

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE MAN OF INSPIRATION

Towards Love of course is the right way; the Love of the Divine and of all beings. If we feel that after all we are not yet “Great Souls” who participate in the totality of those “Souls who wait upon the gods,” it need not cast us down: we are waiting our hour in hope. Let us wait patiently, in the silence which follows all effort, knowing that thus Nature works, for in her periods of obscurity she does naught where that obscurity lies, while doubtless she and we too are then at work on other spheres.

—W. Q. JUDGE

The Spring Equinox signifies the birth of fresh beauty which spreads the age-old secret of true wisdom and inspires new love.

On the day of the Spring Equinox in 1896, W. Q. Judge cast off his mortal coil. He arose in a form shining with beauty, which radiated the light of wisdom and spread love. The power of W. Q. Judge to inspire hundreds of men and women comes from the Buddhi he activated. His feeling of brotherliness was not only the result of a practice in benevolence; he practised meditation of a special kind to unfold the sense of universal brotherhood.

In numerous ways W. Q. Judge reiterated the idea that the roots of deeds are in the mind:—

The right performance of duty means the mental state, for the mere performance of an act has no moral quality in it, since even a machine may be made to perform acts usually done by men. The moral quality resides in the person inside the performance of a good act is no virtue unless the person within is in the right attitude of mind.

Next, he emphasized the idea that man was divine and not born in iniquity and sin. He pointed out that it was a blunder to think and talk about one's weaknesses, blemishes and mistakes; that the enduring nature of every man was the Divinity that “shapes our ends, Rough-hew them how we will”; and that that Divinity should be the subject of meditation and reflection, and, if necessary, of discussion with companions and co-students. Better to talk and think about the Krishna-Christos hidden within the carapace of the lower, personal self and remind the latter about

the strength of the former. In his writings readers are encouraged and devotees are inspired to arouse in them an insight into "Thou art That."

Thou art the Self. This is the thing to think of in meditation, and if you believe it then tell others the same. You have read it before, but now try to realize it more and more each day and you will have the light you want.

Our real enemies are not our personal weaknesses—not pride and impatience, not avarice and anger, not lust of body or of mind; our real enemy is our ignorance about the God who sits within, and, when we have heard and read about it, our failure to cleave to it. We need to recall as often as is possible that we are not our ambitions, not our longings, not our attachments and aversions, but the Self—a beam of light immaculate, emanating from the Star-Sun of everlasting Wisdom-Compassion, everlasting Altruism, the ever-active regenerator of deep and deeper faith.

In *Light on the Path* we find these words:—

By your great enemy, I mean yourself. If you have the power to face your own soul in the darkness and silence, you will have conquered the physical or animal self which dwells in sensation only.

These words seem to us to embody an occult experience which Mr. Judge must have personally passed through. In memory of the Birth which took place on the 21st of March, 1896, they are worthy of reflection, of practice, of constant application.

The seat of the lower personal self is in our sensations—the action of the senses. To overcome sensations we must face them, *i.e.*, examine them with calm courage. What does overcoming them imply? Transmuting them. Physical alchemy transmutes the baser metal into gold; psychic alchemy transmutes material sensations into psychic powers; but spiritual alchemy transmutes the body into a shrine, in which burns the Immortal Light of the Self.

This W. Q. Judge achieved. His writings are great; his success in living grand; what he gave out of his triumph is glorious. We salute the Vibrating Power of William Quan Judge.

W. Q. J. knew the path that all would have to tread, and balm, advice, warning and encouragement will be found in his writings at every turn and for every circumstance of life. The closer one gets into the current that flows from Him—"the greatest of the exiles"—the more readily will those things which harass and distress fall away and become as nothing.

—ROBERT CROSBIE

DAILY PSYCHOLOGY

[This paper by Mr. Judge was read before the Aryan T.S. on June 6th, 1890, and appeared in August 1890 as No. 5 of the Branch Papers issued by the American Section. We are indebted for it to the magazine *Theosophy*, Vol. XXXV, pp. 484-91, for September 1947.—EDS.]

“The Self is the Friend of Self and also Its Enemy.”

This sentence in the *Bhagavad Gita* has been often passed over as being either meaningless or mysterious; on one hand worthless to consider, and on the other hand impossible. Some students have, however, made good use of the teaching contained in it. It is a verse that bears directly upon Theosophy as applied to our daily life, and therefore may well be scrutinized.

It indicates two selves, one the enemy and also the friend of the other. Evidently, without the suggestions found in Theosophy, two selves in one person cannot seem otherwise than meaningless, except in those cases, admitted by Science, where there is an aberration of the intellect, where one lobe of the brain refuses to work with the other, or where there is some cerebral derangement. But after a little study of the constitution of man — material and spiritual — as we find it outlined in the Wisdom-Religion, we easily see that the higher and the lower self are meant.

The next injunction, to “raise the self by the self,” clearly points to this; for, as a thing cannot raise itself without a fulcrum, the self which will raise us must be the higher one, and that which is to be raised is the lower.

In order to accomplish this task we must gain an acquaintance with the self which is to be raised. The greater and more accurate that acquaintance is, the quicker will proceed the work of elevating the being who attempts it.

Let us for a moment look at the obstacles in the way, the reasons why, with so many, their understanding of themselves is so plainly deficient.

Everyone knows that he can see the defects in the actions and character of other men better than his own. Some, of course, there are who do not allow that they have defects.

St. James says that a man looketh in a glass and straightway forgetteth what manner of man he is. While I have often doubted this, yet it is true in respect to this looking-glass which is often held up to us by others to see ourselves in. We see for a moment our appearance, and then forget it.

There are some things, however, as to which it is often impossible for us to know ourselves. Such of our tones as are harsh or disagreeable we often cannot hear as others do. For there is hardly anything so difficult as to really hear our own voice in its entirety of tone and accent. We are so accustomed to it that we cannot tell whether it be pleasing or repellent, musical or discordant. We have to rely upon the statements of those who hear it. Indeed, I doubt seriously if anyone can ever fully hear, in the

way those to whom we speak do, the tones of his voice, because it is conveyed to us not only through the medium of the outer ear which receives the vibrations made without us, but we receive it in addition through the vibrations made within all through the skull, and hence it must ever be a different voice for ourselves. So it would not be profitable to pay too much attention to the sound of our voice if we do so to the exclusion of that inner attitude which nearly always determines the tone in which we speak; for if our feelings be kind and charitable, it is more than likely that the vocal expression of them will correspond. The cultivation of the voice, so far as it is possible, can safely be left to those teachers who aim to soften and polish it.

By taking a few examples from among the many about us and assuming that they represent possible defects and peculiarities of our own, we may arrive at something useful in our Theosophic life.

Here is one who will constantly tell you that several others are always very fond of talking of themselves and their affairs, and appear to take no interest in the conversation unless it has themselves for centre. And after thus depicting the failing of the others, this person — man or woman — immediately proceeds to show that that is his own particular fault, for from that moment the burden of the conversation is “I” or “my” affairs.

Our next subject is one who talks a great deal about altruism and brotherhood, but would not give a dollar to any good cause. Not perhaps from intentional niggardliness, but from sheer habit of not giving and not helping.

Here is another who exemplifies the prominent defect of the century, inattention. He listens to you, but only hears a part, and then, when repeating what he says he heard you say, he gives a version entirely at variance with yours. Or, listening to an argument or discussion, he only attends to that part which being familiar to him strikes him favourably.

Next we have the bigot who, while exalting freedom of thought and the unity of all men, displays most frightful bigotry.

Then there is another who illustrates a variety of the first to which I referred—the man who wishes apparently only to impose his own views upon you, and is careless about knowing what your opinions may be.

Here is the partisan who favours such a school or sect. Nothing can be said against them, no defect may be pointed out. Partisanship clouds it all.

Now all these are merely samples, but in some degree every one of us has them all — perhaps slightly, but still there. They are all the result of the predominance of the lower self, for they all show a disposition to put the personal *I* to the front. They are the present triumph of the lower self over the efforts of the higher. They may be abated in some degree by attention to their outer expression, but no real progress will be gained unless work upon the hidden plane is begun. Such a defect as that one of not listening long to another man's views, but hurrying to tell him what you think yourself, is one that affects the acquiring of new ideas. If you

constantly tell others what you think, you are gaining nothing. For your experience and views are your own, well known to you. The repeated expression of them only serves to imprint them more strongly on your mind. You do not receive any of the new lights that other minds might cast upon your philosophy if you gave them the opportunity.

There are other factors in our constitution which are powerful for the production of faults. Every man has two lines of descent. One is that which comes through his parents and has to do with his mental and physical make-up. This line may run back into the most strange and peculiar places, and be found winding in and out among manners and minds not suspected by us. Suppose your physical line of descent comes through Danes or Norwegians and mine through the French. There will be to some extent a want of sympathy and appreciation on the mental plane between us. Of course this effect will not be apparent if the period of time is long since our blood ran in those bodies, but still there will be left some trace of it. There will be a tendency always for the physical, including the brain, to show the characteristics which result from the preponderance of inherited faculties and dispositions. These characteristics belong wholly to the physical plane, and are carried down from the centuries past by inheritance, affecting the particular body you may inhabit in any one incarnation. It is your Karma to have that sort of physical environment about your inner self.

Now the obstacles to the perception of truth and to the acquirement of knowledge of self which are in consequence of the physical inheritance, are difficult to perceive, involving much study and self-examination for bringing them to light. But they are there, and the serious Theosophist will search for them. These differences in the physical body, which we will call for the time differences in inheritance, are of the highest importance. They resemble the difference between telescopes or microscopes made by different opticians, and tend to cause us to see truth clearly or blurred, or surrounded by many-coloured mists. What we most desire to have is a mental telescope that is not only powerful, but also devoid of the colours which achromatic quality only will dispel.

The second line of descent is that one which belongs purely to the inner man; that is, the psychical line. It is obscure, and, indeed, can only be discovered and defined by an adept or a trained seer whose clairvoyance permits him to see that intangible yet powerful thread which has so much to do with our character. It is just as important as the physical descent, in fact more so, because it has to do with the ever-living man, whereas the physical tenement is selected by or follows upon the actions which the inner man compelled the former body to perform. So it may be altered at any time with ease if we live in obedience to the higher law.

Passing from the broad line of descent in a nation, we find each individual governed also by the family peculiarities and faults, and they are not so easy to define as those that are national, since few men are in possession of any facts sufficient to ascertain the general family tendencies.

Coming down now to ourselves, it is almost axiomatic that each one's mind acts in a way *peculiar to itself*. There is a tendency that daily grows stronger, after our earlier years, for the mind to get into a rut, its own rut or mode of looking at things and ideas. This is of great importance. For the man who has freed his mind so that it is capable of easily entering into the methods of other minds is more likely to see truth quicker than he who is fixed in his own ways.

We must then at once constitute ourselves our own critics and adversaries, for it is not often that anyone else is either willing or capable to take that part for us.

Our first step and the most difficult — for some, indeed, impossible — is to shock ourselves in such a manner that we may quickly be able to get out of, or rather understand, our own mental methods. I do not mean that we must abandon all our previous training and education, but that we shall so analyze all our mental operations as to know with certainty, to easily perceive, the actual difference in method between ourselves and any other person. This is a thing seldom undertaken or accomplished by men nowadays. Each one is enamoured of his own mental habits, and disinclined to admit that any other one can be better. When we have become acquainted with this mental path of ours, we are then in a position to see whether in any particular case our view is false.

This is the psychological and metaphysical equivalent of that scientific process which classifies and compares so as to arrive at distinguishing differences in things in order that physical laws may be discovered. For while we remain in ignorance of the method and path of our mind's action, there is no way in which we can compare with other minds. We can compare views and opinions, but not the actual mechanics of the thought. We can hear doctrines, but are unable to say whether we accept or reject from right reasoning or because our peculiar slant on the mental plane compels us to ratiocinate wholly in accordance with a mental obliquity acquired by many years of hurried life.

The value of thus understanding our own mental bias so that we can give it up at will and enter into the bias of another's mind is seen when we consider that each of us is able to perceive but one of the many sides which truth presents. If we remain in the rut which is natural, we pass through an entire life viewing nature and the field of thought through but one sort of instrument. But by the other practice we may obtain as many different views of truth as the number of the minds we meet. When another human being brings his thoughts before us, we may not only examine them in our way, but also take his method and, adopting his bias for the time as our own, see just that much more.

It is very easy to illustrate this from ordinary life. The novelist sees in the drawing-rooms of society and the hovels of the poor only the material that may serve as the basis for a new book, while the social schemer drives the thought of hovels away and sees in society only the means of gratifying pride and ambition, yet the artist can only think of the

play of colour and arrangement of figures, the harmony that delights his artistic sense.

The plain man of affairs is not attracted by the complex events of every day which have no relation to his business, whereas the student of Occultism knows that very obscure events point to other things yet in the future. In every stratum of society and every art or profession we constantly have it brought home to us that each man looks at any subject from but one or two standpoints, and when a well-balanced mind is found looking at events and men and thoughts freely from all sides, everyone sees at once a superiority in the person, albeit they may not be able to explain it.

But it is in Theosophic study especially that it is wise for us to constitute ourselves our own critics and to adopt as far as possible the practice of leaving our own mental road and taking up some other. The truth is simple and not so difficult to arrive at if we will follow the advice of the Hindu *Upanishad* and cut away error. Error grows largely out of notions and preconceptions educated into us by our teachers and our lives.

The influence of these preconceptions is seen every day among those Theosophists who are seeking for more books to read upon Theosophy. Their minds are so full of old notions which are not violently expelled, that truth cannot be easily perceived. But if they read fewer new books and spent more time in re-reading those first attempted, meanwhile studiously endeavouring to enter into all of the author's thought, much more progress would be gained.

Take, for instance, the *Key to Theosophy*. It is full of all the main doctrines of the Wisdom-Religion, and of hints towards others. Many persons have read the book and then sought another. They say that they have mastered it. Yet if you put to them some questions or listen to their own, it is apparent that only that part of the work which in some way coincides with their own previous training and line of thought has been grasped. Now this is just the part they need not have dwelt upon, because, being like to themselves, it may at any time be understood. But if one will ever stand as one's own critic, then those parts which seem obscure will be attacked, and, being viewed from all sides, may be soon turned into a possession. And just because such has not been the practice, it has come to be the fact that some extremely valuable presentations of doctrine and philosophy remain buried in earlier Theosophical books and magazines, while those who once read them have gone feverishly on to other works and forgotten that which might have enlightened them.

The Theosophist who delights to call himself practical and logical, an abhorrer of mysticism, should try to see what the mystical Theosophist means, and the mystic one should read carefully the words of the practical member to the end that he may counterbalance himself. A wholly practical or entirely mystical mind is not well balanced. And as long as the logical and practical man in our ranks scouts mysticism and never reads it, so long will he remain deformed and unbalanced in the eyes of those who

see both sides, because he is wrapped up in ideas and methods that are only right in their own domain. The attitude of mind proposed is not to be observed only toward our literature and the philosophy studied; it is to be that of every hour and applicable to our dealings with our fellow-men. It will lead us to discern the common failing of refusing to consider the thoughts expressed by another because his or her personality is disagreeable to us. Often in our ranks we can find those who never pay any attention to certain other members who they have decided cannot reason properly or talk clearly.

Now aside from all considerations of charity and politeness, there is an occult law much lost sight of, and that is that everyone is led insensibly by Karmic law to address others on these topics and to afford an opportunity to the person addressed of taking a leap, so to say, out of his own favourite way, and considering life as seen through the eyes of another. This is often brought about, if we permit it, through the endeavour to control the irritation or dullness caused by the way in which the other person presents the thought in his mind. But if we refuse to use the opportunity, either by absolutely running away or by covering our minds with a hard coat of indifference, the new and bright idea just trembling into the field of our consciousness is thrown back and lost in the dark recesses of the mental plane. Or, taking another view, we may under Karmic law be the one and only person just then fitted to elucidate our brother's idea, and we remain still the debtor to him if we do not accept the opportunity. On either hand the result is demerit.

Let us, then, conquer self in the field indicated, and thus turn the inward insidious enemy and deceiver into the friend and constant guide.

What is the Self?

— The Self stands above the three vestures, the coarse, the fine, and the causal; is beyond the five veils, and is witness of the past, the present and the future.

What then is this Self?

— Its own nature is Being, Consciousness, Bliss.

What is being?

— What stands throughout past, present, and future.

What is Consciousness?

— The essence of knowing.

What is Bliss?

— The essence of all happiness.

Therefore let a man know that the own-nature of his Self is Being, Consciousness, Bliss.

—From SHANKARACHARYA'S *Tattva Bodha*

MAN

EARTHLY—DIVINE—ETERNAL

Any student of life who has given some thought to the matter will readily admit that to achieve a fair degree of success in any direction he has to bring his lower self under control. Not all controls, however, are beneficial; nor are all restraints advisable. This must always be so, for the motive which induces and sustains all effort may be either diabolical or divine, infernal or heavenly. The glamour of human passion is such that the man rarely perceives his own true motive, and all too often thinks that he is labouring for good when in his heart he is worshipping evil. Therefore it is that at the initial stages of all endeavour the neophyte is asked to pause and to see that the divine alone guides and tempers his enthusiasm and not the craving for personal stature.

This aspiration to put oneself under the tutelage of the divine is no mere choosing of the good against the evil, is no mere withdrawing from the tumult of the world to the hermitage and the monastery. It demands a completely new orientation, for it checks the man from reckoning in terms of policies and expedencies and demands that he face himself. The very novelty of the situation acts as a spur to the eager soul which seeks guidance from the divine. Yet too often despondency comes, because to the beginner the divine seems as unreachable as the farthest spot of the Universe.

It is here that Theosophy comes to our assistance with its message of advice and instruction. The Kingly Science affirms that the divine in man can be aroused by the study of the Divine Wisdom. But this study of the philosophy leads the student only one step further. Even with the acquisition of Divine Knowledge he remains still of the world worldly. He breathes still the poisonous exhalations of the world of desires and his lungs have yet to learn the art of drawing upon the divine atmosphere. To learn to do this, each chapter of *The Ocean of Theosophy*, each precept of *The Voice of the Silence*, has to be used and experimented upon in one's own life. The student has to make application of each teaching, pouring into it his vital *Prana*, so that the teaching becomes *living* for him. It is his own magnetism, stamped with his own peculiar emanations, which must be used to vitalize any aspect of the philosophy for application to the circumstances of life. For this he requires a constant awareness which is initially fatiguing. Each circumstance of life as it presents itself requires the application of the correct philosophical formula. Each difficulty is thus capable of being solved; there is no misshapen day, no calamity, no hour of doubt or despondency, for which a correct approach and appropriate action is not provided in the teachings.

It is this sustained effort at leading the life which alone can awaken the slumbering divinity and give it the chance to survive in the stifling atmosphere of physical existence. This effort to apply the teachings and make them a living power in our lives not only makes us turn to the

divine for guidance but also purifies the passions and elevates the desires. In fact, by this practice the student starts to rediscover the philosophy in his own life. By so doing he sends out a cry for help to the nameless Beings who are the embodiments of the divine, and that cry is always respected, ever answered.

But this awakening of the divine has itself to be controlled and guided by a force superior to it. Virtue, self-abnegation, self-mastery, the acquisition of the higher powers, the forging of a closer kinship with the divine elements of Nature, are the fruits of divinity. They elevate the Soul of man; but these alone are powerless to lead man to real greatness. Why should this be so? Is not the attainment of divinity the end of all existence? Theosophy explains that the divine aspect of and in man is only one of several aspects, and that above it and overbrooding it remains the Eternal — that which is only a step removed from the Absolute.

The divine element in man has to subserve the purpose of the Eternal. Just as the personality must lend itself as a willing tool and instrument of the divine, so in its turn the divine must itself pay homage and provide the conditions under which only the Eternal can manifest. The divine afflatus must itself be placed within the background of the Eternal and form a conscious, living, vitalizing part of it. It is in the context of these teachings that the injunctions of *Light on the Path* begin to have a meaning and a purpose. These injunctions are:—

Desire only that which is within you.
Desire only that which is beyond you.
Desire only that which is unattainable.

If the divine can be contacted by study and its application, how can the Eternal be contacted? The Eternal is hidden behind the divine just as the True Sun is hidden behind the golden vase which we see and miscall the Sun. The Eternal has no name, is not treated of in exoteric philosophies, but is perceptible by him who desires perception. To attain to it, no one *Marga* exists. It is not to be attained by *Gnyan* (knowledge) alone or by *Bhakti* (devotion) alone or by *Karma* (action) alone. No one *Darshana* of Aryan Philosophy has the power to reveal it. Krishna refers to this hidden Eternal aspect of himself when he says: "This form of mine . . . is difficult to be perceived. . . . even the gods are always anxious to behold [it]. But I am not to be seen . . . by study of the Vedas, nor by mortifications, nor alms-giving, nor sacrifices." How then is Arjuna taught to contact this Eternal? The answer is to be had in the 18th Chapter where Arjuna is given the practice and its philosophical basis. Says the *Avatar*: "There dwelleth in the heart of every creature, O Arjuna, the Master — *Ishwara*. . . . Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place."

This Master — *Ishwara* — that resides in all places and in all creatures can give grace. In him alone is true sanctuary. In his bosom alone is the

eternal place. Homage to this omnipresent *Ishwara* becomes true homage only when Brotherhood is realized so completely that *Ishwara* is seen everywhere, is heard everywhere, is bowed to and respected everywhere, in *all* things and in *all* creatures. There is not a single teaching of the philosophy of Theosophy which does not bear the stamp and impress of the Eternal. To keep it ever present before the eye of the student, *The Voice of the Silence* lays down this Rule of Practice:—

Restrain by thy Divine thy lower Self.

Restrain by the Eternal the Divine.

In the United States today, cases of so-called “mercy killings” or euthanasia (*eu*, well; *thanatos*, death) make newspaper headlines every few months. Legally, in most countries euthanasia is murder, even when the act is committed at the request of the person killed. Yet, many doctors, religionists and laymen have fought church and state to establish the legality of euthanasia in cases of incurable disease.

The 2,000-member Euthanasia Society of America, founded in 1938 by Dr. Charles Francis Potter, celebrated recently its 20th anniversary in New York. *Newsweek* for February 3rd reports Dr. Potter as stating that, in the last 20 years, “mercy deaths” have become something more professional than “the bungling amateur jobs you read about in the big headlines.” He claimed that thousands of conscientious physicians, out of sheer human pity, perform “mercy killings” on their own responsibility. Since 1938, the euthanasia bill has been put before the New York State Legislature three times, without result.

There are many weighty reasons, aside from Theosophical principles, for condemning any such practice. Medical experience is full of “miracles,” and many persons considered “incurable,” who at one time desired death, are now living in reasonable contentment. No one has the right to kill, for where there is life, there is hope. Even assuming that the patient is really incurable and that the motives of all those concerned are above reproach (which is not always the case), legalized “mercy killing” would prove disastrous, because the right to kill might be criminally exploited. The abuse of the system by unscrupulous men should not be overlooked.

Moreover, physical suffering, however intense, has its compensatory aspect in that it affords an opportunity to the Soul in the body for paying off and adjusting Karma, for learning the lesson suffering has to teach, and for building inner strength and fortitude. Destroying the body is really no escape, for what is put off now will have to be gone through in a future life.

The post-mortem condition of those who die unnatural deaths needs to be studied by advocates of euthanasia.

FEAR

Beware of trembling. 'Neath the breath of fear the key of Kshanti rusty grows: the rusty key refuseth to unlock. — *The Voice of the Silence*

... my countenance withereth, the hair standeth on end upon my body, and all my frame trembleth with horror! Even Gandiva, my bow, slips from my hand, and my skin is parched and dried up. I am not able to stand; for my mind, as it were, whirleth round, and I behold on all sides adverse omens. — *The Bhagavad-Gita*

The path that leadeth on, is lighted by one fire — the light of daring, burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale — and that alone can guide.—*The Voice of the Silence*

No light that shines from Spirit can dispel the darkness of the nether Soul, unless all selfish thought has fled therefrom, and that the pilgrim saith: "I have renounced this passing frame; I have destroyed the cause: the shadows cast can, as effects, no longer be."—*Ibid.*

Our whole civilization at present seems obsessed by fear — fear of war, fear of want, fear of conditions, of disease or of death; fear, even, of the apparent preventives of these ills. The hydrogen bomb is said to be a preventive against war, but it is more feared than anything else in our age. Even the testing of such bombs has bred fear of consequences to the present and future generations. It would seem that the whole problem of fear needs to be looked at from a different angle.

Take for instance fear of a disease such as tuberculosis. Thousands who would never have contracted the disease or even thought of it have first been made to fear it and then inoculated with a vaccine. The same is true of poliomyelitis. The mass hysteria of fear through propaganda is something which needs to be checked. Side by side with the awakened fear of the diseases is the fear of the results of the vaccines!

Even Theosophical students, presumably immune from fears owing to their knowledge of Karma, are affected by fear of the consequences of their actions, fear of unseen Karmic effects to come, fear of advancing because of the pitfalls on their way, fear of the loss of their present positions and of engulfment in others less desirable. Let us face the fact: no one is free from fear. It is only the objects of fear that differ.

In the book dedicated to "the few," *The Voice of the Silence*, much is said about fear. Also in the *Bhagavad-Gita*, the study of Adepts, fear is dealt with. Both these books show us the way to conquer this emotion. Each step on the evolutionary ladder requires courage and daring. Without this quality of *Virya*, the dauntless energy, the aspirant will fail. Fighting against fear, however, should be looked upon not as desperate battles against a vile enemy, but as trials of strength.

Fears are of two kinds — those which arise from ignorance and those resulting from knowledge of the circumstances.

The first of these two kinds of fears must be recognized as arising

from the purely personal nature. Once this is realized, we are more than half-way toward dispelling it. We are given many hints as to how to conquer this kind of fear. Mr. Judge writes in *Letters That Have Helped Me*:—

Feelings and desires are not wholly of the body. If the *mind* is deliberately taken off such subjects and placed on other and better ones, then the whole body will follow the mind and grow tractable.

Also in *The Secret Doctrine* (II. 59 fn.) we read:—

This *thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena.

In these two quotations we have the remedy for most of our fears. Because the mind of humanity is centred on the very things that need to be destroyed — *e.g.*, wars, diseases — these evils gain strength. Take the mind away from these things and put it on right knowledge, and the evils will disappear. It is in the mind that fears are to be conquered. Ignorance is the basis of all fears of this kind.

Theosophy advises us to think of ourselves and of all phenomena in terms of spirit, not of the body. We are advised to remember that we are immortal, that in our real nature we are Brahma, Krishna, Buddha, Christ. Change is the characteristic of all life, but there is that which lives through all change. We are also advised to rely on Law. By mentally dwelling on these ideas we will overcome fear and allow the will to operate. Without will in operation fear engulfs us — fear which paralyzes us and glues us to the spot.

The so-called short cuts to the eradication of fear advocated by so many systems of mental healing today are based on a fallacy. It does very little good to one who has fear of altitudes, of spiders or frogs, or one sensitive to the “atmosphere,” to learn, from the probing of the psychiatrist into his past, that his mother, while he was in her womb, was frightened by a spider or a frog. But why did this happen to the mother? The important point is, how shall he overcome this fear? Is it going to help him if he throws the blame on his mother and makes excuses for himself? Rather, he must be taught to perceive mentally the unreasonableness of the fear; he must be shown methods of overcoming it; he must be taught that constant practice alone will help him to conquer his weaknesses. Mr. Crosbie advises us to think of the very worst that could happen; then what does happen appears very insignificant indeed. Even the worst will in time pass away.

But there is fear which is not merely imaginary or based on ignorance. Ships never sail today without adequate precautions being taken against fire, or without lifeboats in case of shipwreck; buildings are built with an eye to safety as far as possible; the farmer learns to take precautionary measures against damage to his crops.

We can get much help from the *Gita* on the problem of fear. Arjuna

is at first rendered will-less through fear of the consequences of his action if he fights. How does Krishna answer him? First he explains that Arjuna's premise is incorrect. All his fears of the consequences are not in fact justifiable, and the second chapter is a wonderful exposition of the distinction between what we fear for our personalities and those of others, and the actual facts. Krishna also points out to Arjuna something that he had not thought of, namely, what effect his action of refusing to fight would have on others. He had only thought of those he would kill; but what, asks Krishna, about those who would still live and who have looked up to him as the foremost warrior of them all? He tells Arjuna that his conduct is "disgraceful, contrary to duty, and the foundation of dishonour"; that his attitude is a "despicable weakness," and he calls upon him to "stand up." At first Krishna points out to Arjuna his false premises in terms which he can understand. He then asks him to make defeat and victory, pain and pleasure, alike to him and prepare for battle, without regard to the consequences. It is after this, when Arjuna is ready for a further step, that Krishna begins to give him knowledge, so that he can base his actions on the eternal, spiritual verities, urging him to look at all systems, make up his own mind, and then, in the last chapter, to "act as seemeth best" to him.

The degrees by which Krishna advances his teaching are interesting. It is only in Chapter VIII that Arjuna is led to an understanding of Brahman, the Supreme, which is exhaustless. It is only then that he can begin his real training, for he has transcended the stage of faultfinding. "Unto thee who findeth no fault I will now make known this most mysterious knowledge," declares Krishna. And note — now Arjuna is ready to be taught the "realization of it, which having known thou shalt be delivered from evil." So long as we complain we can neither learn nor realize the truth of what is taught.

It is further on, after he has beheld the Spiritual Vision, after he has known real fear and cried out in anguish at the immensity of the Vision and the smallness of himself: "...have mercy then, O God; show me that other form, O thou who art the dwelling-place of the universe"; it is after Krishna has assumed once again his four-armed shape that the fears of the terrified Arjuna are assuaged and he says: "Now that I see again thy placid human shape, O Janardana, who art prayed to by mortals, my mind is no more disturbed and I am self-possessed"; it is after he has realized that through his lack of capacity he is unable to take in any more of the glorious wonder of "things as they are," that he cannot sink into the Whole of Bliss just as he could not sink into the complete well of misery in the beginning — it is only then that true help comes. In both cases he made his appeal to the Higher and in both cases he was answered. It is only now that he is given the list of godlike qualities, beginning with Fearlessness, in Chapter XVI. Now he is given a description of what is truly good and what is truly demoniacal; and in the next chapter he is given a description of the three kinds of faith

by which men live. In the last chapter he is told that he is the one who must now decide for himself what course of action is the best for him. But let him not think that he will always be right; yet, if he decides wrongly his very nature will in the end impel him to do the right.

Why is this? Perhaps the greatest conquest of fear is achieved when we do what we really think to be right after examining all consequences. Even though our act be wrong, if our motive was right we will learn, and when we meet the same circumstances again our inherent nature will impel us to act rightly.

The *Gita* ends with a positive statement ringing clear from the heart of the "ear-witness" of the dialogue, Sanjaya, representing the personal mind unclouded by passion — a veritable anchor to us in times of stress when we need courage and steadiness of heart:—

Wherever Krishna, the supreme Master of devotion, and wherever the son of Pritha, the mighty archer, may be, there with certainty are fortune, victory, wealth, and wise action; this is my belief.

How we need this faith! "Faith is the intuitional feeling — 'that is true,'" said Mr. Judge. A Master wrote:—

You have not the faith required to allow your Will to arouse itself in defiance and contempt against your purely worldly intellect, and give you a better understanding of things hidden and laws unknown.

"O ye of little faith!" said the Christ. When shall our Faith bring our Will into action? When shall we, individually and collectively, cut a straight, clear pathway through our lives, with our eyes fixed on the goal and our heart steady, with the clear steel-like Will carving its way through all obstacles, though hurting none?

So long as we are too ignorant or too lazy to get control of [our] lower senses we shall remain a prey to fears and pains. The hydra-headed monster often called the lower self may lie down and seem to sleep, but is always ready to take us unawares and strike at a weak spot. . . . Excessive thought for self and the giving of importance to our own personal likes and dislikes, pleasures and pains, will cause fear. This is shown in the frequent improvement in physical and mental condition brought about by inducing patients to help some one else.

—DR. IRENE BASTOW HUDSON: *The Aryan Path*, June 1953

THE HUMAN BODY

A STUDY IN "PSYCHIC AND NOETIC ACTION"

Some very important teachings about the body are to be found in the article "Psychic and Noetic Action" by H.P.B. This article originally appeared in two parts in *Lucifer* for October and November 1890 and is reprinted in *Raja-Yoga or Occultism*. It forms an important instalment in the Instructions of the Esoteric Philosophy which H.P.B. recorded.

Though man's materialism has desecrated it, the body is thus described:—

[It] is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of Nature in our solar universe. That body is an Æolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut.

The body is called a sheath, a vehicle, a basis; and so it is said: "Our body is the covering of the inner 'principles,' soul, mind, life, etc." That "covering" is made up of lives, atoms, molecules, cells. "The molecule or the cell," we are told, "is the body in which dwell its 'principles,' the (to our senses and comprehension) immaterial atoms which compose that cell."¹ The cells go to form organs and organs make the "covering" referred to above. "Every human organ and each cell in the latter has a key-board of its own, like that of a piano, only that it registers and emits sensations instead of sounds."

"Every organ in our body *has its own memory*"; therefore the whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will.

It must, however, be understood that the organs are of two kinds: "Every Theosophist must understand when told that there are *Manasic* as well as *Kamic* organs in him." The liver, the stomach, the spleen, etc., are our "passional organs"; while our brain and our heart "are the organs of a power higher than the *Personality*."

The behaviour and action of the cells and the organs should be considered next. The cells in the organs, either *Manasic* or *Kamic*, "answer to both physical and spiritual impulses."

The cell's activity and behaviour are determined by its being propelled either inwardly or outwardly, by the noetic or the psychic Force, the former having no relation to the *physical* cells proper.

A highly practical and valuable teaching is enshrined in these words:—
The "Higher Ego" cannot act directly on the body, as its consciousness

¹ The student's attention is drawn to the fact that in 1890 when H.P.B. wrote this the "immaterial" nature of the atom was unknown to science. The electrons, protons, etc., of today are implied by H.P.B.

belongs to quite another plane and planes of ideation: the “lower” *Self* does: and its action and behaviour *depend on its free will and choice* as to whether it will gravitate more towards its parent (“the Father in Heaven”) or the “animal” which it informs, the man of flesh.

In this teaching the *rationale* of *Karma-Yoga*, according to the Science of Occultism, is given.

No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature — such as, *e.g.*, eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one’s neighbour, etc., etc., has aught to do with the “Higher” Mind or Ego.

Our “sense-thought” is entirely distinct from the “supersensuous” thought:—

It is only the higher forms of the latter, the *superconscious* mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and *selfish* (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various *Kamic* organs, and the “dynamical associations” of the elements of the nervous system in each particular organ.

In this piece of Occult instruction it is said:—

In that mansion called the human body the brain is the front-door, and the only one which opens out into Space.

It is a part of the mission of the Manasic Ray to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

Thus we find the technique of Occultism or *Raja Yoga* summed up in a single sentence in the *Gita*:—

Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me. (IX. 27)

“There is but one temple in the universe, and that is the body of man. Nothing is holier than that high form. . . . We touch heaven when we lay our hand on a human body!” “This sounds like a mere flourish of rhetoric,” adds Carlyle, “but it is not so. If well meditated it will turn out to be a scientific fact; the expression . . . of the actual truth of the thing. We are the miracle of miracles — the great inscrutable Mystery.”

—Quoted in *The Secret Doctrine*, I. 212

BUDDHA AND A DEVA

[The following *Sutra*, translated from the Chinese, is reprinted from *The Path*, Vol. VIII, pp. 318-19, for January 1894.—Eds.]

Thus I have heard. On a certain day the Blessed One (Buddha) dwelt at Sravasti, at the Jeta grove, in the garden of Anantapindaka. When the night was far advanced, a radiant celestial one (Deva), whose countenance was exceedingly sublime and whose refulgent splendour illuminated the whole of the grove, approached the Bhagavat (Buddha) and worshipped him, standing aside. He then addressed the Bhagavat in verse — What is the sharpest sword? What the deadliest poison? What the fiercest fire? What the grossest darkness?

Bhagavat replied in verse — A harsh word is the sharpest sword; covetousness, the deadliest poison; anger, the fiercest fire; ignorance, the grossest darkness.

The Deva asked: Who does gain the greatest benefit? Who does lose the most? What is the most invulnerable armour? What the best weapon?

Bhagavat replied: He is the greatest gainer who gives to others, and he loses the most who receives from others. Patience is the most invulnerable armour; wisdom the best weapon.

Deva: Who is a thief? What is the most precious treasure for the wise? Who is a robber (not only on the earth, but also in the heaven)?

Bhagavat: Evil thought is a stealer; virtue, the most precious treasure for the wise. Immorality is a robber, not only on the earth but also in the heaven.

Deva: Who enjoys the greatest happiness? Who is the richest? Who is the noblest? Who the most ignoble?

Bhagavat: He whose desires are moderate is most happy; he is richest who is contented; the virtuous is noblest; the vicious is basest.

Deva: What is that which is attractive? What is that which is disgusting? What is the most horrible pain? What is the greatest enjoyment?

Bhagavat: Good is attractive; evil, disgusting. Of all the pains, the hell is the most tormenting; the deliverance from rebirth is the height of bliss.

Deva: What wish is right and proper? What wish is wrong and improper? What is the most violent fever? Who the best physician?

Bhagavat: Emancipation from transmigratory existence is right and proper to wish for; but not all the evil desires. Concupiscence is the most violent fever; Buddha, the best physician.

Deva: What power is able to ruin all the world? By what influence is all the world confused? What makes us forsake our friends? What does prevent our being born in the heaven?

Bhagavat: It is by ignorance that all the world is ruined, and by sceptics that it is confused. A cruel, covetous heart causes us to forsake our friends. Our attachment to agreeable objects renders it impossible for us to be born in the heaven.

Deva: What is it that neither fire can burn, nor water corrode, nor wind crush down, but that is able to make good the whole world? What was secure from the attack of a malefactor who would come to take it away?

Bhagavat: Blessing!

Deva then asked and said: Now I have only one doubt left to be resolved; pray clear it away for me: — Who has been, is, and will be the greatest self-deceiver?

Bhagavat answered and said: Whoever possesses great riches, and yet fails to use them for promoting his blessings, has been, is, and will be the greatest self-deceiver.

The Deva, having heard the words of the Bhagavat, was full of exceeding joy, and worshipped him, throwing himself down at his feet. And he disappeared suddenly from the presence of the Bhagavat.

“Sir Hiram Maxim’s theories, discoveries and predictions for 1957” is the subject of an article appearing in the *Sunday Times of Ceylon* (December 8th). The famous scientist and inventor of the machine-gun predicted before he died in 1916, at the age of 76, that some wise man would show “most conclusively, that the only possible God is the Controlling Spirit or Soul of the universe.” Sir Hiram startled people when he said over 40 years ago:—

It is not altogether a material Universe. There is a certain imponderable Power or Force sufficiently strong to mould the hardest of materials into form. We may call it the Life, the Soul, the Mind or the Spirit of the Universe. It is in fact that immaterial Force that governs and controls the material Universe, and it is the Author of all the phenomena with which we are acquainted. . . . Are any of us prepared to say that this Power which controls the Universe is not endowed with Reason, as was firmly believed by the ancient Chinese?

Reading the foregoing is almost like reading a page from H. P. Blavatsky’s *Secret Doctrine*, written in 1888, about the mysterious *Fohat*, the link between Spirit and Matter. And here is the Second Fundamental Proposition succinctly stated by Maxim:—

There is absolutely no limit to Space and no limit to the number of suns, that are the centres of planetary systems. Matter and space have always existed, there was no beginning and there will be no end.

Like the ancient Chinese, Sir Hiram believed that in the beginning the universe was filled with germs, and that life on earth originated from these germs received from older worlds. Matter and gravity, he held, had always existed. From these premises he deduced that life also has always existed and always will exist.

WHAT IS TRUTH?

The Truth that can be spoken is not eternal Truth.

Relative Truth is the correct understanding of the proper relationship that exists between things generally.

When Jesus was brought before Pilate he asserted that he had brought truth to the people. But when Pilate asked him "What is truth?" Jesus remained silent. Was his silence the result of lack of knowledge? We believe not. It was rather the result of a full realization on his part of the futility of trying to assert the nature of truth; first, because truth in its absolute sense has no form, colour or limitation; secondly, because truth in its limited and relative aspect becomes a basis for endless discussion and speculation. The countless forms of religions, philosophies and systems of thought testify to this fact all too well.

Meanwhile man must live, move and have his being in a world of *maya*, relativity. This is evidenced by all our experience and expressed throughout the literatures and philosophies of all peoples. "Things are not what they seem." "It all depends upon your viewpoint." "O wad some Pow'r the giftie gie us To see oursel's as others see us!" These and many other phrases express the thinking person's admission that we live in a world of illusion.

Theosophists, like all others, are subject to the great illusion called matter. The difference between the Theosophical student and others, however, is that in the light of his philosophy he is beginning to look *consciously* for the proper relationship that exists between things generally, and it is this which makes him a student of life. Now of course all people are doing this in varying degrees, usually unconsciously. They are seeking for a satisfactory explanation of the world about them and a satisfactory adjustment to their environment. In one way or another, through one philosophy, one religion or another, man is trying to find the solution to three basic questions, and, by reason of his nature, he will always search for their answers.

These questions are related, first, to the cause and origin of existence generally; secondly, to the Law that is inherent and operative in things generally; thirdly, to man's own position in the universe and his relationship to things generally and to the object of existence. These three questions should be basic to all philosophies, religions and systems of thought. Unfortunately, most of the evils of the world develop from the fact that the answers to these questions, as supplied by popular religions and philosophies, are circumscribed by grave limitations as they are based on a limited knowledge of man's nature and his ultimate needs. Too often these religions and philosophies have deteriorated into creeds which express rather the wants of man than his spiritual or moral needs.

Ultimately, for each individual in his own time, the answers furnished by religions become inadequate. He demands a wider horizon, a broader

vision, than that supplied by secular systems of thought. No longer do these express the proper relationships between things generally; rather do they provide more contradictions than solutions. So in order to understand correctly the proper relationship that exists between things the expanding consciousness of the individual must use a different standard of judgment. The all-embracing system of thought called Theosophy, a system which is both scientific and religious, alone appeals to the heart and at the same time does not violate the demands of the logical mind.

Does Theosophy supply satisfactory answers to the three questions posed above? Does it provide a correct understanding of the proper relationship between things? Its first postulate is that Deity as the Cause and Origin of all existence is a boundless, abstract Principle, beyond the reach of all thought, and on which all speculation is impossible. Yet, because it is Absolute, it must be the very basis of our nature. Thus is struck the note of unity and oneness.

Law, absolute and immutable — not caprice or arbitrary decisions — is the means whereby all things are governed and is the basis for the ultimate meting out of justice. This is the answer to the second question.

There is no basic separateness between men or things, but “all is soul and spirit ever evolving under the rule of law which is inherent in the whole.” The fundamental identity of all souls with the Universal Oversoul is demonstrated in Theosophy and the possibility of man’s perfectibility is pointed out. Here are standards that are not revolting to the intelligence and do appeal to the heart. Here are standards that to the extent they are applied will solve all the problems which confront human society today as in all times. Surely any system of thought which can do this must give a correct understanding of the relationship between things generally, and this is Truth.

Make application, if only periodically at first, of these principles in everyday living, and the results will be cumulative. Regard your fellow man, anywhere in the world, as one with yourself, and watch the change this brings about in your attitude. Start judging your adversary in these terms: “He is acting according to the law of his nature”; or, “He does good who knows how to do good.” Then observe the change in your emotional reaction to those you think have wronged you. We shall find ourselves, not condoning the act, but regarding the actor with understanding and forgiveness. Let our life be governed by the historical perspective which the Third Fundamental provides, its conception of the continuity of life; its exalted goal which is to be the future of all mankind, and then observe the sense of fulfilment and purpose which must accompany every effort on our part to live a wise and well-directed life.

To govern our life by these principles is to make an experiment in living, more rewarding, more satisfying, than any other possible approach to life. The personality becomes the actor and the human soul becomes the director of the drama as we persistently and patiently apply the pressure which will direct the course of the actor so that his lines will be

spoken in accord with the script of fundamental propositions, which form the basis for the life of the Real Man.

Gradually and almost imperceptibly the student-aspirant begins to accept the phenomenal or the relative aspects of daily life. Though he may continue to react as if his experiences were absolutely real, yet the teachings and the dictates of his mind tell him that the testimony of the senses is false.

He begins to learn, to realize, the false aspects of experience. Eventually, if he is sincere and his effort unremitting, the lower nature, *Kama-Manas*, begins to follow the dictates of the higher mind. The realization of the relative nature of all experience becomes more and more a conscious reaction. When this stage is attained, one becomes ready for positive and constructive procedures. The new processes produce a new birth and a new outlook on life. Meanwhile the student-aspirant continues the fight to create order out of chaos. He relies more and more on principles rather than upon caprice and rationalization.

While admitting that life is relative, he strives to overcome the lethal grip of *maya*. The fact that others regard material life as stark realism is a source of concern to him. If all were endless confusion then indeed would the task be hopeless. But order can be found even in the realm of the senses. For, though we are forever barred from the realm of Absolute Truth while groping through the realm of sensuous existence, yet there is a path through the *mayavic* labyrinth of earthly life. If we cannot grasp the true nature of things in their noumenal aspect, we can at least come to realize the correct relationship that exists between them generally.

It is Theosophy and Theosophy alone which provides the keys that will unlock the door of relative existence. The message of the Wisdom-Religion is with us that we may come to a correct understanding of the proper relationship that exists between things generally, and this is truth. In the whole of manifested existence there is naught but contrasts. But these contrasts need not be confounding. They all have their proper place in the scheme of things. It is for us to develop our understanding that we may come to realize these relationships, not through the eyes of prejudice and preferences but with the calm eye of impartiality. This is why the teachings insist upon detachment as the means whereby we can obtain an unobstructed view of the "world's eternal ways"—which ways are all proper relationships awaiting our adjusted perspective, perspective adjusted in terms of the eternal, fundamental principles.

There are then two aspects of truth: one absolute, eternal, unmodified; the other, relative but harmonious. The immediate goal for us is to obtain a proper understanding of the relationship that exists between things. Once this is obtained, maybe we will see this Universe of *maya*, of relative truth, as an exact reflection of the Absolute Truth, and, as such, as an aspect of the One Absolute Life.

BRAIN AND ASTRAL BODY

The issue of *Time* magazine for December 23rd, 1957, carries a significant account of certain operations on the brain performed by the neurosurgeon Wilder Penfield, which reveal that some parts of the brain retain minute details of events experienced by the patient in the past. When an electric current is applied to the cut surface of the brain, these memories are suddenly revived in the brain consciousness of the patient, who is then able to describe minutely events which may have taken place years ago, almost as though they had just occurred, even when in normal life those events may have been entirely obliterated from the patient's consciousness.

Before operating on epilepsy patients, Dr. Penfield, head of Montreal's Neurological Institute, explores the surface of their brains with a fine electrode. . . . the patient feels no shock. . . . When the electrode was applied to the cut surface in the forward part of the temporal lobe during an operation on a 26-year-old secretary, she suddenly remarked: "I hear music." Minutes later, without her knowledge, the electrode was reapplied to the same spot. "I hear music again," she said. She hummed the tune in time with the orchestra that she heard. . . . Other patients also had musical recollections. One heard a piano and saw the man playing it. A boy reported seeing men seated in chairs and hearing them sing. These were no hallucinations, but always the reproductions of actual experiences. Aside from music, patients have recalled a wide variety of incidents, usually trivial, often from childhood and connected with the family or neighbours.

Mr. Judge, in his *Ocean of Theosophy*, speaking of man's automatic consciousness, writes:—

Its purely astral portion contains and carries the record of all that ever passed before the person when living, for one of the qualities of the astral substance is to absorb all scenes and pictures and the impressions of all thoughts, to keep them, and to throw them forth by reflection when the conditions permit. (p. 110)

A further instance is given to us by Mr. Judge, in the same book, of the possibility of reviving these hidden memories and impressions:—

No act is performed without a thought at its root either at the time of performance or as leading to it. These thoughts are lodged in that part of man which we have called *Manas* — the mind, and there remain as subtle but powerful links with magnetic threads that enmesh the solar system. . . . The marvellous modern experiments in hypnotism show that the slightest impression, no matter how far back in the history of the person, may be waked up to life, thus proving it is not lost but only latent. (p. 97)

The concept of a model body underlying the physical body of man and determining the functions of various tissues and organs within specific limits is not accepted by modern science, although the evidence for it is

available. In the magazine *Theosophy* (Vol. XX, p. 549) valuable information about the astral body, particularly in relation to electro-surgery, was noted. The description of the astral body in terms known to scientists was particularly apt and might profitably be repeated:—

Now as nearly as can be represented on the physical plane, the matter of which the astral or pattern body is composed, is equivalent to *organized* electrons acting as atoms in their own right; this would be matter one plane removed from physical substance. (The very ideas of “atom” and “electron” being symbolical only, hard-and-fast conceptions of the condition should be avoided.)

An electric current is a flow of free electrons; the astral form is an *organization* of electrons, presenting characteristics unknown on the physical plane; nevertheless, an electric current applied to it is a weapon on its own plane and potent to harm, whereas steel injures only the visible form, leaving the astral pattern to collect the material again in the old shape. This, we think, is the reason why electrical burns are the hardest of all burns to heal, and scars of burns the hardest of all marks to eliminate; for fire itself — the fact will be known one day — is far more electrical in nature than now supposed.

Dr. Penfield’s own words on his observations are of interest to us:—

“There is, hidden away in the brain, a record of the stream of consciousness. It seems to hold the detail of that stream as laid down during each man’s waking, conscious hours. Contained in this record are all those things of which the individual was once aware — such details as a man might hope to remember for a few seconds or minutes afterwards, but which are largely lost to voluntary recall after that time Many a patient has told me that the experience brought back by the electrode is much more real than remembering.”

Dr. Penfield is confident that the temporal lobe areas he has studied are only transmission belts for the electrical impulses that pass through the brain at the time of the original experiences, and that the actual storehouse of the impressions is in a deeper part of the brain. His electric needling sends an impulse to this storehouse that revives the experience. . . . his stimulations of the temporal lobe are like a process that is common in everyday life: a flashback of past experience, and an almost instantaneous comparison of the present with previous similar experiences.

From the Theosophical point of view this is most interesting and suggestive. It serves as a confirmation of several things: first, that the memory of events, down to the minutest details, is recorded and can be evoked by several means; secondly, that the recording instrument appears to be of an electro-magnetic nature (but is not all matter — the brain and the whole body included — made up of atoms, electrons, protons, neutrons, etc., electrical?); thirdly, that the most sensitive instrument of the physical man used to contact this electro-magnetic recording instrument (one aspect of the mind) is the brain; fourthly, it leads us further towards the consideration that underlying the physical forms must be a “pattern” — call it what you will: æther, intra-atomic force,

free electrons, astral matter, or by any other name. Take for example the recent discoveries that almost 98 per cent of the physical atoms making up the body are entirely replaced in the course of a year by other molecules. What then holds these to their limits? How is the retention of memory effected? It is a mystery to those who believe that physical matter serves as a permanent record, because, if such matter is undergoing alteration every moment, the record of impressions would be effaced; yet, marvellous to relate, the memory of very distant events, in minutest detail, can be revived as illustrated above. The seat of memory, according to Theosophy, is not the physical brain but the inner, subtle, electro-magnetic brain which serves as a pattern upon which the physical molecules and cells arrange themselves. As far back as 1893 Mr. Judge wrote:—

The "cell" is an illusion. It is merely a word. It has no existence as a material thing, for any cell is composed of other cells. What, then, is a cell? It is the ideal form within which the actual physical atoms — made up of the "lives" — arrange themselves. As it is admitted that the physical molecules are forever rushing away from the body, they must be leaving the cells each moment. Hence there is no physical cell, but the privative limits of one, the ideal walls and general shape And as it is thus with the body, so is it with the earth and with the solar system. Thus also is it, though in slower measure, with all material objects. They are all in constant motion and change. This is modern and also ancient wisdom. (*Ocean*, p. 40)

Describing the "astral body," a term used in Theosophy to denote the model or the electro-magnetic, inner, design body, Mr. Judge gives the following description:—

The astral body is made of matter of very fine texture as compared with the visible body, and has a great tensile strength, so that it changes but little during a lifetime, while the physical alters every moment. . . . [It] possesses an elasticity permitting its extension to a considerable distance. It is flexible, plastic, extensible, and strong. The matter of which it is composed is electrical and magnetic in its essence The astral body is the guiding model for the physical one, and all the other kingdoms have the same astral model. (pp. 42-43)

These quotations have been placed in juxtaposition for two purposes: (1) to show to students of Theosophy how the Theosophical teachings are being "proved" again by modern researchers, and (2) to encourage such modern investigators as may desire to do so to get out of the Theosophical teachings such "leads" as the Ancient Wisdom provides. There is nothing new under the sun.

A further thought in this connection relates to the question of the review of one's life-experiences that occurs just at the time of death. Mr. Judge tells us that the departing life forces rush through the brain and all memories are revived and reviewed by the departing Real Man.

“MY LADY POVERTY”

In the brave days of old when each young courtier served and fought for his beauteous lady and chivalry flourished, a young man, wealthy, aristocratic, with the world at his feet, threw all this over and took as his beauteous lady “My Lady Poverty.” He gave all he had to the poor and devoted himself to the service of God and to “My Lady Poverty.” That young man we know as St. Francis of Assisi.

In similar manner Prince Siddhartha who became the Buddha renounced his wealth, his throne, all that men count dear, in order to solve the problem of sorrow and find the way to Peace.

What is there about worldly possessions that makes it so difficult to find peace and the truth? Did not Jesus also tell the rich young man how well-nigh impossible it was for him to enter the Kingdom of Heaven? Surely then it is worth our while to consider this problem and to see whether a surfeit of worldly goods is not more of a burden than a blessing. We will find that it is so, with one exception that we will deal with later.

A rich man is in truth beset with just as many worries as he has possessions. There is a storm: “Have the tiles blown off my roof? Have the fruit trees been ruined in my garden?” Stocks and shares go up, go down: “Shall I sell out? Shall I buy? Will I lose all my money?” Oh dear! oh dear! many indeed are the anxieties of the man of many possessions. In fact, one might say that instead of the man possessing his possessions, his possessions possess him!

And now we will deal with the exception that was spoken of earlier: that man who has possessions yet is not bound down and burdened by them. This attitude can be acquired provided the ethical teachings of Theosophy, those of the Great Teachers, are carried out. Theosophy teaches that nothing you have is your own. Even your body is not your own. Your parents gave it to you, and it is kept alive by the earth, the air, the water and the fire; and after death to the earth, the air, the water and the fire it returns. You have it on loan from Nature. And so with your possessions. When you die you cannot take them with you. They also are given to you on loan, not for your own selfish pleasure and gratification, but for the benefit of others. This does not mean that you should give them away in injudicious and indiscriminate charity; you should rather adopt the attitude: “This is not really mine, but only given to me in trust to use wisely and well for the good of my fellow men.” In this manner one’s whole attitude towards one’s possessions changes. They are still a responsibility, but a responsibility fraught with joy in the service of others; and when under Karma those possessions are lost, that loss is not a calamity but a freedom from responsibility, enabling one to devote one’s energies in other ways for the good of others.

But now we come to the other side of the question. It is obvious that possessions are not to be coveted and that when we have them they

entail certain responsibilities. Also, many wise and holy men have renounced all their possessions, finding them an obstacle to the acquirement of knowledge and the attainment of peace. Then why does *Light on the Path* say, "Desire possessions above all"? It seems paradoxical until one reads the following:—

But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self.

Here it is not wealth of silver, gold and jewels that is meant, but wealth of soul and spirit. We have all seen people rich in love for their fellow men, rich in sympathy, rich in compassion, rich in wisdom. These are the possessions to be desired, and, when obtained, they are to be poured out like the waters of a flowing river to irrigate the parched and arid souls of those thirsting for love, compassion and wisdom.

Thus have the Great Ones done.

That penicillin, the greatest of the "wonder drugs," has played a spectacular part as killer—in addition to its more respectable role as life-saver—was recognized by many medical authorities some years ago; but its wide-spread use continues even today.

Cattle, too, are being treated with penicillin—with disastrous consequences to human health. Farmers give it to cows to cure mastitis. The penicillin later may show up in the milk the cows give. Milk drinkers who are allergic to penicillin may get a bad reaction. Those who are not allergic, a news report states, "may find penicillin has lost some of its effectiveness when it is really needed." All this constitutes a troublesome problem now worrying government authorities in America and elsewhere. They are cautioning farmers not to overdo the penicillin treatment.

The main hazard of penicillin lies in what is termed "allergic sensitivity." Submicroscopic entities exist within the human body, which act and interact according to their own recondite laws; these entities acting within their proper environment cause no harm, but when this environment is changed by the introduction of other elements not properly belonging to it, the results may be disastrous, even fatal in some cases.

WE CHEAT AND ARE CHEATED

How shall we transfer the teaching of Karma—cause and effect—from the realm of mind to that of assimilated knowledge in our whole being? Theory is always one thing; practice, another. When the two go hand in hand we get the third: assimilation or realization.

Emerson in his essay on "Compensation" states that "all infractions of love and equity in our social relations are speedily punished. They are punished by fear." He also tells us:—

Men suffer all their life long, under the foolish superstition that they can be cheated. But it is as impossible for a man to be cheated by any one but himself, as for a thing to be and not to be at the same time.

He has a graphic sentence: "Men call the circumstance the retribution."

It would appear, therefore, that the first thing we need to realize is that we can never be cheated save by ourselves. In Theosophical parlance, we must trust the Law. If in any circumstance we do feel cheated, by other people, by life itself, then we deny that the universe is governed by Law. We deny that "every act rewards itself." If we can see that action and reaction make one whole, much of the feeling that we did not deserve the effects we have received would die out.

It is difficult for us, at our stage, to get entirely rid of the idea that bad or painful circumstances are a punishment, often unjust. The result is only one side of an action; we may have no knowledge of the other side, the causal side, which has brought the result. The Good Law "knows not wrath nor pardon." Seeming punishment is just "a fruit that unsuspected ripens within the flower of the pleasure which concealed it." The time element between cause and effect is not important.

Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blossoms in the cause, the end pre-exists in the means, the fruit in the seed.

Why should this be? Because "a perfect equity adjusts its balance in all parts of life. . . .What we call retribution is the universal necessity by which the whole appears whenever a part appears." No one rewards us; no one punishes us. "Every act rewards itself."

This is the logical, reasoned approach to the problem of compensation. Without it we fall a prey to fear because we know that we have done wrong and we instinctively know that we will get the fruit of the act in time. We are filled with fear only when we do wrong, when, as Emerson says, we infract the law of love in our social relationships. It is interesting to note what he goes on to say, that the punishment we get for such infractions is fear of the consequences.

As soon as there is any departure from simplicity and attempt at halfness, or good for me that is not good for him, my neighbour feels the wrong; he

shrinks from me as far as I have shrunk from him; his eyes no longer seek mine; there is war between us; there is hate in him and fear in me.

The only possible way of achieving freedom from fear is to love all men and all circumstances, to act rightly all the time, to accept what comes as what we deserved and even desired, to remember that the Law never lets us down, but that each trouble offers us the opportunity for growth. "Our strength grows out of our weakness. . . . Blame is safer than praise," Emerson tells us, because we sit still when life seems good to us; we exert ourselves and overcome our weaknesses when life is hard. "In general, every evil to which we do not succumb is a benefactor."

Conditions may sometimes seem very hard; we may have to serve an ungrateful master. If so, writes Emerson, serve him the more. Put God in your debt. Every stroke shall be repaid. The longer the payment is withholden, the better for you; for compound interest on compound interest is the rate and usage of this exchequer.

"Fear," says *The Voice of the Silence*, "kills the will and stays all action." Why should we fear? Let us rather learn that "no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes . . . for rigid Justice rules the World."

What else shall we put in the place of fear? Love, right action. We should remember what may seem to some a rather terrible thought, that not only our friend but also our enemy is chained to us in this life because of our former actions. "Act thou for them 'today' "—even for the criminal and the enemy, for we have a responsibility towards them. In this way liberation from fear, from the erosive thought that others can cheat us, can be achieved. And only when we are "liberated" can we act for them truly.

So long as we are attached to any circumstance we cannot render help. Love is the liberator. That is why Jesus said there were only two commandments: to love God with all our heart and mind, and to love our neighbour as though he were our very self. We must learn to love everyone and all circumstances before we can truly gain from them. Only then can we become integrated beings. Body (action), feeling (motive) and mind-soul (knowledge)—the integration of all three produces Compassion-Bliss-Wisdom.

CORRESPONDENCE

COMMENTS ON "SCIENCE AND A MASTER'S LETTER"

In the thoughtful short article so entitled in the December issue of THE THEOSOPHICAL MOVEMENT comments of fellow students were invited on the attempt made there to bring certain significant statements by a Master to bear upon the scientific observations held by physical scientists to justify the conclusion that the universe is running down. Those observations were of the apparently universal degradation of energy at its higher potential levels into energy at lower levels and that the process was not of itself reversible. Heat, for example, cannot pass of itself from a colder to a hotter body.

The proposition that the universe is running down is denied by Madame H. P. Blavatsky's *Secret Doctrine*, a reformulation of the Ancient Wisdom, except in the sense that

nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more. Our Kosmos and Nature will run down only to reappear on a more perfect plane after every PRALAYA. (I. 149)

Let us examine the problem in the light of that work for the benefit of the open-minded and intuitive in the scientific fold. We must, however, mention at the outset that the primary difficulty of modern science, with the partial exception of the borderland sciences with their studies of extra-sensory perception, etc., is that it arbitrarily limits its purview to the material world. "To make of Science an integral *whole* necessitates, indeed, the study of spiritual and psychic, as well as physical Nature" (I. 588). So long as it ignores the possibility of superphysical factors in physical occurrences, it must be baffled or reach erroneous conclusions. For, according to *The Secret Doctrine*,

from the Sun to the vital heat of the meanest organic being — the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other. (I. 604)

Science has no doubt taken a long step towards the ancient teachings in realizing that "all forms of matter and energy are but aspects of one substance which we may call matter-energy," as the writer of the article put it. More than half a century ago *The Secret Doctrine* defined the one impersonal "homogeneous divine SUBSTANCE-PRINCIPLE," called also the "unknown Absolute Essence," as "the one radical cause," which is latent in every atom in the Universe, and is the Universe itself . . . it becomes "substance" on the plane of the manifested Universe, an illusion, while it remains a "principle" in the beginningless and endless abstract, visible and invisible SPACE. (I. 273)

The Secret Doctrine specifically states that

we must seek for the ultimate causes of light, heat, etc., etc., in MATTER existing in *super-sensuous* states. . . . Light and heat are the ghost or shadow of matter in motion. (I. 515)

The Occultists, moreover,

maintain that all the "Forces" of the Scientists have their origin in the *Vital Principle*, the ONE LIFE collectively of our Solar system — that "life" being a portion, or rather one of the *aspects* of the One Universal LIFE. (I. 591)

One of the great Masters wrote of the One Life that "it penetrates; nay, is the essence of every atom of matter."

Madame Blavatsky pronounced "absolutely occult" the admission of Robert Hunt, F.R.S., that he regarded "Life — Vital Force — as a power far more exalted than either light, heat, or electricity, and indeed *capable of exerting a controlling power over them all.*" She further declared that Occultism confirmed his question: "*May the pulsing of vital matter in the central Sun of our System be the source of all that life which crowds the earth, and without doubt overspreads the other planets, to which the Sun is the mighty Minister?*" (I. 530-31)

She enunciated as "one of our fundamental dogmas" that

(a) the Sun is the store-house of Vital Force, which is the *Noumenon* of Electricity; and (b) that it is from its mysterious, never-to-be-fathomed depths, that issue those life currents which thrill through Space, as through the organisms of every living thing on Earth. (I. 531)

The *real* Sun, it is explained, is hidden behind its visible reflection, which is "the great Light- and Life-Giver of the physical world, as the hidden Concealed Spiritual Sun is the Light- and Life-Giver of the Spiritual and Psychic Realms" (I. 481). The Sun *in abscondito*, in which *all* the forces of our system are said to be generated, is described as

the storehouse of our little Kosmos, self-generating its vital fluid, and *ever receiving as much as it gives out* (italics ours). . . . Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart. (I. 541)

The circulation of the vital fluid throughout the Solar system is said to take 11 years to complete, the Sun's rhythmical contraction at the return of it being the explanation of the increase in sunspots every 11 years, which astronomy has noted.

Science recognizes that the Sun raises water to a higher potential level in the mountains — a continuous cycle of cloud to ocean and return. Accepting this, should it not be prepared to consider the analogous cycle of the vital principle from the Sun to its planets and back as a working hypothesis? Even though present-day science be as little in a position to confirm as to disprove it, it should not be rejected out of hand.

The writer of the article in the December issue quotes the Master's statement (in the letter published in *U.L.T. Pamphlet No. 29*) that "the human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature." Let us quote the passage just preceding this, which amplifies it:—

... the result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results

The obvious implication is that the brain of man is, as the writer of the article puts it, "one agency for that raising of energy to a higher level for which science has hitherto looked in vain." The writer anticipates a difficulty for one trained in the physical sciences in the fact that no accompanying disappearance of a quantum of energy from the physical world has been observed. It may be suggested that science has observed electrical waves thrown off by the brain, which have been useful for diagnosing and locating a brain tumour, etc. May not further refinements of the electroencephalograph and increased skill in interpreting its records conceivably some day yield even physical confirmation of different effects in terms of quality of energy from a high type of intellection and from an automatically acting brain?

If mental energy be conceded to be a higher type of energy than that represented by the electric waves from the brain, it may be pointed out that the latter, in so far as they were due to or influenced by the thinking, would represent a qualitative descent or degradation of energy. It cannot be imagined, however, that a "sublimated form of spiritual energy" which is averred to be productive of illimitable results in the cosmic action exhausts itself in such a paltry physical manifestation.

The answer to the question, "Where, then, is the storing of energy or its elevation?" seems to be adumbrated or suggested in the *Transactions of the Blavatsky Lodge*, where the *Akasha* is called the "tablet of the memory . . . of the spiritual Ego" (p. 64). In *The Secret Doctrine*, *Akasha* is a synonym of *Æther*, which is described as the "substratum of all," the source and *cause* of all the thermal as well as the cohesive, chemical, electric and magnetic forces (I. 508).

One difficulty in the way of conceiving the possible transference of energy to higher planes may be obviated by the statement repeatedly made in *The Secret Doctrine* that Spirit and Matter are one. "Spirit is matter *on the seventh plane*; matter is Spirit — on the lowest point of its cyclic activity" (I. 633). Their difference, in short, is one of state and not of kind, like the difference between steam and ice. *The Secret Doctrine* also declares, of the "homogeneity of matter" and the "immutability of natural laws," that "that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being" (I. 640).

That energy may have other fields of operation than the physical is

clearly indicated in the following "law of occult dynamics," that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence" (I. 644).

At least a respectful hearing ought to be accorded the propositions of Occult Science, concerned though it is with "the *Soul and Spirit* of Cosmic Space, not merely with its illusive appearance and behaviour"—to the study of which physical science devotes its efforts. It should be noted, for example, that *The Secret Doctrine*, published in 1888 — years before the discovery of radioactivity and decades before that of atomic fission — stated:—

The chief and most fatal mistake . . . made by Science, in the view of the Occultists, lies in the idea of the possibility of such a thing as inorganic, or *dead* matter, in nature Occultism says that in all cases when matter *appears* inert, it is the most active. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless, and *de facto*, its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion. (I. 507)

. . . to maintain that force does *not* reside in the atoms, but only in the "space between them," may be scientific enough; nevertheless it is not true. (I. 511)

It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. (I. 520)

Science has already amply confirmed the divisibility of the atom. It should be able to lay aside its preconceptions sufficiently to consider seriously the other propositions of *The Secret Doctrine*. This monumental compendium of Ancient Wisdom, addressed to the scientific thought of our age, may well yet prove for science, as it has for many an open-minded student of Theosophy, "the text-book of the 20th century," fulfilling, with the invaluable clues it offers, its writer's prediction that in this century portions, if not the whole, of that work would be vindicated.

A few references bearing on or related to the problem posed in the article on "Science and a Master's Letter" have been collated. Madame Blavatsky herself warned, however, that

it is useless to give out isolated theories with regard to things embodied in a whole and consecutive system, which, when separated from the main body of the teaching, would necessarily lose their vital coherence and thus do no good when studied independently. (I. 590)

Perhaps, nevertheless, the citations give sufficient hints of rich lodes waiting to be opened up by the open-minded scientists of the future if not of the present, to send some of the latter to the book itself for inspiration and for clues to promising research.

E. M. H.

THE WAY DOWNWARD

Pious but false is the belief that the Soul enjoys eternal happiness if the person dies holding to the "right faith." By right faith, belief in churchianity is implied for the Christian, who dies believing; the Muslim considers himself faithful if he dies with the words on his lips: "There is no God but Allah and Muhammad is his prophet"; and so on.

A wicked sinner, however, does not turn into a saint because his body dies; nor is an ignorant blunderer suddenly transformed by bodily death into an all-knowing sage.

Contrariwise, people believe that a heathen, an infidel, a *durvand* or a *mlechcha* is bound to suffer in hell, either never-never-ending, or terminating through metempsychosis as the sinner expiates through abject and ghastly long, long suffering.

Nature clearly indicates and Theosophy teaches that life-processes have the character of perpetual motion. Eternal heaven or eternal hell for one life's wickedness or religious belief is, on the face of it, unnatural, against common sense and moral perception.

Among the numerous crimes of priestcraft the upholding of this false belief is a major one. But is there any basis and any explanation for this crass and crude notion? There is. *Nirvana* and *Avitchi* are terms which imply knowledge about the Eternal Bliss experienced by the emancipated *Nirvanees*, and the eternal torment experienced in *Avitchi* by the lonely entity who, having lived many lives of increasing wickedness, finds himself isolated with a peculiar type of memory which gnaws at him. Eternal *Nirvana* and eternal *Avitchi* are not eternal in the sense of never-never-ending. Eternity, however long, begins and ends. Philosophy speaks of sempiternity and eternity, and Theosophy distinguishes between Time and Duration. *Nirvana* and *Avitchi*, however long, come to an end, and the Absolute Power of Nature and Nature's Law spells continuous and never-ending progression. Beginningless and endless is the process of Perpetual Motion — the symbol of the Supreme Spirit.

What, then, do the downward path to *Avitchi* and the upward gliding to *Nirvana* signify?

Every man and every woman is not immortal; each person has to win immortality. Writes H.P.B.: "Personal virtue could claim no merit, unless it had passed through the furnace of temptation."

The technique is given in the third of the Ten Items of *Isis Unveiled*:—

Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third — the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity. (*Isis*, II. 588)

Progression and retrogression are the eternal ways which the human kingdom ever encounters. If a man does not attempt, or attempting does not succeed, in winning his own immortality he recedes and often enters

the declivity which leads to *Avitchi*.

How and where does this downward course begin? Both in the *Bhagavad-Gita* and the *Dhammapada* the downward path to destruction is described. The *Gita* succinctly speaks of the fatal descent:—

He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all! (II. 62-63)

Musing on objects of sense creates a concern in them and leads to a longing to possess them. By attachment we want to yoke ourselves to them as intimately as possible. From this longing, passion is born — not only passion for those particular sense-objects but passion for possessing the entire world of the senses and the organs. A person has passion, not only for money, for example, but also for fame, power, etc., born of passion for money. A person does not have only sex-lust but other lusts akin to it—*e.g.*, obscenity of speech arises; and so on. *Kama*—passion—is the builder and sustainer of egotism—the lower “I”-making tendency. Failure to secure the object of desire produces anger; success in obtaining it produces covetousness; covetousness ultimately, through frustration, produces anger. Anger results in *Moha* — Delusion. A deluded man parts company with his memory, which is closely allied to knowledge and experience. A man develops delusion, like any other quality, gradually. Every indulgence in anger deepens delusion. Delusion begets loss of judgment, through loss of *Buddhi*, and the entire life-process is one long line of destruction — “loss of all.”

So, by not controlling the senses and letting the desires and passions have their way we lose the power to control and the guidance of the controller.

The 22nd chapter of the *Dhammapada* offers the same truth in a different way: An evil deed is better left undone. Guard yourself within and without. Speech which reports the untrue and refrains from expressing the true drags a man downward. Better for a man to swallow an iron ball than to live unrestrainedly, eating the food of other-dependence.

Of special value is the instruction to the practitioner: the psychological demerit of false asceticism, of an act carelessly done, of a vow badly kept, of disobedience to accepted discipline, is directly pointed out. A lax practitioner scatters more and more the dust of his passions. False shame, false fear and evil-seeing are contrasted with right shame, with what should be feared, with right handling when real evil is perceived.

The Pythagorean downward track has four steps — Belly, Sloth, Luxury and Rage.

Whatever way we look, we find that the senses and organs arouse desires, for the satisfying of which *Kama* presses the mind into its service and exploits it; loss of mental integrity causes further retrogression and delusion ensues, destroying the Soul, the Thinker.

IN THE LIGHT OF THEOSOPHY

Dr. J. B. Rhine, who for well-nigh 35 years has been studying the psychic powers latent in man, has contributed an article on "Survival — Science Looks at Life After Death" to *The American Weekly* of December 8th. After outlining his scientific investigations into the question, he concludes that though science has not disproved post-mortem survival, yet it has not been able to find reliable evidence of it. "We have at present no properly decisive test. We may need a whole new approach to find one."

Dr. Rhine's experiments included the holding of *séances* in his Parapsychology Laboratory at Duke University, of which he is the Director. But it could not be conclusively proved whether the messages received through the medium came from the "spirit" world or were due to the medium's capacity for gaining knowledge through clairvoyance or telepathy from the sitters or from other earthly sources. "In scientific investigation," states Dr. Rhine, "so long as the investigator is able to take either one of two choices, nothing can be declared proved."

Another source of evidence suggesting life after death to which Dr. Rhine has devoted much attention deals with "a type of personal experience in which someone believes that he has been in direct contact with the spirit of a friend or relative." Several instances of such personal experiences are given. He states, however, that, "based on our present findings, we at the Parapsychology Laboratory do not feel that it is safe to conclude that, because one's loved ones appeared and even gave useful warnings, they were indeed the surviving spirits they seemed to be." For it is possible to explain all such cases on record in terms of extrasensory powers in the living, although in some of them the agency of the deceased appears to be the more plausible suggestion.

Though scientific investigations have failed to yield definite proofs of post-mortem survival, it "does not mean that we should dismiss the whole problem," says Dr. Rhine. "But it does mean that we are about ready to dismiss some old methods of solving it — some that have not succeeded."

The one irrepressible yearning of mankind is after the proofs of immortality. "Who ever saw the Immortal Spirit of man, so as to be able to assure himself of man's immortality?" But then, proof is no proof except as the deeper realization comes from within. Immortality is not phenomenally demonstrable. There are, however, *natural* means of communion with the departed. Human beings, whether embodied or disembodied, have a life in spirit, in soul and mind, and the ties that join them in love here cannot be severed by physical death alone. Men can learn from the inward voice which speaks in every human heart that life goes on, that death is but a deeper sleep and never a barrier to the spirit.

While wide-spread interest in Spiritualism died out during the early years of this century, mediumistic phenomena still continue to excite wonder in the public mind. In Bombay, a large gathering sat through a five-hour demonstration of spiritualistic phenomena by the Rev. Keith Milton Rhinehart, the American medium, who is touring India as a guest of the Indian Spiritualist Society. *The Times of India* of January 19th reports that the Rev. Mr. Rhinehart performed, among other things, a demonstration in which he

sat in a cubicle, his lips sealed and his hands tied to the arms of a chair. The audience was called upon to chant "Hari Om" and then voices were heard from within the cubicle. First it was Susan, a lady who died 200 years ago and who now acted as a sort of telephone operator between this world and the spirit world.

Then there was a speech which some in the audience recognized as the voice of Mrs. Annie Besant.

Placed in the cubicle at the time the medium entered it were slips of paper and handkerchiefs collected from members of the audience. At the end of the demonstration, some of the paper slips and a couple of handkerchiefs were found to bear a faint impression, the size of a pice, which was said to be photographs of spirits. No one among the audience claimed to recognize the faces in the spirit photographs.

While Theosophy admits the genuineness of these phenomena, it does not agree with the theories of the Spiritualists. A full explanation of the identity of the *séance* "spirits" and of spiritualistic phenomena generally is provided in the pamphlet *States After Death, and Spiritualistic "Communications" Explained* (published by the Theosophy Company of Los Angeles). Those interested in the subject would do well to study this pamphlet, which is made up of statements taken from the basic teachings of Theosophy. Theosophy does not deny the existence of disembodied spiritual intelligences, but it shows that such beings cannot be reached by the methods of the Spiritualists. What is important to note is the grave danger to both medium and sitters in exposing themselves to the degrading influences of the "shells" or "spooks" or psychic remains which have been separated from the higher part of the soul, and which in fact appear at *séances*. They remain in the earth's atmosphere, slowly disintegrating, and spreading psychic infection and moral disease among those who become passively open to their influence.

In *Tomorrow* for Autumn 1957 Kurt Singer narrates the story told to him by Michael Gier, retired police chief of Edmonton, Alberta — how a Viennese doctor, Maximilian Langsner, solved, by thought reading, a murder mystery which a baffled police force could not solve for want of clues. After sitting through the coroner's inquest, Dr. Langsner knew who the guilty man was. When asked what proofs he had, he replied:—

"I have no proof. I am sure, but I cannot tell you how I am sure. As I have

told your distinguished police officials before, my conclusions are the results of electrical changes that take place in the brain. Some people, in fact most people, are not capable of this, but I am able to catch the brain waves. I was reading the thoughts of those who were on the stand today.”

But Dr. Langsner's suspicions, arrived at by telepathic means, would not hold up in any court. With his help, however, a scene was set up and the suspect confessed to having murdered his mother, brother and two farmhands.

Dr. Langsner is said to have assisted various police departments in the solution of difficult cases by thought reading. That there are a considerable number of individuals having mind-reading powers the investigator into the psychical realm readily admits. What is not so well known is what is implicit in these words of Mr. Judge, which those inclined to pick the locks of other human beings' minds should take good note of:—

... when it is desired to look into the mind and catch the thoughts of another and the pictures all around him of all he has thought and looked at, the Adept's inner sight and hearing are directed to the mind to be seen, when at once all is visible. But, as said before, only a rogue would do this, and the Adepts do not do it except in strictly authorized cases. The modern man sees no misdemeanour in looking into the secrets of another by means of this power, but the Adepts say it is an invasion of the rights of the other person. No man has the right, even when he has the power in his hand, to enter into the mind of another and pick out its secrets. This is the law of the Lodge to all who seek, and if one sees that he is about to discover the secrets of another he must at once withdraw and proceed no further. If he proceeds his power is taken from him in the case of a disciple; in the case of any other person he must take the consequence of this sort of burglary. For Nature has her laws and her policemen, and if we commit felonies in the Astral world the great Law and the guardians of it, for which no bribery is possible, will execute the penalty, no matter how long we wait, even if it be for ten thousand years. (*The Ocean of Theosophy*, pp. 148-49)

“The religion of each man is his chosen work.” This is the thesis that Sing-nan Fen, Professor of Education in the North Carolina College at Durham, expands in his thought-provoking article on “The Sane Piety,” appearing in *The Review of Religion* for November 1957.

Neither theological intellectualism nor psychological irrationalism can do justice to our genuine religious experience of which the essential character should be sanity, enlightenment and regeneration. This character is present when we have a realization of the infinite. This sense of the infinite can be apprehended by any one who is devoted to a definite pursuit in the interest of workmanship whether it is gardening, teaching, painting, composing, manufacturing or philosophizing.

Through the *disinterested* pursuit of our chosen work life becomes purposeful, and we are "reaching for a piety which educates finite men into sanity by reminding them of their very finitude in the presence of a specific infinite." This is true of the lives of devoted workers in any field. This the author illustrates in such work as child care, arts and science, and statesmanship.

Professor Sing-nan Fen posits a Theosophical truth in emphasizing that true religion is not officialized dogma of any sort. His way of viewing the religious quality of life may appear "novel" to some, but it is particularly relevant in a culture where "dogmas are institutionalized as formulas of salvation." To quote a few more pregnant statements from his article:—

Our piety is sane to the extent that through the logic of workmanship reason is awakened to the infinite range of the problem on hand. In thus apprehending the infinite what stimulates us most is no longer salvation but participation in the fullest Platonic sense. . . . The infinite does not appear in the form of abstract ideas, nor in a delirious moment but is co-present in our honest effort to meet specific problems. . . . The pilgrimage of progress of our life career can be concretely and specifically experienced if we are disciplined in particular workmanship which by the nature of the case will enable us to be sensitive to things, persons and events otherwise ignored by us in our insulation. The consciousness of our own finitude as a result of learning by problem-solving is an eternal blessing for therein perhaps lies salvation—salvation from self-extermination, physical or spiritual, due to vanity, conceit and foolhardiness.

The Great Teachers down the ages have taught that religion is a way of life, not a set of dogmas. The way we acquit ourselves in our chosen work, in the small, plain duties of life, determines the religious quality of our life. "Whatever thou doest, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me," says Krishna, the Higher Self in the hearts of all beings. This is true worship; this is true religion.

Modern civilization continues to use more chemicals as fertilizers, insecticides, stimulators of unnatural growth and preservers of food, and ignores the necessity to eat as much as possible of whole, uncooked, freshly gathered food from healthy organic soil, for promoting real health and vitality. When the inevitable ill health results (or there is a feeling of low vitality) modern medical science only offers more chemicals and drugs to allay the effects temporarily. Doctors who do not stoop to this short-sighted policy may recommend fresh air and exercise, which it is almost impossible to have in modern industrial areas, and so the patient soon succumbs to advertisements for "pick-me-ups" and cures for those who are "one degree under," until he is completely dependent on them.

One voluntary body, the Soil Association, stands out against all this

in England. After 10 years of controlled experiments in farming adjacent fields, in some using chemical fertilizers, in others using organic manures (animal and compost), in still others using a mixture of the two as is usually done, it can now show the definite superiority of the organic manures over the chemical ones in improving the quantity, quality and disease-resisting powers of the crops. The land subjected to chemical fertilizers over 10 years gives very poor or no crops of the various kinds tested and becomes practically unworkable owing to lack of humus, being very dusty when dry and sticky when wet. In fact many areas of England are approaching the "dust-bowl" conditions of America. Yet the authorities refuse to accept or even to study the results of this unique experiment, and only a very few municipal plants have been installed to produce compost from house refuse and sewage sludge.

It is up to the less developed countries to avoid the mistakes of Western civilization. This seems hopeful, judging by the progress of the Indore method of composting inaugurated by Sir Albert Howard in India, the organic farming and compost gardening in New Zealand, and the way that many smaller European countries are salvaging all vegetable and animal refuse for return to the land. A full study of the organic cycle is complicated, though worth undertaking by those scientifically inclined. Every searcher after truth must find that if he can possibly produce his own vegetables, free of all chemicals, returning to the soil its quota of compost, he will be rewarded by better all-round health. Insecticides will be unnecessary because he will find that, owing to special fungi which develop in his soil, pests are kept in check and his plants are immune to disease.

Enough has been said to warn the wise not to trust modern food producers to give wholesome food, no matter how attractive it may appear; also to warn underdeveloped countries to avoid chemical fertilizers wherever possible, and induce them to popularize the growing literature on organic farming and gardening.

In *The Bombay Chronicle* of January 16th the following appeared:—

According to news received from Kanodar village in Palanpur taluka, a Muslim woman whose son was dead and buried, dreamed at night that her son was alive. Thereupon the grave was dug open and the boy was found to be alive.

Those interested in this subject of the resuscitation of the "dead" are referred to *Isis Unveiled*, Vol. I, pp. 475-485, as also to the article "Can the 'Dead' Be Resuscitated?" appearing in the May 1957 issue of this magazine.

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