuses his power over woman and is, in turn, enslaved by her. In the true balance woman should embody the heart intuition, wisdom, compassion, acting as one with the guiding active mind and understanding of man, till, through evolution, each pole assimilates the attributes of the other. Yet how often in place of intuition do we find irrational, instinctive emotion! Not for nothing was it written, even if half humorously, “Verily woman—is a dreadful calamity in this fifth race,” since by “woman” the overcharged emotional element was obviously meant.

For it should be noted these distinguishing characteristics of the male and female elements do not apply to individual men and women. The soul inhabiting the body of one sex may have its psychic and mental make-up predominantly of the opposite element. Such are the exceptional pioneers among women, for the great mass are content to wait on the endeavours of their men-folk and to follow them. And on the other hand it is said that the greatest Teachers have had most of the womanly in their natures. But, from the point of view of the evolving soul, greatness can be achieved whether in a male or female body, and it is vain and futile to concern ourselves with arguments to prove that one sex is superior to the other. In the Spirit, which is the root and centre

of everyone's true existence, all differentiations are merged; and in the course of its active evolu-

tion the soul must test both poles of experience, the male and the female.

BROTHERHOOD AND SPIRITUALITY

Is the real meaning of Brotherhood so obvious as it is usually thought to be? A Master of Wisdom wrote to A. P. Sinnett in 1880:—

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us....It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept*.

The First Object of the Theosophical Movement has been set forth in direct and simple terms. Yet it is variously conceived according to individual knowledge, experience and consciousness. It is not expected that anyone shall have attained perfection in the understanding of the depths of the First Object, as such perfection is the attainment of the great Masters of Wisdom. But everyone who subscribes to the ideal has some idea of its meaning and practice. This is the starting-point for acquiring a truer realization and profounder conviction of its reality.

Everything begins in the germinal or nuclear stage. This is true of growth in understanding as well as in action. But there is an everpresent danger of materializing or degrading the concept of an ideal unless it is also profoundly realized from a spiritual point of view that the universe is worked and guided from within outwards. This fact in Nature is universal.

We may be devoted to and promote brotherly works, but we cannot "make" Brotherhood. That already exists as a fact in Nature with or against which we live and work. W.Q.J. admonished those interested in Theosophy to heed the words of those Masters who directed H.P.B. to write that each member (of the original T. S.) could become first of all in himself (or herself) an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good. Thus, the whole Movement could become "a vast, whirling centre of light and force and energy for the benefit of the

nation and of the race." (*The Heart Doctrine*, p. 58)

Every human being comes to learn that there are good and evil in the world. As a consequence, and because of the nature of man, it becomes a natural human craving to want things to be better. But a desire is not enough. Reformers and politicians, missionaries and advocates of systems of whatever kind begin from without in the endeavour to change conditions and the other fellow. Such endeavour is often fruitless because it does not get at the root and cause of trouble. The would-be Theosophist is not exempt from the influence of the upside down worldly idea characteristic of the age. It is in fact this very inversion of the ideal that makes a dark age. Only reverting to the true can make a better one.

Meditation and action are not two distinctly different paths to be pursued. Neither the one nor the other alone can lead to the goal. It is the proper balance between the two that is most efficacious. *Both* are required to accomplish by the fairest means the truest end which has ever to be kept in view.

Reformation, in any worthy sense of the term, begins within, not without. One may be devoted to the ideal of Brotherhood and the performance of duty in one place or have to travel far to accomplish a needed work. Brotherhood does not depend upon place. H.P.B. traveled round the world, first learning and then verifying the traditions of old. This entailed also laying down the lines of force for the Theosophical work of centuries to come. When W.Q.J. went from America to India to do his duty, he was as much "on high mission bent" as when he stayed in America to carry on the work. The notion that spirituality or Brotherhood depends either upon staying in one place or moving about is no different from the delusion that only those are spiritual and brotherly who go to church on Sunday or run like missionaries to convert the "heathen"

in foreign lands to so-called "Christian" or other dogmas.

Place has nothing to do with spirituality. The latter does not depend upon location. Neither does Universal Brotherhood, or it could not be universal. Spirituality may transform and better a place, but the result is a consequence, not a cause. The cause lies in Spirit; the effect in matter. Both are aspects of Life itself. Place or location may have to do with necessity and Karma, duty and responsibility, or with consequent relationships there. But it does not alter in any way the omnipresent fact of Brotherhood. The idea that the spirituality required for the practical realization of Brotherhood depends upon place or places, leaders or followers, systems or organizations, is the illusion of what Robert Crosbie called "organizational Theosophists."

Spirituality begins within. It depends upon an awakening from worldly illusions to the realities of spiritual consciousness, the immortal higher nature and Universal Brotherhood. What W.Q.J. called "the centre spot" lies within, not without. As he said, "the kingly science and the kingly mystery is devotion to and study of the light which comes from within." The duty of a Theosophist, as of any man, is neither to be determined nor judged by any one but the man himself. The Spirit in man alone is judge, jury and prosecuting attorney. It alone is "the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramâtma*, the highest soul."

According to the plain and simple yet symbolical language or "astral cipher" of the true author of *Light on the Path*, the soul in man "is the link between the outer body and the starry spirit beyond; the divine spark dwells in the still place where no convulsion of Nature can shake the air; this is so always." Of the individual who accomplishes the awakening of consciousness in the "starry part of himself," by facing his own soul and refusing to be drawn back by his lesser self, the same author significantly says:—

He may not blazon forth his deeds, he may dwell in secret and silence; but it is a fact that he forms a link between man and his divine part; between the known and the unknown; between the stir of the market-

place and the stillness of the snow-capped Himalayas. He has not to go about among men in order to form this link; in the astral he is that link. (p. 57-58)

Throughout the kingdoms of Nature Brotherhood exists. In fact, the kingdoms themselves could not exist were it not for this universal law. They all come forth from the Unknown, and will return into it when the cycle has rolled its round. This is as true as that night is followed by day and day by a night of rest again. Each kingdom aids the others. None could exist alone.

Amongst the living creatures of any species there are countless manifestations of brotherhood. The fact that all are subject to birth, life and death according to the same immutable law is evidence of it. A naturalist once significantly observed that harmless animals like deer have survived through the principle of brotherhood, while many of the more vicious animals have not thus survived. The gathering of birds for migration after a season apart to perform their "duties" is remarkable. And when the great event takes place their friendly chatter on the way tells of brotherhood on the wing.

Despite the predatory habits of many creatures, there are numberless astonishing accounts of the brotherly assistance rendered by animals to other animals of the same or a different species or to human beings. Who knows but that man is largely responsible for the viciousness in many animals and that vicious tendencies in them would change considerably if man did not spur them on and if he starved out viciousness in himself? Did he but know it, he could impart to the whole of Nature an impulsion toward a higher life. It is under the law of brotherly necessity that man must come to learn this lesson.

That Universal Brotherhood is a fact in Nature has profound significance. In view of such a fact why do not all men always act like brothers? First, because all men are not fully conscious of the fact of Brotherhood. Second, because what consciousness there is of Brotherhood is not spiritualized. That is to say, the spirit or consciousness in man is not generally awakened to the full realization of the significance of the great fact and the living of the life implicit in that realization. What is the panacea? It is spiritual knowledge

of the true nature of the Universe and Man, of Karma and Reincarnation, of universal Unity and Causation, and therefore of the need for Human Solidarity.

In the light of such principles men would cease to take sides with anybody or anything but Truth and Justice. Sects and cliques, creeds and dogmas, castes and classes have at some time to disappear as separative divisions among men. The sooner the better. The condition requisite for carrying out the objectives implicit in these principles is a wise, positive and dynamic peace. Hostility cannot do it, least of all a negative or passive indifference. It is an unfortunate characteristic of the age that bureaucracy tends to dominate over genuine knowledge and the free spirit. Pandit Nehru significantly and pointedly observed in his address at Columbia University (*The New York Times*, October 18, 1949) :—

If we seek to ensure peace, we must attack the root causes of war and not merely the symptoms. What are the underlying causes of war in the modern world ?

One of the basic causes is the domination of, or the attempt to dominate, one country by another.

The attempt to dominate others is a tendency characteristic of the lower nature. It is the antithesis of spirituality. This in no way implies that spirituality is a negative or passive quality, for it is not. Spiritual power for good flows from the conviction of essential Truth and the domination of the lower nature by the higher. Thus the lower nature can be transmuted and the higher strengthened in the furnace of man's own being. This is the symbolical meaning of the true alchemists of old who concealed in their alchemical jargon their real meaning about the transmutation of a baser metal into one of a nobler kind.

The obnoxious tendencies of the lower nature stand in the way of the practical realization of Brotherhood. They can be understood for what they are and conquered. The means is study, self-discipline based on spiritual knowledge, and

performance of duty or service. The root causes of war, as of all woes and most sorrows, lies in human nature made vile by selfishness. The way out is to face the facts in one's own soul, correct them, and right the wrong at its source. Because the root causes are within, Brotherhood depends upon no sect, party or organization. Brotherhood is a unifying principle in itself. Such is the ideal end toward which all men, parties and organizations must ultimately strive, and which they must one day attain.

RESISTANCE TO WAR

While Theosophy does not condemn the individual for going to war at his country's order, because he sees it to be his present duty and with an unmixed motive, Theosophy does lay down the duty of rendering good for evil, of forgiveness of all injuries, and it unequivocally condemns "the slightest invasion of another's right—be that other a man or a nation." The application of these principles, coupled with that of showing to each "the same justice, kindness, consideration or mercy which we desire for ourselves" would effectively eliminate offensive warfare, though restrictive measures against aggressors might still be necessary.

Students of Theosophy will naturally have full sympathy for those who take such a courageous stand on principle as those represented at the 7th International Conference of the War Resisters' International, reported in the Winter 1951 issue of *The War Resister*. They also fully accept "the inalienable right of man to refuse to do what he believes to be wrong," as Mr. Stuart D. Morris put it; they believe with Dr. Amiya Chakravarty in the power of fearlessness, that first of the godlike qualities, and in what we can accomplish "if we take our stand on truth force, soul force, because we are part of some divine system which holds us together."

A SIMPLE EXPLANATION OF DEATH

ITS NECESSITY AND ITS PURPOSE

What is Death ? It is a *universal* process, but seems to be the opposite of Life. Among the poor, Life and Death are or appear to be much more natural events than to the better protected and wealthier families. Many a child of well-to-do parents has looked curiously, inwardly terror-stricken, at the dead body of a favourite dog or a pet bird. Often, too often, the death of human beings is a guarded, secret event unexplained lest it make the child unhappy. Secrecy may be possible in large and semi-vacant dwellings ; it is not possible in crowded rooms and tenements. In both cases, however, the unhappiness exists, born of the fear seen or sensed of the unknown future. The local priest or the wealthy, tender parents do not and cannot present the rationale of the Process of Life and Death as a natural event in the cyclic process of progress and improvement and of a future return, as beneficial as the sun setting to rise tomorrow morning on a fresh day.

All things around us come into being, have their uses, begin to decay, break and eventually dissolve. Take that chair ; whence the wood ? From living trees, cut down by men, fashioned and shaped by their ideas and hands for a purpose in view. Is it good wood ? That depends on the knowledge of the buyer of the raw timber, as well as on the availability of wood. Will it stand the strain ? Not only is the raw timber here involved, but also the process of seasoning, which takes time. Was the manufacture of the chair a rush job with unseasoned planks, rusty nails—a shoddy job throughout—then the life and durability of that chair, under the normal circumstances of use, will be of short duration ; it will soon perish as a form.

Immediately we see that Death is dependent upon Life. It is a little more difficult to see how Life grows or persists or is really Death in another form.

The chair, whether of good or bad construction will finally be broken up, be thrown away, be burnt, be eaten by white ants, or will decay or

be dissolved in the waters of a river or the ocean into which it may be thrown. Those little particles, whether burnt and transformed into heat and ashes, or into dust or into water, are made use of in the new form into which they go. Some may, in providing heat, go into human beings who, having gratefully gotten warm bodily or sipped a hot cup of tea, eventually breath them forth. Others may go into watery shapes and the sun forming vapour, may draw them up into clouds and then they may as rain pour down on forests. Thus they furnish nourishment to trees, which might some day again be made into chairs, better or worse depending upon the many inter-related factors, some of which we have seen.

The first great clue to grasp is that Life and Death are universal inter-related processes. They affect all living and so-called non-living things.

But man is the most important—or considers himself so—to himself. Life and Death for man are but two phases of the One Great Plan of Progress which tries and tries and ever tries again to have him progress through the School of Life.

A baby is born. As soon as it utters its first cry, it begins to die. The body has within it certain degrees of stamina, tensile strength, resistance, adaptability. It may be subjected to too much strain and collapse at an early date, or it may master the diseases of childhood and reach the age of seven or eight, which according to Theosophy is an important period.

Theosophy teaches that the body is like the machine and the Soul the operator who uses that machine. The Soul is like the carpenter who uses his saw, the saw is like the body and the instrument is the personality : Mr. A. Up until the age of seven or eight the Soul has been learning to take control ; it is like some one trying to learn to drive a car. An experienced person has to sit beside him, guide him and be *responsible* during the period of his learning the controls. When he has passed his test, he gets his licence as an independent driver. This does not mean that he is, however, an experienced driver or that he knows

fully how the motor-car works. So up to the age of seven or eight the parents are responsible, but then the Soul assumes independent control as well as moral responsibility.

All of us know that from 7 to 13 marks a period different from the following "teen age" period. When 18 or 21 is reached, it is said that the individual attains his majority. The process of seasoning is still going on. The personality, Mr. A., is still to some extent being changed. The chair as chair is nearing its final stages but might still be high or low, wide or narrow.

Then comes the real and the seasoned usefulness and finally the gradual breaking down, through illness, exposure, poor conditions, etc., and finally death.

What is Death? An end of the man? It is *an* end yet not *the* end. Mr. A.'s body lies lifeless and useless. But Mr. A., whom his relatives and friends had identified with his body, seems to have gone, vanished, with his emotions and his ideas. The Soul was not Mr. A. any more than the carpenter (Mr. A.) was his saw or his hammer (the body). The saw will not saw without someone to use it. The motor-car may conceivably run disastrously for a short time driverless, but soon it stops abruptly, just as a chicken may run for a moment after its head is cut off and then drop down.

Where is the Soul? In the first little while after the breath has left the body and Mr. A. is pronounced as dead, it is busy casting up the accounts of the life Mr. A. has led. All his acts, emotions and thoughts, even his dreams and impressions are being evaluated at their *true* worth—not as Mr. A. valued them or might like to have them valued.

This is called the Review and everyone without exception, including lunatics, experiences the Review. Even people blown to bits in ex-

plosions do so, and lunatics during the Review are not lunatics, for their Spiritual "I" is of eternal all-knowingness and is never mad. A violinist using an untuned, broken instrument might make sounds like a madman, yet the disharmony would be the fault of the instrument not the man's lack of musical capacity. He could not express himself correctly on such an instrument.

So no man dies insane. No man dies without knowing fully and completely that he has met his just deserts. Theosophy fully agrees that the parting by death may seem tragic to the friends and relatives but it is a solemn event, from which all can learn, once they understand Man to be a continuing entity. Around the death-bed there should be quiet and composure. The disposal of the body should not take place too soon. It should lie quietly for 10 to 13 hours and then it should be burnt, as this process is by all means the most hygienic for the living.

What happens after Death? Theosophy says that there is not one Death; there are three Deaths. One of them has to do with the formation of what people term ghosts. Another deals with the assimilation of the fine deeds, noble emotions and high thoughts that Mr. A. was able to engender. These are his harvest and the grain is separated during the processes of these several deaths from the husk, eventually to enrich the granary of the Soul who has experienced the labours of many "Mr. A.'s" and many harvests.

What happens then? Well, that is another story. The clue to its understanding lies in the analogous process of sleep. We live a Life of a day. We go to sleep and forget. We awake and resume our activities. We are partly refreshed and renewed, but also we have to meet the results of our previous days of activity, good or bad. So a life is like a day, and death—like going to sleep. The processes are practically analogous.

IN THE LIGHT OF THEOSOPHY

✓ "Where Buddhism Begins—And Why It Begins There," an article contributed to the February *Aryan Path* by Bhikshu Sangharakshita, an English Buddhist monk, residing in India, meets convincingly the charge of pessimism so often and so unjustly brought against Buddhism. He writes:—

If by pessimism we mean the simple recognition that there are ugly facts and uncomfortable experiences in life, then Buddhism may with justice be described as pessimistic and not Buddhism alone, but every religion that is not content to be a mere mythology of hopefulness.

Recognizing sentient existence as "a great brotherhood of suffering," as Bhikshu Sangharakshita puts it, Buddhism starts with "a feeling, the feeling of pain, physical and mental suffering," differing in that from all the philosophies that start with intellectual propositions. He brings out that, though philosophical systems may not begin with the experience of pain, all philosophizing does so.

But, if the First Noble Truth of Buddhism is that "Sorrow Is" those that follow deal with its cause, its cessation and the way thereto, which conclusively disproves the charge of pessimism. The Goal of the Path presented in Buddhism is not, however, the overcoming of suffering, though when it is reached suffering will have ceased, but the attainment of perfection, of "Enlightenment for the sake of all sentient beings." The article contains a warning which earnest students ought to take to heart:—

What we really have to get rid of is not suffering but the imperfection which suffering warns us is there . . . if we think that following the Path means nothing more than the studious avoidance of painful experiences we are making a mistake of astronomical dimensions, and plunging headlong down the path of a spiritual selfishness so utterly diabolical that it is frightful to contemplate even the idea of it.

The 18th-century Deist Movement, which produced a Thomas Paine and a Thomas Jefferson, was profoundly convinced that man lived in an ordered and just Universe. That by observing the economy, the bounty of Nature, as well as its more drastic moods, man could, through analogy

and correspondence, understand and better his own nature. The scientific optimism of the 19th century was based on man's relief at being free from theological shackles. But the reaction has gone too far, a lack of balance has resulted and 20th-century thought today has become anything but optimistic. We are said to suffer from over-population, there are unusual diseases, unemployment, war manias, insufficient food, etc. Yet we boast of our increasing mechanization. See how dependent we have become upon petroleum products and artificial manures. Yet, the more oil we produce, the drier seem to grow the earth's lands. The more artificial manure there is, the more organic manure, whether of man, horse or bullock, is required finally to produce a balanced yield. But where are the horses, the bullocks and the manure, in these days of motors, tractors and elaborate but wasteful sewage systems? Surely this 20th century can so far be termed "The Broken Harmony" or "The Wasteful Era," but, as civilizations have gone to their destruction before—and mankind has risen from the ashes like the fabled phoenix, so the immortal Pilgrims must ever go marching on. From new trials, fresh tribulations, and in the end, from a new humility gained, another real step towards Wisdom and Spiritual integrity will have been taken. Man will regain the knowledge of his very modest but at the same time vital and responsible position in a vast co-ordinated Nature.

✓ There is much of value for the student of Christian doctrinal history in the Inaugural Presidential Address of Mr. R. B. Henderson, M.A., B.D., on October 1st, 1951, which appears in *Religions* (London) for January-April, 1952. For the Theosophical student, however, the subtitle: "Rational Mysticism for the Many" of his address on "Religion and the Masses" is of special interest.

That the ordinary man is not debarred from mystic experience is obvious and Mr. Henderson recognizes that "there are those . . . who can and do rise to the greatest heights of mystic union

with God without ever having heard of Jesus Christ." He sees, in fact, that creed and cult sometimes overlay and obscure the simplicity of truth. Too often the defenders of ritual and the dead letter of allegory ignore the wisdom of the Chinese proverb which he quotes: "Men carry fish in baskets. When they eat the fish they forget the baskets." These interpreters, on the contrary, "treasure the baskets as well as the fish. They seem indeed to want to eat the baskets."

Mr. Henderson recognizes the mystery of all life and the need to probe ceaselessly "into the mysterious Universe—mysterious without, mysterious within—and far more mysterious within than without," but he offers a criterion for testing mystical experiences which in the present state of general knowledge is unacceptable. The testing by "reason" of realization, in small or in great measure, of unity with the Divine Presence, to which all genuine mystics testify, is a legitimate one. But to apply justly the test of "reason" to mystical experiences, which pertain to the higher, intuitional faculty of the mind, presupposes the touchstone of adequate knowledge.

He writes:—

We may... accept the daimon of Socrates, perhaps even the voices of St. Joan, while we remain as unimpressed by stories of the levitation of St. Teresa as we are by the rope trick.

Theosophy explains the possibility of these rejected phenomena, the one as a change, conscious or unconscious, of bodily polarity; the other as glamour or mass hallucination deliberately produced. There is indeed no miracle in the sense of that which contravenes the law, but there are other aspects of law than those known to modern science. As Mr. Henderson himself writes: "If we would solve the mystery of life, we must not begin by ignoring one half of the mystery."

Dorothy Thompson contributes an interesting article entitled "Queer People" to the January 1952 issue of *The Ladies Home Journal*. The Mennonites are a widely scattered, small, Protestant Christian sect. They have been noted for their frugality and husbandry in the Ukraine and

in the U.S.A. Miss Thompson writes that she found them practically creedless, the sum of their faith being found especially in the Lord's Prayer and the Sermon on the Mount. These two texts reveal to man laws that are basic in the structure of the universe, and that, unlike *man-made laws* operate without the slightest possibility of failure. These "Queer People" believe that the Christian life is a life to be lived, every day, in every thought and deed—nor do they divide thought and act:—

Thought, in its highest, most concentrated form is directed... for the fuller understanding and revelation of God's law of love; such thought... is an actual force in the universe, as "real" as electricity, as the actions which follow and conform with it are its incorporation in external reality.... Therefore, one's work must be lovingly done well, joyfully but without strain, with gratitude for its material rewards, but without concentration on them, since all one's doings are a service to God and to His Children—humanity.

Excise the personal, masculine god idea, insert the idea of the Soul's continuity through the process of Reincarnation and behold, in brief, a Theosophical Sermon on Will Prayer and Karma.

✓ An article in the February *Aryan Path* by Dr. B. Bhattacharyya, former Director of the Oriental Institute, Baroda, deals with "Mathro Vaeshaza: Healing by Incantations." In it he deals with several branches of magical science, such as mesmerism and the preparation of talismans, but chiefly with the *Mantrikasakti* and its manifestations. Dr. Bhattacharyya writes of the tremendous "sound power" of Vedic Mantras, remarking that "in the Vedas the sound vibrations are all-important and not the meanings."

Madame Blavatsky writes that sound is

the most potent and effectual magic agent... the spoken word has a potency unknown to, unsuspected and disbelieved in, by the modern "sages." (*The Secret Doctrine*, I, 464 and 307)

Dr. Bhattacharyya describes the use of Mantras in the treatment of a patient suffering from a serious disease or even one usually fatal. He describes a Mantra as "a group of sounds carefully chosen in order to give rise to powerful sound vibrations," but for their rationale we can turn to *The Secret Doctrine*, where it is explained that

Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic cord. *As one saved thrice from death* by that power, the writer ought to be credited with knowing personally something about it. (I, 555)

Dr. Bhattacharyya gives several Mantras described as so powerful that, if pronounced with concentration a sufficient number of times, they are supposed to awaken *Siddhi* or supernormal powers. The student of Theosophy, forearmed by the warning on the first page of *The Voice of the Silence* against "the dangers of the lower *Iddhi*" (Sanskrit: *Siddhi*) will not share Dr. Bhattacharyya's enthusiasm for the reawakening of these powers in the present age, so selfish, so materialistic and so unwise. He will also recognize the danger of dealing, in ignorance, with forces so powerful as Sound, which Madame Blavatsky calls

a tremendous Occult power...a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour. (S.D., I, 555)

"Sound and rhythm," she tells us, "are closely related to the four Elements of the Ancients," and

such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. (S.D., I, 307)

✓ *The Secret Doctrine* points out that Ancient India, not the compressed fragment known as India today, was connected with both North and South America, to the north via the island chain across Behring Straits, while to the south one could have reached South America on foot with occasional use of a canoe.

This seems to have a bearing on what appeared in *The Sunday Statesman*, Calcutta, January 13, 1952, for in an article "Vikings of the Sunrise,"

Diane le C. Rawson writes of the similarity of the New Zealand Maori customs and the Naga customs of Assam.

Many men among the Maoris themselves I found out later were convinced that there was a definite link between the two races. One scholar during a visit to India...had been startled by Naga customs, appearance, names of tribes as he observed their identity with his own people...the [Assam] Naga Hati Hapai Tribe having its Maori counterpart in the Ati-Hapai tribe, the Tiwha of the Nagas becoming the Tiwa of the Maoris.

Apropos of the name "Naga," it is interesting to recall that H. P. Blavatsky in her *Theosophical Glossary* says that "Nâga" means literally "Serpent," that it is a nickname for the "wise men" or adepts and that the word has become universal, because it is "one of the few words that have survived the wreck of the first universal language."

✓ High blood pressure results if a man becomes excited. That excitement may be the result of anger, fear, disgust, etc. Heretofore, psychologists may not have differentiated between the effects of anger and of fear. It is reported in the *Scientific American* (November 1951) that Albert F. Ax, experimenting on 32 human subjects, found that under the stimulus of *fear*, sweating resulted with a higher pulse rate and a greater rise in blood pressure during the *contracting* part of the heartbeat. *Anger* produced a drop in palm temperature and a greater rise in blood pressure during the *expanding* phase of the heartbeat.

Students of Theosophy will remember that Mr. Judge in "The Culture of Concentration" (*U.L.T. Pamphlet No 18*, pp. 11, 13) indicates that fear tends to shrivel and anger to disrupt the Astral Body forming under correct concentration practices. Arjuna is described as "fearless" but he is warned against anger as a step towards the ultimate loss of all. Hatred has been described as the root which produces Anger, Lust and Greed, the three Gates of Hell. Calmness and patience are the *sine qua non* conditions of spiritual living and this has been taught for thousands of years.

BOOKS

By H. P. BLAVATSKY

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Transactions of the Blavatsky Lodge

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Five Messages to Theosophists

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Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

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

Pamphlets by Wm. Q. Judge

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

Pamphlets by Damodar Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLth Volume

The Aryan Path—Bombay—XXIIInd Volume

The Theosophical Movement—Bombay—XXIInd Volume

BULLETINS

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

U.L.T. STUDY GROUPS

BARODA, CALCUTTA, DELHI, KANPUR,
MYSORE AND POONA.

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

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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

U. L. T. LODGES

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NEW YORK CITY (22), U. S. A.....	22 East 60th Street
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