

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

## THE THEOSOPHICAL MOVEMENT

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### CONSIDERATIONS ON MAGIC

[This article by William Q. Judge first appeared in *The Path* for March 1887.]

WE hear a good deal nowadays and are likely to hear still more of occult science. In this regard we may as well accept the inevitable. All things have their day, and all things revolve in cycles; they come and go, and come again, though never twice the same. Even our very thoughts conform to this universal law. The life, the teachings and the fate of Pythagoras are involved in mystery, but the fate of the schools which he established and of the followers who succeeded him are matters of history. The slaughter of the Magi stands over against the abuses and abominations which were perpetrated in their name, and doubtless by many styling themselves Magicians.

It is not the object of this brief paper to attempt to define magic or elucidate occult science as such, but rather to suggest a few considerations which are of vital import at the present time, equally important to those who utterly deny to magic any more than an imaginative basis, as to those who, convinced of its existence as a science, are, or are to become, investigators. In both the publications and conversations of the day, frequently occur the expressions "black magic" and "white magic," and those who follow these studies are designated as followers of the "*left-hand path*," or the "*right-hand path*." It ought to be understood that up to a certain point all students of magic, or occultism, journey together. By and by is reached *a place where two roads meet*, or where the common path divides, and the *awful voice from the silence*, heard only in the recesses of the

individual soul, utters the stern command: "*Choose ye this day whom ye will serve.*" Instead of black and white magic, read, black and white *motive*.

The student of occultism is rushing on to his destiny, but up to a certain point that destiny is in his own hands, though he is constantly shaping his course, freeing his soul from the trammels of sense and self, or becoming entangled in the web, which with warp and woof will presently clothe him as with a garment without a seam.

If early in the race he finds it difficult to shake off his chains, let him remember that at every step they grow more and more tyrannical, and often before the goal is reached where the ways divide, the battle is lost or won, and the decision there is only a matter of form. That decision once made is irrevocable, or so nearly so that no exception need be made. Man lives at once in two worlds: the natural and the spiritual, and as in the natural plane he influences his associates, and is in turn influenced by them, so let him not imagine that in the spiritual plane he is alone. This will be a fatal mistake for the dabbler in magic, or the student in occultism. Throughout this vast universe, the good will seek the good, and the evil, the evil; each will be unconsciously *drawn to its own kind*.

But when man faces his destiny in full consciousness of the issues involved, as he must before the final decision is reached, he will be no longer unconscious of these influences, but will recognize his companions: companions, alas! no longer; *Masters* now, inhuman, pitiless; and the same law of attraction which has led him along the tortuous path unveils its face, and by affinity of evil, the slave stands in the presence of his master, and the fiends that have all along incited him to laugh at the miseries of his fellow men, and trample under his feet every kindly impulse, every tender sympathy, now make the measureless hells within his own soul resound with their laughter at him, the poor deluded fool whose selfish pride and ambition have stifled and at last obliterated his humanity.

Blind indeed is he who cannot see why those who are in possession of arcane wisdom hesitate in giving it out to the world, and when in the cycles of time its day has come, they put forth the only doctrine which has power to save and bless, UNIVERSAL BROTHERHOOD, with all that the term implies.

There may be those who have already in this new era entered the

left-hand road. But now as of old, "by their works ye shall know them." To labour with them is in vain. Selfishness, pride and lust for power are the signs by which we may know them. They may not at once cast off disguise, and they will never deceive the true Theosophist. They can, nevertheless, deceive to their ruin the ignorant, the curious, the unwary, and it is for such as these that these lines are penned; and the worst of it is that these poor deluded souls are led to believe that no such danger exists, and this belief is fortified by the so-called scientists, who are quoted as authority, and who ridicule everything but rank materialism. Yet notwithstanding all this, these simple souls flutter like moths around the flame till they are drawn within the vortex. It is better a million times that the proud, the selfish and time-serving should eat, drink and be merry, and let occultism alone, for these propensities, unless speedily eradicated, will bear fruit and ripen into quick harvests, and the wages thereof is death, literally the "*second death*."

The purpose of Theosophy is to eradicate these evil tendencies of man, so that, whether on the ordinary planes of daily life, or in the higher occult realms, the Christ shall be lifted up, and draw all men unto him.

"Man's inhumanity to man  
Makes countless thousands mourn."

The Christs of all ages have preached this one doctrine: Charity and Brotherhood of Man. To deny the law of charity is to deny the Christ. The Theosophical Society is not responsible for unveiling to the present generation the occult nature of man. Modern Spiritualism had already done this; nor is the responsibility to be charged to the Spiritualists, for these unseen forces had revealed themselves in the fulness of time, and many millions had become convinced, many against their wills, of the reality of the unseen universe. These things *are here*, and neither crimination nor recrimination is of any use. The responsibility, therefore, rests entirely with the individual, as to what he makes of his opportunities, as to his purposes and aims, and as he advances in his course, involved in the circle of necessity, he influences, whether he will or no, those whose spheres of life touch at any point his own. *As ye sow, so shall ye also reap*. By and by the cycle will close and both the evil and the good will return like bread cast upon the waters. This is a law of life.

Imagine not that they are weak and vacillating souls who enter the left-hand road: Lucifer was once a prince of light, admitted to the councils of the Most High. He fell through pride, and dragged downward in his fall all who worshipped the demon pride. This is no foolish fable, but a terrible tragedy, enacted at the gates of paradise, in the face of the assembled universe, and re-enacted in the heart of man, the epitome of all. Only Infinite pity can measure the downfall of such an one, only Infinite love disarm by annihilation, and so put an end to unendurable woe, and that only when the cycle is complete, the measure of iniquity balanced by its measure of pain. Occultism and magic are not child's play as many may learn to their sorrow, as many visitants of dark circles have already and long ago discovered. Better give dynamite to our children as a plaything, than Magic to the unprincipled, the thoughtless, the selfish and ignorant. Let all who have joined the Theosophical Society remember this, and search their hearts before taking the first step in any magical formulary. *The motive determines all.* Occult power brings with it unknown and unmeasured responsibility.

If in the secret councils of the soul, where no eye can see, and no thought deceive that divine spark, conscience, we are ready to forget self, to forgo pride, and labour for the well-being of man, then may the upright man face this destiny, follow this guide and fear no evil. Otherwise it were far better that a millstone were hung about his neck, and he were cast into the depths of the sea.

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O MAN! Thou thinkest that thou art alone, and actest as thou likest. Thou dost not perceive the eternal Soul (Atman) that dwells within thy breast. Whatever is done by thee, *It* sees and notes it all. This Soul is its own witness, and is its own refuge. It is the supreme eternal witness of man. Do not offend it.

—Mahabharata

## MAN—VISIBLE AND INVISIBLE

THE sacred science of *Brahma-Vidya*, called Theosophy by us, enunciates the fundamental proposition that the Great Nature we know as the Cosmos and the being we call man are not merely similar in birth, growth and death, but show a remarkable sameness in every detail of every process, every power and potency they possess. There is constant-flowing and never-ceasing change in both, and yet an ever-enduring immortality at the root of both. This striking fact, known and utilized by the ancient scientists, was expressed by them in two axioms: (1) Nature is the Great Universe, the Macrocosmos; man is the small universe, the Microcosmos, the miniature copy of Nature. (2) "As above, so below." Whatever takes place in heaven is reproduced on earth; cosmic history reflects itself in human history; the loves and wars of the gods are reflected on earth in human loves and wars. Therefore the ancients recognized myth as the soul of history.

Modern science specializes; no astronomer, for instance, studies embryology; the various sciences are pursued in proud isolation. Co-ordination of scientific knowledge has yet to be undertaken, and as soon as that is done, modern science will recognize the truth of ancient science, Occultism, that man is a miniature cosmos. In their respective branches, modern scientists have come across phases of this grand verity; *e.g.*, astronomers admit that the matter of which the stars are made is the same as is found on earth. There is a profound truth in that, but not quite along the lines modern science would have us believe.

This introduction is necessary, for without this fundamental law we would not be able to understand the goal of evolution or to fathom the purpose of life. With the help of this proposition we at once see not only how but also why the lower kingdoms of life are progressing to become human; how man, the microcosm, is slowly fashioning himself to become Super-Man, embracing the Macrocosm. Atma is in each one, and out of it the wonderful transformation will occur which we call Mahatma, Great Soul.

Let us study man, and begin by examining him as a unitary being, an indivisible unit. The different components of man have combined to make him what he is. Now, scientifically as well as philosophically,

different parts cannot unite unless those parts have in them consubstantiality. Oil and water will not mix; but every tyro in chemistry knows that both mechanical mixtures and chemical compounds are the basis of evolution; different and even opposing substances combine because somewhere in their being, at their very root and core perhaps, identity exists. Take, for instance, the human body: bones are solid, blood and lymph are fluid, the air in the lungs is gaseous, and they all come together in one form called the human body, because every single one of them is an aspect of physical matter. Bone is physical matter, lymph and blood are physical matter, and so is air.

What is true of body and earth is true of the whole man and the Universe *in toto*. From the highest to the lowest, all is Life. Matter is Life—either in its organic or inorganic form; minerals are alive; vegetation shows instinctual faculty; animals show intelligence; humans reason continually (or ought to) and have intuitions from time to time, and if they do not, it is because they do not assert their humanity and live as humans should. The Buddha taught it, and the *Gita* reiterates the doctrine that all is Life, all is *Ishwara*. Unless we apprehend this apparent fact observable in Nature, we will go wrong

So it is necessary to note at the outset that at their ultimate base both man and the universe are homogeneous Life, and that the different constituents of man are but aspects of the One Life. Just as different kingdoms of Nature evolve one from the other, so the different constituents that make up man have evolved from the different kingdoms of the Cosmos, which kingdoms are named Hierarchies in Theosophy. The knowledge of these Hierarchies of spiritual, intellectual, psychic and physical beings is necessary for the understanding of the true science of astrology, now forgotten and even debased, but which every trained chela of the Great Gurus is made to learn by self-examination and self-experimentation.

So man is one; from Spirit to matter he is but an expression of the One Life. As soul and psyche, as mind and feeling, he is the expression of Life.

And yet Theosophy divides this unitary being, man, into seven compartments. This is not arbitrary, nor is it a superstition. A prism produces a spectrum of seven colours. The Theosophist, the Occultist, is no more superstitious when, in using the Prism of Nature, which is

Knowledge, he finds that the human being is like a rainbow of seven colours. This fact was recognized and taught in the ancient world. It is not an invention, or even a discovery of modern Theosophy. It is an important teaching that has to be learnt.

Strictly speaking, the only visible part of man is the physical body, and so we are right in saying that only one-seventh of us is visible to the senses. Evolution consists in recognizing, in sensing, in realizing our invisible constituents. The ordinary man of flesh and blood can but see his physical body; but the law of consubstantiality holds good on all planes. For most of us, surely for all of us, it is not difficult to recognize that we have within us certain other constituents, *e.g.*, the mind. We know the difference between ourselves and a mentally retarded person; that difference does not lie in eyes and ears, not even in the analysed substances of the brain, pathologically examined; the difference inheres in the mind itself and we see this more truly when we compare the powers and functions of our own mind with those of a Newton or an Einstein. To different human beings, so much of themselves has become visible and so much is still hidden. The savage does not know what mind is; nay more, even though he indulges in passions he does not know, he cannot know, what passions are. Then there are those who will not, or cannot, differentiate between mind and brain, because they are behind in evolution. All of us are behind in evolution compared to the Great Souls, the Mahatmas, who know that they are spiritual powers, that they are gods. We, because of our study of Theosophy, know at least that we are gods in the making, but ordinary men and women of the world do not know this; mental indolence and passiona] activities drag them away from the path of knowledge which is the path of progress.

So, for different people the visible man is of different proportions. There is nothing invisible to the spiritual sight of the Mahatma. Much more of himself and of the universe is visible to the Sage than to an ordinary person, and it is a fact we should bear in mind.

When we apprehend this fact and carefully examine the teachings about man, we come upon another truth. The common error of believing that what is invisible is spiritual becomes clear to us. A lie is not visible to the naked eye as dirt is; yet a lie is worse than dirt. As the student perseveres in his study, he learns still another lesson, that not only the visible physical body is subject to change, to decay

and to death, but that there is change, decay and death taking place also in the invisible constituents of his nature. Our passions die, our loves and attachments change, and so do our minds. How often do we say, "I have changed my mind," or, "I have to make up my mind"! What does that signify? The death of an old mind, the birth of a new one. And therefore we divide man not just into visible and invisible, but into mortal and immortal. The visible body is mortal; the invisible astral body is mortal; and so also are energies, passions and thoughts. The four lower principles which are mortal are called the lower quaternary and this fourfold lower man constitutes our personality.

These lower mortal principles have their own function—like our clothes which are useful while they last. The personality is the garment of the Soul, the reincarnating Ego part of Manas, the Thinker, which takes a body and leaves it again to gain knowledge, to gather experience, to garner wisdom.

The practical and ethical lessons of our subject begin with this one as the first—the lower man, the quaternary, the mask or personality, is a necessary instrument of the immortal Triad. Conversely, it is true that the lower man gains through his association with the higher Triad. As immortal Souls, we use the personality and learn through it, but in return we have a duty to the personality. The purpose of evolution is dual—Soul unfolds in and through matter which is the personality; matter is spiritualized and made immortal, because the Soul puts the stamp of its own immortality on matter, again and again, through many lives.

This dual growth, this twofold progression, must not be lost sight of. As Soul controls body, as Individuality controls personality, a double result ensues: the Soul learns the true value of all material objects and processes, while the personality is raised to spiritual heights.

The second lesson is that in daily life, in all we do and say, in all we think and feel, in all our aspirations and yearnings, we must remember to ask this question: Will I raise the personality by this act or thought or feeling, or am I debasing it? Is it necessary for my Soul to say this, to feel that, to long for such-and-such an experience? Let us not fall into the folly of the mindless and yearn for objects and pleasures without consulting the Soul. We suffer through this, for all pains result from lack of consultation with the Soul. If we wish to

overcome disease and sorrow, of body or heart or mind, let us learn to consult the Soul—not now and then, but in all that we do.

How shall we go about it? We have learnt this much that the Soul is within, at the core of our being, but we have not yet learnt that it can be consulted in a practical way. It is necessary to study about the nature, the powers, the whereabouts of the Soul. Without sufficient knowledge, people run to quacks, to soothsayers, to fortune-tellers, and Theosophy warns us against these as also against the quack within, the soothsayer within, the fortune-beguiler within, in the shape of our wishes which become father to our thoughts, in the form of desires which become mother to our deeds. We must study and learn so that we may not blunder.

Every great spiritual Teacher has advocated study of the Soul and the Self, reflection and meditation on the God within. What is true prayer? What is true worship? Invocation of the God within; making ourselves worthy of relationship with the Immortal King within. So, study and contemplation of the Divine Triad, the three higher principles, is essential. What are the three?

(a) Manas, the Thinker, is the human Soul. His power is to discriminate. When we fail to consult the Thinker we perforce must act indiscriminately. We fall prey to illusion-*maya* and to delusion-*moha*. It is Manas, the Thinker, who must control our feelings and desires, otherwise we will but act as slaves of *moha-maya*. This is the way to pain, to suffering, to hell. There is no hell other than on earth; it is where sense-pain, heart-aches, mind-confusion are. We take ourselves to hell by entering its triple gates which Krishna mentions in the Sixteenth Discourse of the *Gita*—*kama*-passion, *krodha*-anger, *lobha*-greed. Our Soul, Manas, the Thinker, will save us if we but consult that Healer, that Priest, that Teacher in the human heart. Association with Higher Manas becomes possible only through study of the Science of the Soul. One cannot learn music in a painting school; so also one cannot learn about the Soul by going to a university, and certainly not by living the round of gaiety and sense life. What Manas is, how it functions, how it helps and raises the personality, is taught in Theosophy.

(b) Buddhi, the Divine Lover, is the second or higher aspect of the Soul. Its power is dispassion. Manas through *Viveka* becomes *Manushya*, but Buddhi through *Vairagya* makes one a Buddha, a

Compassionate Wise One. Let us not mistake our personal and selfish loves for Buddhi. Just as through the senses we have the shadow of discrimination not to be despised, so also through our feelings we manifest the shade of love, which if purified and made unselfish will be a great help. If Manas is touched by study and meditation, Buddhi is touched by practice, by application of what we study. Desirelessness, dispassion, detachment—abandoning desires, throwing away passions, withdrawing from attractions—will lead us to the unfoldment of Compassion, wise Love, impersonal Love, universal Love. With the help of Manas, let us dwell on Universality, Impersonality and, most important, on Compassion.

(c) The third aspect of the Higher Triad is Atma. Krishna describes himself as *Adhiyajna*, the Great Sacrifice: "*Adhiyajna* is myself in this body, O best of embodied men." This aspect of our being, this highest principle of Atma in us, is of course difficult to understand. He who sacrifices in pain and sorrow, in mortification and *tapas*, will ultimately come to that higher Sacrifice which is Joy, which is Bliss, which is Ananda. Manas is gained through study, Buddhi is obtained through application, but Atma is touched through service, Soul-service—ourselves as Souls helping others as Souls. We cannot help other Souls without finding our own Souls. To feed the hungry, one must possess food, or money to secure food. To teach the ignorant, one must possess knowledge. To elevate men and women spiritually, one must express, in some measure at least, since we cannot do it fully, the Spirit in us, the Self or Atman, which the Christians call Christ, the Egyptians Osiris, and which the *Gita* sings of as the Lord who sitteth in the heart of every creature.

In ancient Egypt, these three divine and immortal principles conjoined with the four lower and mortal ones were represented as a winged serpent with three heads and four human legs; this symbol was found on what Egyptologists have named the Belzoni Tomb. The three heads are the three Divine Principles of Atma, Buddhi and Manas—the Sacrificer, the Lover and the Thinker in us. The four human legs are the lower quaternary. The serpent is the symbol of Wisdom, both White and Black. A Dragon of Wisdom is the White Magician, a poisonous serpent is the Black one. In each of us the serpent-dragon resides. Its four legs are passion, anger, greed and pride—*kama*, *krodha*, *lobha*, *ahankara*. We must learn to overcome

## W. Q. JUDGE—A TRUE EXEMPLAR

IT is a well-known fact of Occult history that there are many failures and very few successes in the life of discipleship. It is said, "Many are called, but few are chosen"; and that aphorism itself suggests that there are more failures and few successes. H.P.B. too found a large number responding to her call for student-devotees who were willing to learn and to live the life necessary. During her twenty years of active Theosophical work, not hundreds but thousands came to her; but only a limited number persisted, and of those who tried to follow the Path she showed, several went astray. Some few, however, succeeded in varying degrees. Those who succeeded fully could be counted on the fingers of one hand, and among all the known figures of Theosophical history, the name of William Quan Judge shines as of one who achieved a glorious success.

What made for that success is, first, devotion to H.P.B., the Masters and their Cause which he served so well. Next, he was careful about overcoming little faults, cautious in not neglecting the small plain duties of life. That implies that he did not look for the Wisdom, Power and Beauty of the Masters in out-of-the-way places and things. He sought Wisdom, Power and Beauty in his own duties near at hand, by applying Theosophical teachings and principles to daily tasks—in his profession as a lawyer; in his correspondence as a friend; in all he said or did; and his writings and speeches bear the marks of this.

He practised patience and fortitude, of which he wrote so often. "There is never any need to worry," he said. He had always that quiet confidence in the Law and in the Heart of Peace at the centre of the Universe—the Supreme Spirit or Paramatma. Not worrying, practising patience at every turn, he had that ease of manner and speech which is ever the accompaniment of the sincere student who endeavours to work with his own intuitions. Preparing himself for the life of Occultism, he was never stuck on fixed plans; on the other hand, when any question arose about deviating a hair's breadth from the Immortal Plan of the Great Masters, he could remain adamant.

He was truly devoted to the Plan of the Masters which he had seen traced out by H.P.B. in her writings and activities. The true picture that we should evoke of Mr. Judge is that of the Chela. Judge, the

Chela—his tests and trials, the buffetings and vicissitudes he suffered, his rectitude in essentials, the giving way in things that did not matter, always "seeking the Scriptures" to judge his own words and actions, and making allowance for the slips and blunders of others, but without glossing over them. These are among the marks by which the "caste" of the Soul to which Mr. Judge belonged is determined.

U.L.T. is not an ordinary organization. It is a school—a school for self-training and soul-discipline. Here no one stays long who comes with an axe of his own to grind; here no one desires to participate who longs to shine in a personal way; here the worldly-wise who think they know all, come not. Here come those who repeat in humility, "Thus have I heard." In this school of U.L.T., the future chelas find their spiritual home; and we are greatly indebted to Mr. Judge for translating in language easily understandable by the mind of our era the modes and methods of study, application and promulgation which H.P.B. and the Masters taught. If we revere Mr. Judge it is because, in one sense, he is nearer to us than H.P.B.—the titanic personality through whom the Blessed Ones taught the world. Between the trans-Himalayan world of Masters and our world of mortals, W. Q. Judge is a link—so said H.P.B. To keep that link unbroken is one of our tasks.

So what shall we resolve for Judge Day? What better resolve can we make than this: let us, each one of us, grow into the pattern of the discipleship which Mr. Judge's life represents. Let us study the message of the Masters, transmitted through H.P.B., as he did: one-pointedly and with devotion—not by examining the message in the light of worldly knowledge, but by evaluating worldly knowledge with the aid of the Masters' message. Then, let us practise; by practice of patience let us develop the intuitive understanding of men and events around us. Finally, let us promulgate faithfully as he did—by ever remembering that the Path to the Masters is never closed. The work students of Theosophy are engaged in is not just to grow in knowledge and powers, or to bestow these on others; it is not to draw into their ranks an ever-increasing number of people who call themselves "Theosophists"; it is not to achieve name and fame in this world. Their work is to inspire human souls to eschew evil, to follow virtue, and seek wisdom for the helping of the world. Thus the Path to the Masters is found and the feeling of Brotherhood is realized.

So let us resolve, and taking advantage of Nature's New Year Day on March 21, which coincides with Judge Day, begin to seek the old, old Way. In our attempts, we must not overlook that side by side with us our brothers are struggling, groping, seeking the Light. The feeling of brotherhood and friendliness is a powerful and beneficent force which draws down to us the Benediction of the Great Ones. May They find among us many who are bent upon purity, knowledge and sacrifice, and may the heart of each glow with the confidence and humility which is the mark of chelaship!

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THE theosophists say that before very long all the scientific world will come to accept some of the theosophical theories. This is a bold claim, but they show the utmost confidence, and, it is said, point to prophecies to the same effect. If sincerity of effort, and at times fanaticism in following along a course in the face of violent opposition, will do anything, they may succeed. They all give time and energy to the work for no compensation except the joy of seeing the movement grow....It is one of their teachings to do all you can for the human family without hope of reward. They may be mistaken, but they are well-meaning, sincere, and devoted, and withal exhibit evidences, not easy to trace to their source, of being managed by some master-hand that closes up the ranks and often turns seeming disaster into victory.

Touching the religious side, they hold that the ethics promulgated by Jesus are universal and ancient. But they say that at present there is no real basis for ethics in the religion or science of the day, and that the people profess ethics but do not practise them. Theosophy proposes to enforce the practice of these true ethics by the doctrines of actual unity of the human race and the constant re-birth of souls into this life; hence, as all return here to reap the reward of their deeds, good and bad, the theosophist asserts that belief in this doctrine will cause men to practise what is preached.

—W. Q. JUDGE

## IN THE LIGHT OF THEOSOPHY

Religions differ in outer forms and practice, and people in general rarely have any conception of what these religions have in common, especially in the realm of ethics. Writing on "World Religions and World Ethos" (*Universitas*, 2/1992), Hans Küng, professor of ecumenical theology and director of the Institute for Ecumenical Research, Tübingen, states that it is imperative to find out what are the principles that unite all the great religions, if there is to be interreligious understanding and harmony:

Religions have always been subject to the temptation simply to revolve around themselves in order to maintain the power of their institutions, constitutions, and hierarchies. And yet, when they have the desire to do so, they have the capacity, with a moral strength different in kind from that of many international organizations, to convince the world that they are concerned with human well-being....

We have in Judaism the twofold commandment to love God and one's neighbour, carried in Jesus' Sermon on the Mount to radical extreme in the commandment to love one's enemies. And in the Koran one finds a constant demand for justice, honesty and good works. The Buddhist doctrine of the overcoming of human suffering should also be mentioned; likewise the Hindu striving to achieve "dharma" and Confucius' requirement to preserve the cosmic order and with it the realm of human values. In all these religions the well-being and dignity of man is proclaimed as the basic principle and aim of human endeavour.

By drawing on ancient tradition, religions can provide motivations for action in a form appropriate to the present day; this they can do not simply by having recourse to the eternal ideas, abstract principles and general norms of philosophy, but by presenting a new attitude towards life and a new style of living in calling attention to embodiments of these ideals. In saying this, we have in mind the fact that by their life and their teachings the great leading figures of the world's religions, Buddha, Christ, Confucius, Lao-tse and Mohammed, have down to the present day never lost their motivating force as models of life for emulation....There is a vast difference between simply giving people abstract lectures about a new style of living and, on the other hand, inviting them to participate in this style of living by giving them a particular

example to emulate....

In fact, we cannot help perceiving that the different religions are today developing a consciousness of their ethical responsibility, a responsibility of global dimensions. In the field of ethics, it has been shown that, in the last analysis, the theoretical terms of reference, different with each religion, are less important than what is actually done or left undone in the practice of everyday life. And, in this practice, men and women of the different religions who are truly religious in the best sense of the word, have always been able to establish contact and to understand one another. This shows that, both in large and small matters, common actions and abstentions are, indeed, possible, however different the theoretical foundations and implications of the various religions may be.

Alas, with but a few exceptions, religions as we find them in the world today breed fanaticism and hatred instead of fostering unity and fellow feeling. They are like trees of the same parent stock; but over them the parasites of superstition, dogma and pious cant have grown luxuriantly, hiding and threatening to choke the very life out of the tree to which they cling. Strip off the parasites of creed and rite and priestcraft, and the religions of the world will then stand forth as but different expressions of the once universal Wisdom-Religion.

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At a lecture programme held at the Harvard Graduate School of Education in October 1992, in conjunction with the exhibit "Humanity in Education," Harvard educator Dr. Vito Perrone emphasized the important task of restoring education based on humanism, and re-creating spiritual values. (*Soka Gakkai News*, December 1992)

Dr. Perrone said in that connection that the development of "interrelationships," "creativity" and "internationalism" is essential in teaching children the importance of the relationship between human beings and society and between human beings and nature. The subject matter taught in schools, he observed, is disconnected from both the society in which the students live and their own deep interests. Consequently, students become apathetic towards schools and education. The gap between students' real interests and serious study must be bridged, thus making education come alive for them.

Dr. Perrone expressed his belief that, to see improvement in the schools, what is needed is a high idealistic standard instead of a lowered, realistic one. He said that teachers should not simply "cover" material, that is, treat a large number of topics superficially. Rather, they should "uncover" material, using primary sources, real literature and real problems. Dr. Perrone also urged parents to get involved in their children's education. "If teachers, parents and concerned citizens can help make the connection between life and education, our schools can become more like what we envision them to be."

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In India today, there is a craze for learning the sophisticated management theories and models of the Western world. Almost all our textbooks and course material on business administration and training express indebtedness to men like Henry Fayol and Frederick Taylor, but Chanakya, Patanjali, Akbar, the Vedantic insights and other collateral contributions are ignored. This lacuna should be removed, urges M. N. Chatterjee, and our own heritage should be explored "to find out how far the age-old thoughts, ideas and sources of inspiration could be relevant now and if they could be selectively systematized into a body of knowledge and techniques true to our ethos" (*The Times of India*, January 1993). The author, who is Business Manager, Publication Division, Government of India, writes:

In our obsession with the mechanics of commercial success, the most vital aspect of the entire organizational complex is often overlooked, viz., the management of self, the springboard of all human action and motivation. We are, generally, prone to look outward for instant material gain rather than inward for enduring inner strength. But a healthy conceptual framework of corporate behaviour can hardly take shape without an introspective ethical framework of life. And nowhere is the contribution of our native genius more significant than in the areas of self-development, mental discipline and moral values. The basis of our understanding of the Indian contribution is the amalgam of accumulated philosophical, political and socio-religious thinking culled through the centuries. It may be selectively applied to advantage in our professional life....

Our cultural tradition could suggest some soul-searching

guidelines. From *Chandogya Upanishad* comes the morale booster, with the words, "That thou art," invoking the latent divine power in every human being to face challenges....

The *Gita* touches the essence of the managerial psyche when it says, "His mind is steady whose senses are under control." Anger, in this context, makes a person blind to reason and destroys the ability to tell right from wrong. Only a person who has self-control, it says, can attain tranquillity and act firmly without sorrow. "Ostentation, arrogance, self-conceit, anger, harshness and ignorance" are termed "demoniac evils." On the other hand, "boldness, forgiveness, fortitude, purity, absence of hatred and of pride" are said to be the attributes of a noble soul....While deprecating inaction and indecision, the *Gita* says that a person of character and knowledge is superior to others and is followed by others....

The ultimate moral ideal of the Upanishads is integrity of character which can be achieved by ensuring good conduct and giving up selfish desires....Interestingly enough, Peter Drucker shows the same concern for uprightness when he says, "Management should not appoint a man who considers intelligence more important than integrity....If he lacks in character and integrity, no matter how brilliant, how successful, he destroys." Chanakya seemed to have anticipated Peter Drucker's ideas when he prohibited the appointment of a public servant whose "purity of character" had not been tested....

To inculcate self-discipline, Chanakya advised eschewing anger, lust, greed, vanity, haughtiness and ribaldry and counselled those in authority to keep away from unethical transactions, property belonging to others, and falsehood. He laid down the foundations of statecraft and diplomacy in his *Arthashastra*. Though there were no giant corporate units in his time, he could visualize the complexities of group behaviour and some of his basic principles are still relevant....

A luminary in the mediaeval firmament, Akbar appeared to be a living embodiment of the principle of "management by objective." Having set himself the goal of a stable national monarchy, based on justice and equality, he did everything possible to achieve it....The first Indian ruler who tried to promote a sense of oneness through a cultural synthesis, Akbar made mutual trust, not military might, the basis of governance....

It is a matter of speculation in certain quarters how Japan has become a corporate and economic marvel without a Peter Drucker,

Frederick Taylor or J. M. Keyees to boast of. Interestingly enough, some of the modern economists and management experts have attributed Japan's present success story mainly to its religious tradition apart from the tenacity and the quality consciousness of its people....

Indeed a developing country must rely more on the cultural ethos and inherent expertise of its own people, and on the capability of its society for its development, and less on foreign aid.

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Faced as we are with dwindling natural resources and imminent global disaster, our attitude to the environment must undergo a sea change, argues Peter Holway in *New Scientist*, October 10, 1992. Overconsumption is the root cause of the present crisis, he holds, and it would be no solution merely to stabilize the population if the standard of living is allowed to continue climbing.

Economic growth [Holway writes] is the more difficult issue of the two in many ways. For one thing, almost no one outside the green movement shares the aim of stopping growth. For another, there is poverty as well as affluence in the world; we need to find ways of stopping economic growth not for everyone, but just for those who already have everything they need....

The idea of stopping economic growth will be difficult to sell. Deep changes in our ways of thinking are needed. We will need to replace terms such as "growth," "development" and "wealth creation," which sound positive and progressive, with terms that more accurately describe the consumption of our finite resources. Possessions must not confer status; indeed, any unnecessary, conspicuous consumption is to be regarded as criminal....

There is no point in emphasizing how difficult it will be to reduce consumption by the affluent. We cannot achieve a stable society on a finite planet on the present principle of all consuming as much as we can. Reducing consumption is the only way forward.

Which shall it be: allowing the affluent to pursue their short-term material interests, or saving life on Earth—*all* life, not just human life—from imminent disaster?

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The idea that plants have a sense of touch and some kind of nervous system was once dismissed by the botanists. It is now known that plants can and do produce nerve-like electrical impulses in response to touch. Their action potentials, plant physiologists say, travel not through specialized neurons and synapses, but through ordinary cells, by means of microscopic membrane pores called plasmodesmata. What is more, growing evidence suggests that the nervous systems of plants and animals have more in common than was once thought. (*New Scientist*, October 17, 1992)

Under the title "The Secret Feelings of Plants," Paul Simons writes that not just excitable plants like the Venus flytrap and its relatives, but even "ordinary" plants react to touching. For instance, stroking a plant stem for only a few seconds a day is enough to stunt the stem growth and widen its girth. This stunted response helps plants to withstand the buffetings of the wind. Researchers have also found that touching plants helps many of them to fight off drought, frost or chilling, although they do not understand how.

How do most plants sense touch? Do they use electrical signals, as the Venus flytrap does? When any flowering plant is touched it releases bursts of the gas ethylene, which acts as a hormone triggering a range of developments: stem elongation, the shedding of leaves and flowers, the ripening of certain types of fruit, and so on....That at least is what the textbooks will tell you. What they probably won't mention is that electrical signals made up of ion currents may also be involved....

Incomplete though the picture is, one thing is certain: touch-sensitivity in the plant kingdom is commonplace, and probably ubiquitous. So how did plants evolve this sensitivity? The existence of voltage-sensitive and pressure-sensitive ion channels in both plant and animal cells suggests that plants and animals inherited their ability to sense touch from a common ancestor. Living signs of this ancestor are abundant.

Bacteria—the forebears of all protist, plant and animal life—appear to be capable of responding to stimuli by producing electrical signals....When bacteria evolved into single-celled protists, the protists inherited these pressure-sensitive channels along with other sensory equipment, such as flagellar motors. Indeed, protists probably had all the basic building blocks of a nervous system well before animals and plants evolved....

So beware the classic textbook line that plant cells communicate just using hormones. Plants and animals have more in common than we realize, and research into the electrical properties of plant cells is helping scientists to resolve long-standing questions about the mechanisms controlling growth and development in plants.

The idea is not new. Decades ago, Sir Jagdish Chandra Bose did pioneering work in experimenting with what he called "the nervous system of plants." His study showed that plants are sensitive to practically every stimulus to which animals are sensitive, that they become excited and fatigued, and that when they die they do so with a spasm and with the emission of a measurable electric voltage at the instant of death. There is no life reaction in the highest animal, he contended, that has not been foreshadowed in the life of the plant, and he concluded that plant and animal are "a multiform unity in a single ocean of being."

Every plant without exception, Theosophy says, "feels and has a consciousness of its own." Besides this, "every plant—from the gigantic tree down to the minutest fern or blade of grass—has, Occultism teaches us, an Elemental entity of which it is the outward clothing on this plane." (*Transactions*, p. 97)

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"Violence, no matter what its causes or forms, is ethically intolerable. It weakens the foundations of democracy and breaks up societies because it undermines human dignity." Thus ends an appeal launched on November 11 by UNESCO Director-General, Federico Mayor, for peace in Angola. He added that the same holds good for other affected countries, and he called on "all parties to commit themselves to national reconciliation and re-establishment of a peaceful and democratic society." "All must redouble their efforts," he said, addressing himself in particular to educators, scientists, writers, artists and journalists. "to assure a life of peace with equality and justice." (*Unesco Sources*, December 1992)

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# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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